

MANUSCRIPT REMAINS OF
BUDDHIST LITERATURE
FOUND IN
EASTERN TURKESTAN

OXFORD UNIVERSITY PRESS

LONDON EDINBURGH GLASGOW NEW YORK

TORONTO MELBOURNE BOMBAY

HUMPHREY MILFORD

PUBLISHER TO THE UNIVERSITY

MANUSCRIPT REMAINS OF BUDDHIST LITERATURE

FOUND IN
EASTERN TURKESTAN

FACSIMILES

WITH TRANSCRIPTS TRANSLATIONS AND NOTES

EDITED IN CONJUNCTION WITH OTHER SCHOLARS

BY

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VOLUME I



PARTS I AND II MANUSCRIPTS IN SANSKRIT KHOTANESE

KUCHEAN TIBETAN AND CHINESE

WITH TWENTY-TWO PLATES

OXFORD
AT THE CLARENDON PRESS

1916

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PART I

GENERAL INTRODUCTION AND SANSKRIT TEXTS



GENERAL INTRODUCTION

BY A. F. RUDOLF HOERNLE

THE first volume of this Series was to have been issued some years ago. Changes in the staff of Contributors, and other causes over which the Editor had no control have occasioned the delay. On the other hand, the delay has enabled him to offer now what is practically a double volume.

A complete list of the Contributors is given on page v. To every one of these scholars the Editor is under great obligation for their valuable assistance, so patiently and ably rendered, often in the midst of other exacting professional duties, towards the execution of a task, the difficulties of which can be fully appreciated only by those who have been actually engaged in it. Especially is this so in the case of Professors Konow and Lévi, who very kindly agreed to deal with those texts, or fragments of texts, which are written in what till quite recently were known only as the 'unknown languages' of Eastern Turkestan.

In that portion of Central Asia, as is now well known, there once prevailed, in the early centuries of the Christian era, two distinct languages, which now are quite extinct, and have to be laboriously recovered from oblivion.¹ Broadly speaking one was spoken in the north, the other in the south. The northern language has been named 'Tokhāri' by Dr. F. W. K. Müller,² and the southern, 'Northaryan' by

¹ A succinct account of the discovery and identification of the two 'unknown' languages is given in Professor Geiger's Inaugural Lecture (1912) as Professor of the University of Erlangen on Die archäologischen und literarischen Funde in Chinesisch Turkestan und ihre Bedeutung für die orientalische Wissenschaft, pp. 11, 12, where all needful references will be found.

² 'Tocharisch', in Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften, 1907, p. 960. Also Prof. Siegling, *ibid*, 1908, p. 916. See also Prof. Meillet, 'Les Tokharien' in Indogermanisches Jahrbuch, 1913, vol. 1, pp. 1, 2. Two other stillborn names are 'Kasgarisch', used by Prof. Leumann, 'Ueber eine von den unbekannten Literatursprachen Mittelasien' in Mémoires de l'Académie Imperiale des Sciences de St. Petersburg, 1900 (Ser. VIII, vol. iv, No. 8), and 'Shulésprache', suggested by Mr. Emil Smith, 'Die neuentdeckte Indo-germanische Sprache Mittelasien' in Videnskabs-Selskabet Skrifter (Class II, 1910, No. 5).

GENERAL INTRODUCTION

Professor E. Leumann,³ and 'Śaka language' by Professor H. Luders.⁴ None of these names, however, based as they are on more or less disputable ethnic or historical considerations, has met with general acceptance.⁵ In the circumstances it seems preferable to adopt a suggestion, first thrown out by Professor J. Kirste,⁶ and to denominate them after the centre of the geographical areas,⁷ in which undoubtedly they once were spoken, and from which most of their manuscript remains have been recovered. In two masterly essays, recently published by Professors Sylvain Lévi and Sten Konow, it has been shown quite convincingly that the centres, or capitals, of the territories in which the northern and southern languages once prevailed were Kuchar (or Kuche) and Khotan respectively.⁸ Professor Lévi did this service for the northern language in the *Journal Asiatique* for 1913 (Ser. XI, vol. II, pp. 311 ff.), while Professor Konow did it for the southern language in the *Journal of the Royal Asiatic Society* for 1914 (pp. 339 ff.). Professor Kirste had originally suggested the names 'Turfanisch' and 'Khotamsch', but Turfan appears to be not so much the centre of the territory of the northern language, as of a subordinate dialect of it. Professor Lévi uses the name Kuchean (Koutchéen), and following his example, that name has been adopted in the present publication. It is preferable to the alternative form Kuchān, adopted elsewhere, because the latter might suggest not so much the dead language of

³ 'Zur nordarischen Sprache und Literatur', 1912, p. 29, in *Schriften der Wissenschaftlichen Gesellschaft in Strassburg*, 10 Heft.

⁴ *Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften*, Berlin, 1913, pp. 406 ff. It was first suggested by Dr. A. von Le Coq in *Journal RAS*, 1909, p. 318. See also Prof. Reichelt 'Das Nordarische', in *Indogermanisches Jahrbuch* vol. I, 1913, pp. 20 ff.

⁵ See, e.g., Prof. Meillet, 'Les nouvelles langues indo-européennes trouvées en Asie Centrale', pp. 5, 17, 18 (in *Revue du Mois*, 1912, vol. XIV, pp. 137, 149, 150), also Prof. S. Lévi in *Journal RAS*, 1914 pp. 958-9. The first objection to Tokhāri was made by Baron de Staël Holstein, 'Tocharisch und die Sprache I', in the *Bulletin de l'Académie Impériale des Sciences de St Pétersbourg*, 1909, pp. 479 ff., supported by Mr. E. Smith, above, note 2. See also Prof. Konow, 'Vedic dasyu', &c. in *Festschrift Wilhelm Thomsen*, 1912, and 'Khotan Studies' in *Journal RAS*, 1914, p. 343.

⁶ *Vienna Oriental Journal*, vol. XXVI, 1912, pp. 395-6. Also Prof. Konow in *Göttingische Gelehrte Anzeigen*, 1912, pp. 532 ff., and in *Journal RAS*, 1914, p. 343.

⁷ Kuchar lies 41° 42' N lat., and 80° 33' E long., Khotan, 37° 5' N lat., and 80° 1' E long. See my edition of the Bower Manuscript, *Introd.*, p. I, footnote 2.

old Kuche, as the current language of modern Kuchar.⁸ For similar reasons of convenience the term Khotanese, rather than Khotani, has been chosen to mark the dead language of Khotan

Kuchean, as Professor Meillet⁹ and other scholars have shown, is an Indo European language of extremely early affinities with the two hitherto known great western and eastern groups of that family of languages, its affinity, curiously enough, being rather closer with the European than the Indo-Iranian group. In the present volume it is represented by three detached folios from two manuscripts of the Buddhist Canon of the Sarvāstivādins, which are edited by Professor Sylvain Lévi (pp 357 ff)

The territory of Kuchar,¹⁰ as Professor S Lévi has shown in the essay above referred to, was colonized by an Indo-European people at some unknown date before the commencement of the Christian era. It first emerges into history in the second century B C, when it came into contact with the Chinese Empire and its Annalists. It was then already a flourishing and highly cultured little state under a dynasty which in the first century A.D. received from the Chinese the significant name of the 'White' (Po). It had also already adopted the Buddhist religion, which enjoyed a particularly flourishing period in the fourth century A.D. The state and its 'white' dynasty lasted down towards the end of the eighth century A.D., when both utterly disappeared from history in the course of the political and racial convulsions caused by the inroads of Tibetans, Uigurs, and 'Arabs'. 'About A.D. 1000 Turkish barbarism had finished by triumphing over Aryan culture' (JA. XI, ii, 380). But the Kuchean language which is now totally extinct, and till recently was utterly forgotten, is shown by recovered fragments of documents, dated in years of the reign of King Swarnate (Chinese Su fa-tie) of Kuchar, to have still flourished as a spoken language in the middle of the seventh century.

⁸ The old name is Kuche, as shown by Chinese transcriptions, in which there is no final r, the latter seems to be a late Turkish addition. See Prof Lévi in Journal RAS for 1914, pp 958 ff. For the same reason, Mr E Smith had suggested his 'Shulésprache', note 2

⁹ 'Le Tokharien', in Indogermanisches Jahrbuch, 1913, vol 1, pp 12 ff. Also Prof Lévi and Meillet, Etudes linguistiques sur les documents de la Mission Pelliot, 1912-13, fasc 1, iii, v. Also Prof Lévi in Journal RAS, 1914, p 959

¹⁰ Apparently including those of Uch Turfan and Aksu, both to the west of Kuchar

The development of the southern or Khotanese, type of Gupta script probably did not commence quite as early. In that part of Eastern Turkestan the slanting type never came into vogue at all. It was the Indian upright Gupta which continued to prevail, and only very gradually came to modify the shape of some of its letters, notably those for the initial vowels or vocalic radicals (see p. xvi). There were however, two types of the modified Gupta script in use in the southern portion of Eastern Turkestan a calligraphic and a cursive. The former served literary purposes generally. Thus we have it in the Stein MS, Ch. II, 002, which is a large medical treatise¹⁵. But it was employed specially, and in that case as it would seem exclusively, in copying sacred works of the Buddhist Canon, such as the Vajracchedika and Aparimitayuh Sutra manuscripts above referred to (see Plates V–XVII) also the Saddharma pundarika manuscript (Plate XVIII), and many others (Plates II, No. 4, XX, XXI). The cursive type¹⁶ was in common use in public and private letters and documents and for those purposes had superseded the Kharoshthi script which had previously prevailed throughout the southern portion of Eastern Turkestan during the earlier centuries of our era and the generally elongated *ductus* of which it imitated. The cursive type, however, was employed also in writing literary works of a secular character, such as the Stein MS, Ch. 003 which also is a large medical treatise,¹⁵ or in writing works of a religious but not canonical character, such as the Stein MS, Ch. 00277 which is a *stotra* or hymn, in praise of Buddha. Of this cursive type of the Khotanese Gupta script two specimens are shown in the present volume in Plate XVII, No. 2, obverse, and Plate XXII.

There is one point in which the Khotanese language strikingly differs from the Kuchean. The latter possesses a considerable number of sounds which cannot be expressed by any of the letters of the ordinary Sanskrit alphabet and for the expression of which consequently, new graphic signs had to be invented. Most of these peculiar Kuchean sounds are supposed to be modifications or a sort of attenuations of certain

¹⁵ It will be published in a subsequent volume.

¹⁶ It was deciphered by myself and published in 1897 in my article on the Godfrey MSS in the Journal ASI, vol. LXVI, Pt. I, pp. 229–234 ff.

Sanskrit sounds though their exact phonetic value is not known at present. The Sanskrit sounds in question are the three surd consonants *l*, *t*, *p*, the three sibilants *ś*, *s*, *ṣ*, and the four sonants *n*, *m*, *r*, *l*. The new Kuchean graphic signs expressing the corresponding attenuated sounds are accordingly indicated by those letters underlined, *l*, *t*, *p*, &c. In addition to these ten peculiar signs, the Kuchean alphabet possesses two other peculiar signs, expressing the sounds of *w* and *o*, which also probably in some way differ from Sanskrit¹⁷. With the exceptions of the graphic signs for *ś* and *n*, all the others occur in the Kuchean fragments, included in the present volume, and may be seen in Plates XI, No 2, and XIX, Nos 2 and 3.

In the Khotanese language there is only one sound which is foreign to the Sanskrit, and which was thought by the scribes of Khotan to require a new graphic sign for its designation. This is a peculiar modification of the *r* sound which occasionally occurs at the beginning of a word or in conjunction with a consonant, and which is supposed to suffer a sort of syllabication, being sounded as *rr* or *rr*,¹⁸ though its actual value is not known. Its occurrence is indicated in the Khotanese script by a slight modification of the Sanskrit graphic sign for *r*, and is transcribed in the text-editions by *rr*. It may be seen particularly well on Plate II, No 4, Plate V, fols 2a 3a, &c. Besides this *rr* the Khotanese language has other sounds of its own, for which, however, it was not felt necessary to invent new graphic signs. For example, its sonant sibilant *ṣ* the Khotanese alphabet indicates by a ligature of the ordinary Sanskrit signs for *y* and *ṣ*, and what is of particular interest, this conjunct sign *yṣ* actually takes its place in the Khotanese alphabet or rather syllabary, among the simple alphabetic radicals exactly like the conjunct *lṣ*, which, being treated already by the Indian scribes as a simple radical, is made by them to close the Sanskrit table of alphabetic radicals.¹⁹

¹⁷ See Prof. Meillet 'Le Tokharien', in *Indogermanisches Jahrbuch* vol 1: 1913 pp. 6 ff.

¹⁸ This is the explanation of the sound by Prof. Leumann 'Zur nordarischen Sprache und Literatur', pp 41 and 56-7. But see *infra* p 228.

¹⁹ See my article in the *Journal IAS* 1911 p 459, and Plate IV II 4 5, also Bühler, 'Origin of the Indian Brāhma Alphabet' (2nd ed.) p. 28.

GENERAL INTRODUCTION

In this connection a sign remains to be mentioned which is used in both scripts of Khotan as well as of Kuchar, to denote the neutral vowel. It consists in two dots resembling the mark of diaeresis which are placed over the consonant in which the neutral vowel is taken to be inherent. It may be seen e.g. on Plate V fol. 2 Plate XI No. 2. This neutral vowel however is nothing peculiar to either of those two languages; it exists also in the mediaeval and modern Sanskrit languages of India. What is new is only that in the Khotanese and Kuchean scripts it enjoys a mark of its own to distinguish it from the ordinary short vowels.

There is one circumstance in the Khotanese script which has a considerable historical interest. The Sanskrit script as is well known possesses distinct characters for the denotation of the five radical vowels *a i u e o* see Fig. 1 line 3²⁰. While these characters are conserved in the Kuchean script they had a tendency in the Khotanese script to be abandoned in favour of retaining only the character for the vowel *a* and to adapt the application of that character to the vowels *i u e o* by adding to it the well known diacritical marks by which in the Sanskrit syllabary those vowels are denoted when they occur in a post-consonantal position (Fig. 1 l. 1). The forms of the five vowels resulting from this tendency are shown in the subjoined Khotanese syllabary (Fig. 1 l. 2). What is interesting to note is that it is in these forms of the ultimate Khotanese script that the vowels appear in the alphabet of the U chan or ordinary script of Tibet. It should be added that the Sanskrit vocalic radicals (*matrka*) originally signified the vocalic sounds *a i u e o* without any reference to quantity. When later on it was found necessary to distinguish their length it was done by adding to them the same diacritical marks as those by which their length was distinguished when they held a post-consonantal position (Fig. 1 l. 3). The same practice was observed by the Khotanese script in its reformed alphabet and it reappears in the U chan script of Tibet²¹.

²⁰ On the occurrence of the form *औ* *o* in the modern Nagari script see below foot note 26.

²¹ See e.g. *i* in *ika* ° Pl. XI 2a¹ in the Kuchean script which conserves the Sanskrit practice and in *asta* Pl. V 5b^b *i* in Pl. V 2b¹ in the Khotanese script. Of course the

With regard to the introduction of the alphabet into Tibet, the traditional Tibetan account, as usually understood, says that it was imported from Magadha in Eastern India by Thon-mi Sambhota, during

Fig. 1.

KHOTANESE SYLLABARY.

		ka	kā	ki	kī	ku	kū	ke	kai	ko	kau	
	1.	𑖀	𑖁	𑖂	𑖃	𑖄	𑖅	𑖆	𑖇	𑖈	𑖉	
vocalic radicals	2.	𑖊	𑖋	𑖌	𑖍	𑖎		𑖏	𑖐	𑖑	𑖒	Khotanese
	3.	𑖓	𑖔	𑖕	𑖖	𑖗	𑖘	𑖙	𑖚	𑖛	𑖜	Sanskrit
		a	ā	i	ī	u	ū	e	ai	o	au	

TIBETAN SYLLABARY

	ka	kā	ki	kī	ku	kū	ke	kai	ko	kau
	ཀ	ཁ	ག	ཁྱ	ཀུ	ཀུ	ཀེ	ཀའི	ཀོ	ཀའུ
	a	ā	i	ī	u	ū	e	ai	o	au
	ཨ	ཨ	ཨི	ཨྱི	ཨུ	ཨུ	ཨེ	ཨའི	ཨོ	ཨའུ

the reign of King Sron tsan Gampo, about the middle of the seventh century A.D. Dr A. H. Francke, in an excellent article in the *Epigraphia Indica*,²² has shown that, so far as the country of origin of the alphabet is concerned, that understanding is erroneous, and that the country from which Sambhota brought the knowledge of the alphabet

exact form of the diacritical marks of length varied according to the period the country and possibly the fancy of the scribe. Thus we find *a* expressed by | in *aryapatha* of a Sanskrit Vinaya text, in Pl. IV 1^{au}, and in the same text, *a* by a curve attached to the foot of the character for *a*, in *asana agacchati*, in Pl. IV 1^{ai} vi. It is this curve which reappears in the Tibetan script in the form of ཨ ཨ, the so called *a chun*, or little *a* and which when appended to a syllabic character serves to indicate the length of its vowel.

²² 'The Tibetan Alphabet', vol. xi pp 266 ff., where all needful references to previous writers on the subject will be found. I may add that before I had seen Dr Francke's article I had reached the same conclusion, mainly on the grounds set out on pp xviii ff., which

of an existing Khotanese (i.e. Sanskrit) consonantal sign, is that for *h*, and this sign, therefore, most properly is classed as a new sign. The sign for *h* namely, as stated already in footnote 21, is really a modification of the Khotanese (i.e. Sanskrit) curve which serves to indicate the length of a vowel. The true origin of the sign is seen clearly from its import as an appendix to a syllable the vowel of which it is desired to indicate as being long.²⁴

The second point to be noted is that in the Tibetan alphabetical table, the sign for the radical *a* is not placed, as in the Sanskrit alphabetical table, separately and in advance of the consonantal radicals, but takes its place right at the end of the twenty four consonantal radicals which were taken over from the Sanskrit (Khotanese) and the series of which it concludes. Further, that the framer of the Tibetan alphabet understood it to be of the nature of a consonantal radical is evident from the fact that it is treated like any other consonantal radical for the vowel *a* is taken to be inherent in it, and the vowels *i*, *u*, *e*, *o* are indicated by attaching diacritical marks to it. If we were to transcribe the radical sign for *a* by *x* the Tibetan alphabetic, or rather syllabic, table presents the syllabic radicals *xa xi xu xe xo* &c. precisely in the same way as it presents the radicals *la li lu le lo*, &c. (see Fig 1). In short the Tibetan apparently vocalic radical for *a* really functions as a consonantal radical²⁵ and in that respect is reminiscent of the function of consonantal radicals, such as *alef* and *'ayin* in Semitic alphabets, and that is a fashion which is altogether foreign to any Indian alphabet. This is a noteworthy fact, and by itself it points to the conclusion that the Tibetan alphabet is not an importation from India,²⁶ but from some country the alphabet of which must have come

²⁴ Dr Francke's explanation of the origin of the signs for *w* and *h*, in *Epigraphia Indica* vol xi p 270 is different and in my opinion very fanciful.

²⁵ In confirmation I may refer to a Tibetan tradition (which however I am just now unable to verify) quoted by me in 1893 from Baboo Sarat Chandra Das in *Journal ASB*, vol lxii, Pt I, p 6. He (Thon mi) based the four vowels called *a li* (or 'series of *a*', i.e. *i*, *e*, *o*, *u*) on *a*.

²⁶ It is interesting to observe that the modern *Nāgarī* script has the forms *औ* *o* and *आ* *au*. But the practice of writing those two vowels with the radical *आ* is very modern indeed, it dates no further back than the early eighteenth century. It appears e.g., in the medical MSS of the India Office Nos 2644 and 2638, dated respectively A.D. 1720 and 1733, but not in No 2637, which is of about the same date. The practice arose

in some way under the influence of a Semitic fashion of writing. It has been stated already that Tibetan tradition distinctly refers to *Li yul*, 'the land of Li', i. e. to Khotan, as the country of origin of its alphabet, and modern archaeological discoveries have shown abundantly that Semitic influences were at work in Eastern Turkestan for some time before the traditional date of that importation.

We have now to examine the manuscript remains recovered from the Khotan area to see whether and how far, the Khotanese alphabet and Khotanese writing preserved in them supply evidence in corroboration of the Tibetan tradition. The examination will have to take two things into account: first, Khotanese texts as written either in the Upright Gupta or the Cursive Gupta type of the Khotanese script, secondly, Khotanese writing as preserved in older literary texts or as presented in later official or private documents. The evidence, resulting from this examination, and quoted in the sequel, will be taken so far as possible from the manuscript remains included in the present volume. When that source fails, reference will be made to earlier publications of such remains in the *Journal of the Asiatic Society of Bengal*, as well as to, as yet, unpublished remains in Sir Aurel Stein's and my own collections. Accordingly the witnesses will be the following —

I In Upright Gupta script —

- | | |
|--|--|
| (1) The Vajracchedika (Vaj) 44 fols | } both included in the present volume, Plates V–XVII |
| (2) The Aparimitayuh Sūtra (Ap), 20 fols | |
| (3) Stein MS, Ch. n. 002, Siddhasara Śāstra (Siddh), a medical work 65 fols | |
| (4) Stein MS, Ch. 00274 an unidentified Buddhist religious work (Buddh) 39 fols. Neither No. 3 nor No. 4 is published as yet | |

from the gradual blending of the characters for the vowels *a* and *au* from the tenth century onwards as may be seen by referring to Table V of Buhler's *Indian Palaeography* and comparing Nos. ix, xii, xvii in traverses 1 and 9. That this is so is evident from the fact that the vowels *e* and *ai* have always been and are to the present day written with the special radical 𑖦 which could not blend with the radical 𑖧

- (5) Fragments (Fr) in the Hoernle Collection, of Buddhist canonical literature, 139 pieces, not published

II In Cursive Gupta script —

- (1) The two folios 7 and 8 of the Aparimitāyuh Sutrā (above mentioned, No 2), included in the present volume, Plate XV
- (2) The Khotanese texts of the Tibetan and Chinese bilingual fragments (Tib, Chin) published in the present volume, Plates XVII and XXII.
- (3) Documents (Doc), published in the Journal ASB, vol lxxvi, Pt I, 1897 Plates V-VII, and in the Report in the same Journal, Ex No, vol lxx, Pt I 1901, Plates VI, VII
- (4) Text Rolls (T R) of the Stein Collection, Ch 0041, Mahapratyangira Dharani partly published in the Journal RAS, 1911, Plate V Also, Ch 0044 Kauśaki Prajñāparamita 70 lines of writing, and Ch 00266 with 382 lines of writing, neither published
- (5) Stein MS, Ch 11 003 an anonymous medical work (Med), in 71 fols, not yet published
- (6) Sillibary Rolls (S R) of the Stein Collection, published in the Journal RAS, 1911, Plates I-IV

The evidence of these witnesses is as follows —

- (1) In the Upright Gupta script, all vowels (a a, i i, e ai o, au) are ordinarily written with the radical ञ. The only exceptions are the vowels u and u, which are ordinarily written with the special radical उ, there being only a single perhaps doubtful, example of short u, written with the radical ञ in Plate VI, 6 au²¹

As to the other vowels, short i (as in initial) is a vowel of rather rare occurrence. With the special three dotted radical (•••) it never occurs in secular, and very exceptionally in canonical literature

The details are as follows. It never occurs in Ap, and only once (with the radical •••) in Vaj, Plate XIII, 41 l²¹. In Siddh it occurs only eleven times, and always

²¹ It occurs in the word uhu which ordinarily is written with the radical उ, e g Pl. VI, 6 u²¹ 7 u²¹. See also footnote 29

with the radical 𑀓; fols. 1 *b^u*, 17 *a^u* *b^u* 19 *a^u* *b^u* 21 *b^u* 22 *a^u* 30 *b^u* 32 *a^u* 35 *a^u* *b^u*. In Fr. it occurs three times, always with radical 𑀓, No. $\frac{142}{81}$, l. 3, No. $\frac{144}{98}$, l. 4, No. $\frac{150}{11}$, l. 2.

The long vowel *i* is of rather more frequent occurrence; but with the radical 𑀓 it is found very exceptionally, both in canonical and secular Buddhist literature, though the exceptions are more frequent in canonical literature, especially in Ap. and Fr.

The details are as follows. In Vaj. it occurs altogether 20 times; viz. 19 times with radical 𑀓, Pls. V ff., fols. 2 *b^u* 17 *a^u* *b^u* 19 *a^u* *b^u* 21 *b^u* 22 *a^u* 30 *b^u* 32 *a^u* 35 *a^u* *b^u*. 36 *a^u* 37 *b^u* 39 *a^u* 41 *b^u* 42 *a^u*, and only once with the radical 𑀓, Plate V 3 *b^u*. In Ap. it occurs only three times, always with the radical 𑀓, Pl. XIV 2 *a^u* 3 *a^u*, Pl. XV 10 *a^u*. In Siddh. it occurs 37 times with radical 𑀓; fols. 2 *b^u* 4 *a^u* 5 *a^u* 6 *b^u* 7 *b^u* 9 *a^u* (*bis*) 11 *b^u* 14 *a^u* *b^u* 18 *a^u* 19 *a^u* *b^u* 20 *b^u* 104 *a^u* 107 *a^u* *b^u* 121 *a^u* 122 *a^u* *b^u* 123 *a^u* 126 *a^u* 128 *b^u* 131 *a^u* 133 *b^u* 134 *b^u* 136 *b^u* 138 *a^u* 144 *a^u* 155 *b^u*; never with radical 𑀓. In Buddh. it occurs 10 times with radical 𑀓; fols. 1 *b^u* 2 *b^u* 3 *a^u* 8 *b^u* 9 *a^u* 15 *b^u* 18 *a^u* 27 *a^u* 32 *b^u* 37 *b^u*; never with radical 𑀓. In Fr. it occurs 15 times with radical 𑀓; No. $\frac{142}{81}$, l. 2, No. $\frac{144}{98}$, l. 2, No. $\frac{147}{47}$, l. 5, No. $\frac{148}{68}$, l. 1, No. $\frac{149}{77}$, l. 1, No. $\frac{150}{88}$, l. 5, No. $\frac{151}{94}$, l. 5, No. $\frac{152}{105}$, l. 5, No. $\frac{153}{116}$, l. 2, No. $\frac{154}{127}$, ll. 3, 4, No. $\frac{155}{138}$, l. 6 (*bis*), No. $\frac{156}{149}$, ll. 2, 5; and 13 times with radical 𑀓; No. $\frac{157}{160}$, ll. 1, 2, No. $\frac{158}{171}$, l. 5 (*bis*), No. $\frac{159}{182}$, l. 6, No. $\frac{160}{193}$, l. 2, No. $\frac{161}{204}$, l. 1, No. $\frac{162}{215}$, l. 4, No. $\frac{163}{226}$, l. 4, No. $\frac{164}{237}$, l. 2, No. $\frac{165}{248}$, l. 3, No. $\frac{166}{259}$, ll. 3, 4. With the very old radical 𑀓 it occurs once in No. $\frac{167}{270}$, l. 4 (see footnote 21).

The vowels *e* and *ai* are of very rare occurrence; and written with the special radical 𑀓, they are still more exceptional, though the exceptions again are more frequent in canonical literature, especially in Ap. and Buddh.

The details are as follows. Neither *e* nor *ai* is ever found in Vaj. In Ap. *e* occurs seven times with radical 𑀓; fols. 16 *a^u* 128 *b^u* 152 *a^u* (*bis*) 155 *b^u* 156 *a^u*, but only once with radical 𑀓, fol. 11 *a^u*; while *ai* occurs only once, and then with radical 𑀓, fol. 100 *a^u*. In Buddh., *e* occurs six times with radical 𑀓; fols. 1 *b^u* 7 *b^u* 9 *b^u* 18 *b^u* 31 *b^u* 38 *b^u*, and only three times with radical 𑀓, fols. 6 *b^u* 9 *a^u* 17 *a^u*; while *ai* occurs only twice, both times with radical 𑀓, fols. 10 *a^u* 35 *b^u*. In Fr., neither *e* nor *ai* occurs.

As to the vowels *o* and *au*, neither very frequent, both may be written in two ways, either with the radical 𑀓, or with a special radical

२, peculiar to the Khotanese script,²³ though the latter is practically restricted to canonical literature, the radical 𑖦 being ordinarily used in non-canonical writing

The details are as follows. In the canonical texts Vaj and Ap, the special radical २ is always used, never radical 𑖦. Thus *o* 24 times in Vaj (e.g. Plate V 3 *b^u*, Pl IX 32 *aⁱ* (*bis*), &c, see Vocabulary, pp 345-6), and five times in Ap (Plate XIV 2 *a^u* (*bis*), Pl XVI 13 *aⁱ* 14 *a^u* 16 *b^{iv}*), again *au* five times in Vaj, Pl X 38 *bⁱ* (*tris*) *u^u*, and three times in Ap, Plates XIV 3 *a^u*, XV 9 *aⁱ*, XVI 13 *aⁱ*. In Buddh, also a canonical text, radical 𑖦 is used more often than the special radical २ with either *o* or *au*, thus *o* with radical 𑖦 four times, fols 27 *b^{iv}* 31 *bⁱ* 34 *a^u* *u^u*, with radical २ six times, fols 19 *bⁱ* 26 *b^u* *u^u* *iv* 24 *a^u* 26 *a^u*, and *au* with radical 𑖦 ten times, fols 28 *a^{iv}* 29 *aⁱ* *b^v* 30 *bⁱ* 32 *a^u* 33 *bⁱ* 35 *bⁱ* 36 *aⁱ* 37 *bⁱ* 38 *b^u*, with radical २ six times, fols 7 *a^{iv}* 12 *a^{iv}* 15 *aⁱ* 26 *b^u* 24 *aⁱ* 25 *b^u*. In Fr, all of canonical texts, radical २ is always used, never 𑖦, thus with *o* 33 times, No $\frac{1}{21}$ 1 5, No $\frac{1}{43}$ 1 7, No $\frac{1}{43}$ 11 3, 4, No $\frac{1}{43}$ 1 5 (six times), No $\frac{1}{58}$ 11 1, 2, 3, No $\frac{1}{61}$ 1 3, No $\frac{1}{73}$ 1 4, No $\frac{1}{78}$ 1 4, No $\frac{1}{85}$ 1 1 (six times), No $\frac{1}{90}$ 1 2, No $\frac{1}{93}$ 1 1, No $\frac{1}{102}$ 1 3, No $\frac{1}{117}$ 1 3, No $\frac{1}{144}$ 1 2, No $\frac{1}{504}$ 1 6, No $\frac{1}{65}$ 1 6, No $\frac{1}{67}$ 1 2, No $\frac{1}{111}$ 1 3, No $\frac{1}{128}$ 1 1, No $\frac{1}{16}$ 1 6, and with *au*, three times, No $\frac{1}{47}$ 11 3, 4, No $\frac{1}{73}$ 1 4. On the other hand, in the non canonical medical Siddh, both vowels *o* and *au* are always written with radical 𑖦 never with the special radical २, thus *o* twice, fol 3 *b^u* *u^u*, and *au* 21 times, fols 2 *bⁱ* 3 *b^u* (*bis*) *u^u* 7 *bⁱ* 9 *b^v* 10 *a^v* 19 *a^v* 100 *a^u* 104 *b^{iv}* 107 *aⁱ* 123 *a^u* *b^u* *u^u* 128 *a^u* 138 *aⁱ* 139 *aⁱ* 140 *a^u* 149 *b^v* 151 *b^v* 155 *a^u*.

(2) In the Cursive Gupta script, all vowels (*a*, *ā*, *i*, *ī*, *e*, *ai*, *o*, *au*), with the exception of *u* and *ū*, are invariably written with the radical 𑖦 *a*. The vowels *u* and *ū* are equally invariably written with the special radical 𑖦. The three special radicals for *i*, *e*, *o* never occur at all. In the whole extensive mass of cursively written manuscript remains, so far as I have been able to examine it, two of those three special radicals, namely those for *i* and *o* occur only in the concluding passage of the Kausāki Prājñāparamitā Roll, Ch 0044, once *i* in l 67, and twice *au* in lines 64 and 65. And with regard to this singular exception it is to be

²³ See below p xxviii. In order to signify *au* the mark of length is added either in its fourth or fifth form (see *infra* p 140), usually the former (see, e.g., Plates X 38 *b^u*, XIV 3 *aⁱ*, XX 3) but once the fifth form (as in na Plate XVIII 3 *a^{iv}*). The latter is the usual one in the Kuchean slanting Gupta script, as in *onome*, Plate XI 2 *aⁱ*.

noted that the passage consists of a short charm (*mantra*) in the Sanskrit, not in the Khotanese language. The details are as follows :—

The vowel *i*, written with radical 𑖦, occurs once in Tib., Plate XVII 2 *a*^{xx}; three times in Doc., JASB., 1897, Plate V, l. 6; and 27 times in Med., fols. 54 *b*th 67 *a*^r *b*^u 68 *b*^u 72 *a*^v 73 *a*^u 74 *a*^v 77 *a*^v *b*^u 80 *b*^v 81 *b*^v 88 *a*ⁱ 89 *a*^r 90 *a*^u 92 *a*^v 93 *a*ⁱ 96 *b*^v 97 *a*^u 101 *b*^r 102 *a*ⁱ (*bis*) 103 *a*^v *b*^u 104 *a*^u 115 *b*^u.

The vowel *ī*, with radical 𑖦, occurs twice in Tib., Plate XVII *a*ⁿ *m*, twice in Chin., Plate XXII *b*^{xvii} *xx*; five times in Doc., JASB., 1897, Plates V, l. 5, VI, No. 9, l. 4, No. 10, ll. 6 and 7; Report, Plate VI, l. 4; and 25 times in Med., fols. 46 *a*^u (*bis*) 47 *a*^r *b*ⁱ 52 *a*ⁱ 56 *a*^r 57 *a*^v 61 *b*ⁱ 63 *b*^r 67 *b*^u 69 *a*^u 73 *a*^r 76 *a*^u (*bis*) 99 *a*^r *b*^u 100 *a*ⁱ 103 *a*^u *m* *b*ⁱ 104 *a*ⁱ 109 *b*^u (*bis*).

The vowel *e*, with radical 𑖦, occurs once in Tib., Plate XVII *a*^v; and 16 times in Med., fols. 46 *a*^u 47 *a*ⁱ 50 *a*^u 51 *a*^r *b*^u 55 *b*ⁱ *m* 58 *a*^u 59 *b*ⁱ *m* 60 *b*ⁱ 61 *a*^u 62 *a*^v 65 *a*^r. In Doc. it does not occur.

The vowel *ai*, with radical 𑖦, occurs once in the Text Roll of the Mahāpratyāṅgīrā Dhā., JRAS., 1911, Plate V, l. 15; and four times in Med., fols. 47 *b*^u 48 *b*^v 58 *b*^u 62 *b*^r. In Tib., Chin., Doc. it does not occur.

The vowel *o*, with radical 𑖦, does not occur in any of the cursively written manuscripts of the witness list, with the exception of the Syllabary Rolls, the evidence of which is given below.

The vowel *au*, with radical 𑖦, occurs three times in fols. 7 and 8 of Ap., Plate XV 7 *a*^v *b*^u 8 *a*^u (see also JASB., 1901, Pl. VI); once in Tib., Plate XVII *a*^u; twice in Doc., Report, Plate VII, ll. 2 and 5; and nine times in Med., fols. 44 *a*ⁱ (*bis*) 62 *a*^r 63 *b*^v 66 *a*^v 72 *b*^u 81 *b*^r 106 *b*^v 116 *b*^r.

(3) As to the Cursive Gupta script, the evidence of the Alphabetical and Syllabary Rolls is particularly important. These Rolls, as explained by me in the Journal of the Royal Asiatic Society for 1911, pp. 450 ff., evidently exhibit the usages of writing by masters and pupils in the Buddhist monastic schools of Eastern Turkestan in the eighth century A.D. In these schools it appears to have been the practice to utilize the blank reverse of paper rolls, the obverse of which was inscribed with Chinese Buddhist texts, for the purpose of teaching and exercising the writing of the Khotanese ordinary script. With this object the reverse side is covered with tables of the Khotanese alphabetic radicals as well as tables of syllabaries inscribed in a fine, well-formed hand, apparently by the schoolmaster. Now in the alphabetic table, inscribed on Roll Ch. xl,

003, shown on page 455 of the Journal, only the two radicals 𑄌 and 𑄍 are prescribed for the whole of the ten vowels of the alphabet. That shows that all vowels, except *u* and *u*, were to be written with the radical 𑄌. The alphabet, in this form, with the solitary vocalic radicals 𑄌 and 𑄍, is repeated on the reverse side of Roll Ch 0042 (shown *ibid*, Plate III, l 13) apparently by a pupil, in a very ill formed hand. On two other Rolls, Ch lviu, 007 and Ch 0046 (shown *ibid*, Plate I, l 1, and Plate IV, l 17), the alphabetic table is given in much fuller detail. The complete series of ten vowels is shown in them, written with the radicals 𑄌 and 𑄍. But two points are particularly noteworthy: first, it is only the long *u* which is written with the radical 𑄍, while all the other nine vowels, including the short *u*, are written with the radical 𑄌. Secondly, the diacritical mark indicating the sound of short *u* is not attached to the bottom of the radical 𑄌, in the form of a wedge, or a curve, or an angle, as it is usual with other consonantal radicals (e.g. the wedge in *ihu* and *ksu*, Plate I, ll 10 and 42; the curve in *lu*, *ibid*, l 9; the angle in *kyu* *lhyu* *ibid*, ll 43 and 44), but is mounted on the top of the radical 𑄌, in the form of a curve or angle (the former in Plate I, l 1, the latter in Plate IV, l 17). The reason for this position of the mark, no doubt, is that the foot of the radical 𑄌 was already furnished with a wedge with which the diacritical mark of short *u* would have interfered, if it had been attached to the foot.²⁹ The same facts are suggested by the abbreviated form of the alphabet in Roll Ch xl, 002 *ibid*, Plate II, l 42. Here the characters are given for only the three vowels *a*, *u*, *u*, but while the long *u* is written with the radical 𑄍, the vowels *a* and short *u* are written with the radical 𑄌. Moreover, here too the character for the short *u* shows its diacritical mark, indicative of the sound *u*, in the form of a curve (similar to that in Plate I, l 1) attached to the head of the radical 𑄌.³⁰

²⁹ This reason will be appreciated if the shape of the character for the vowel *u* is examined in the word *u/u* in Plate VI 6a^d, where the position of the diacritical mark at the foot of the radical 𑄌 has resulted in an exaggerated wedge.

³⁰ In my remarks in JRAS for 1911, pp. 456, 459, some of the features of the alphabet in these tables were not yet understood. Thus, the character for the short vowel *u* was read as *ā*, owing to its similarity to the real character for the vowel *a*, but the fact that

The conclusion to be drawn from the facts set out in the foregoing evidence is that in the seventh and eighth centuries A D, if not even earlier, the practice arose in the Khotanese area of Eastern Turkestan especially when using the cursive script of ordinary daily intercourse, to write all vowels, except *u* and *ū*, with the radical अ *a*, and further that this practice optionally, varying perhaps according to the locality or individuality of the writer, even extended to the vowel *u*. It seems probable that the Khotanese Brāhman Li byin, from whom the Tibetan scholar Thon mi is said to have learned his alphabet, was one of those scribes who were accustomed to write the vowel *u* with the radical अ, and further it may be suggested that Thon mi, in adapting the alphabet of his teacher to his own purposes, with logical consistency extended the use of the radical अ to the long vowel *u*, so as to obtain a complete series of vowels, all framed with the radical अ, and that he facilitated his object by the removal of the wedge which marks the foot of the radicals in the Khotanese script, but which is absent from the Tibetan script. On all grounds it cannot be doubted that it was the cursive script of Khotan to which Thon mi was introduced by Li byin.

In Khotan, as we have seen two types of script were in use, the Upright Gupta which was used principally in writing texts of a religious character, and the Cursive Gupta which was employed in writing anything of a secular character, and generally in the ordinary writing of daily intercourse. The latter arose gradually from the former by a process of modification such as is observable in many other countries. In the same way, e.g., arose the so-called 'headless' (*u me*) type of the Tibetan script from out of the original 'headed' (*u chan*) type framed by Thon mi. In the same way, also, arose the Indian cursive 'Kaithi' or 'Mahajani' type of Nagari from out of the literary 'Devanāgarī'. Moreover, everywhere that process of modification is marked by the common feature that the formal literary type of script has a tendency to conserve old ways of writing. This characteristic explains the fact that the Upright Gupta is more tenacious in the use of the old Indian vocalic

the character for *u* is written in this way in three entirely distinct and independent tables, shows that no scribal error is to be thought of. See also the Note on p. xxxii.

radicals of *z*, *u*, *e*, and *o*. Indeed, in the case of the radical *z o*, the conservatism of the Khotanese Upright Gupta is particularly striking, for it conserves that radical in a form in which it had disappeared at an early date from India itself. Originally the inferior curve of the radical took a rightward turn in India as may be seen in Buhler's Indian Palaeography, Table III, traverse 6, Nos viii and xiv, but as early as the Gupta period it began to turn leftward, *ibid*, Table VI, trav 13.¹ But in the Khotan area the rightward turn persists, in writing both vowels *o* and *au*, whether in Sanskrit or Khotanese texts.²

Another graphic feature of the Khotanese Upright Gupta may be noticed in this connexion. The diacritical mark of the medial short *z*, as Professor Luders has pointed out in his introduction to the Sanskrit *Saddharma-pundarika* (pp 141-168), is written in three different ways, which may be seen, e.g. in Plate XVIII, 3 aⁱ " *dz*, 3 a^{iv} *č*, 3 b^{viii} *ŋ*. A somewhat similar difference occurs in the Kuchean Slanting Gupta script. It is shown in the inset figure to the medical text of the Weber MSS. Part IX published by me in the Journal of the Asiatic Society of Bengal, vol lxx Pt I, Extra No 1901, p 1. The reason of this difference whether it is due to a mere whim of the writer³ or to exigencies of writing or to different phonetic values is not known at present. Though it occurs also in manuscripts containing a Sanskrit text, it has no foundation in the phonetic system of that language. In such cases the fact of its occurrence indicates only that the manuscript was written by a native of Eastern Turkestan and that if it has a phonetic implication it points to a phonetic peculiarity of the languages

¹ See also Table I in my edition of the Bower Manuscript.

² E.g. in the Sanskrit text on Plate XX 6ⁱⁱⁱ vii.—A character practically identical with the Khotanese radical for *o* exists also in the Kuchean script where however, it is taken to signify the consonant *w* as in *wasampat* (Plate XI 2 a). It may be added that the Kuchean character at present understood to signify *o* (as in *onol ne* Plate XI 2 aⁱ) is identical with one of the alternative forms of the Khotanese character for *au* (see footnote 28) so that possibly it may really signify *au*. Whether any and what relation between the two scripts is indicated by this graphic coincidence remains to be discovered.

³ A mere scribal whim seems indicated by the fact that the difference may occur in the same Sanskrit word e.g. Plate XVIII 3 bⁱⁱⁱ *paŋyali* and *paŋyali*, Plate XXI 1^v *cittadhara*, *cittadhara*.

of that country, primarily in the Khotanese language; for it occurs mainly in Khotanese, rarely in Kuchean texts.

Another obvious indication of the nationality of the writer of a manuscript is the occurrence in it of the peculiar modification of the *r* sound, transcribed by *rr*. That letter, as above explained (p. xv), is peculiar to the Khotanese language, and is entirely foreign to Sanskrit. An immigrant from India, settled in Khotan, might acquire the Khotanese sound *rr*, but it is hardly conceivable that he would introduce it when copying a text composed in his own native Sanskrit language, while it would be almost unavoidable for a native of Khotan, who had acquired a knowledge of Sanskrit, to make an occasional mistake, and, when copying a Sanskrit text, to write *rr* where *r* should have been written; e.g. to write *prrabhā* for *prabhā* (Plate II 4^{iv}) or *prrajānitum* for *prajānitum* (Plate XXI 3ⁱⁱ). Accordingly it is practically certain that any Sanskrit manuscript in which *rr* appears was written by a native of the Khotanese area of Eastern Turkestan. Moreover the frequency of the occurrence of *rr* in a Sanskrit manuscript may serve as a measure of the proficiency of the Khotanese scribe in the knowledge of Sanskrit. Thus the manuscript of which a fragmentary page is shown in Plate XX, No. 3, must be the handiwork of an illiterate scribe; for every Sanskrit *r* (it occurs nineteen times in the figured page) is replaced by the Khotanese *rr*. And this inference is confirmed by the fact that the language of the fragment, as its editor Dr. Thomas rightly observes (p. 121), is a 'curiously debased dialect' of Sanskrit. Very possibly the text is the scribe's own composition, and the manuscript may be his autograph. Of course, if in addition to a characteristically Khotanese script, a manuscript is written in the Khotanese language, the presumption of its being the production of a native of Khotan is overwhelming. Similarly, the appearance of the slanting type of Gupta characters in a manuscript is an unfailing indication of its being the production of a Kuchean scribe, even if it should be a Sanskrit manuscript. The Khotanese language, so far as my present experience extends, is never found in any manuscript written in Slanting Gupta characters; nor the Kuchean language, in any manuscript written in the Upright Gupta and Cursive Gupta scripts.

bod . ekad dan l'atun . nas . gsal . byed . ŋi . ŋu . rtsa . 'zī . drug . rñs . lcos . nas
sum . cu . mdrad

This has been translated by Dr. Francke (Ep. Ind., xi, p. 267) to mean: 'Bringing them into agreement with the Tibetan language, they formed 24 *gsal byed* and 6 *Rñs*, altogether 30 characters.' And commenting on this translation he remarks (ibid., p. 269) 'The Tibetans themselves distinguish between two types of characters in their alphabet. One type was taken directly from the Indian alphabet, whilst the other was invented by Thonmi Sambhota, or his forerunner. The first type is called *gsal byed* (consonants), and the second, *Rñs*.'

The objection to Dr. Francke's translation is that he seems to take *gsal byed* and *rñs* as the names of the Sanskrit (Khotanese) consonants, and the Tibetan supplementary consonants respectively. But *gsal byed* is the Tibetan term for all the consonants of its alphabet, and *rñs*, according to S. Ch. Das' Tibetan English Dictionary, mean 'hurry, haste', 'speedily, quickly'. Hence, in conformity with Col. Waddell's view who (in a letter to me, dated 11th March, 1915) translates the words *drug rñs lcos . nas* by 'hurriedly composing, or contriving, six', I would suggest the following as a more exact rendering of the sentence 'Comparing [the Sanskrit] with the Tibetan language, [and] quickly remedying [the deficiency in] the twenty and four consonants with six [others] they framed [an alphabet of] thirty [consonants]'. To bring out clearly the meaning of the sentence it may be thus paraphrased: On comparing the Sanskrit with the Tibetan language, Thonmi and his associates found that the Sanskrit supplied them only with 24 curable consonants, while the Tibetan required 30 consonants to express all its sounds, but a way quickly (*rñs*) occurred to them to remedy the deficiency of 6 consonants, and thus to frame the required alphabet of 30 consonants. This quick remedy (*rñs*), as may be seen from Fig. 2 on p. xix, consisted in simply adding a hook to three Sanskrit (Khotanese) consonants (*ts*, *th*, *d*), and a curve to two others (*r*, *l*), also by inverting and slightly modifying two more (*g* and *k*).

The point to be noted, however, is that the Tibetan alphabet really possesses seven supplementary consonants (*ts*, *th*, *d*., *r*., *l*., *z*, *k*), shown in Fig. 2 while the sentence in question speaks of only six (*ts*, *th*, *d*., *r*., *l*., *k*). An explanation of this apparent inconsistency is given on pp. xviii-xx.

To p. xxvi. The transfer of the diacritical mark of short *a* from the foot to the head of the radical is not restricted to the radical *Ṛ*. It may be made in the case of any radical. In fact it is a general, though optional, mode of writing in Khotanese script, whether curve or upright. See my Note in the Journal RAS for 1915, p. 457.

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METHOD OF TRANSCRIPTION

Restorations are made —

- A. In the case of letters, or passages, which are extant in a damaged state, or obliterated, but can be obviously restored
- B In the case of letters, or passages, which are lost through breakage, but which can be supplied with more or less certainty.

Restorations are indicated as follows —

- (1) Both A and B letters or passages are printed in italic type
- (2) A letters or passages are printed in large italic type, and, if badly damaged, are placed within round brackets, but, if obliterated, within square brackets
- (3) B letters or passages are printed in small italic type, and indicated by the breakage mark ☐
- (4) Letters which cannot be restored, whether in an A or in a B passage, are indicated by an equal number of crosses (××)
- (5) Letters which stood on lost portions of a folio are indicated by an equal number of dots

Use of hyphen —

- (1) A single hyphen indicates the combination of two words in a compound, e g *deva datta*, *marg-ōpadeśa*
- (2) A double hyphen indicates the sequence of two words in a sentence, e g *c ēyam* (for *ca iyam*) *dharmanśhunjan* (for *dharman śunyan*) or an euphonic insertion, e g *yakṣebhya m* (p 26, rev 1 2)

Sandhi between two words is indicated thus —

- (1) When two vowels coalesce, the compound vowel is marked by a circumflex, e g *c ēyam* (for *ca iyam*) *marg ōpadeśa* (for *marga upadeśa*)
- (2) When two consonants combine in a compound word they are separated by a single hyphen, e g *samyak sam'odhi*, but when they do so between two words in a sentence, they are placed apart without any sign, unless they have suffered some change, in which case their separation is indicated by a double hyphen, e g *taś sarve* but *dharmañ c'ūnyan* (for *dharman śunyan*)
- (3) When a consonant and a vowel combine between words in a sentence, they are simply placed apart without a sign, e g *etam eta*
Aragraha, not written in the original, is indicated by an inverted apostrophe, e g, p 19, reverse, l 3, **vyakarantiyah* for *aryakarantiyah*

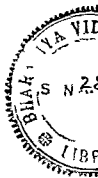
METHOD OF TRANSCRIPTION

Virama is indicated by a slanting stroke which, in the case of Sanskrit texts, is placed to the right but in Kucheian texts to the left of the foot of the consonant, e g., p 5 obverse l 1 *bhoklayam*, but p 358, obverse l 2, *waṭ*
 Interpunctuations marked by dots in the original are represented as the case may be by large single or double dots see e g p 6
 Typographical distinctions adopted to mark differences in the original characters for the vowels *i* *u* *o* are explained on p 178

ABBREVIATIONS

- Anc Khot = Sir Aurel Stein's Ancient Khotan Detailed Report of Archaeological Exploration in Chinese Turkestan
 B Psch = Mrs Rhys Davids Buddhist Manual of Psychological Ethics
 Cv = Collavagga vols xvii and xx in Sacred Books of the East
 DN = Dīgha nikaya ed Pali Text Society
 Dh S = Dharma Samgraha in Anecdota Oxoniensia vol 1 Part V
 Divy = Divyavadana ed Cowell
 JA = Journal Asiatique
 JASB = Journal of the Asiatic Society of Bengal
 JRAS = Journal of the Royal Asiatic Society
 LV = Lalita Vistara ed Lefmann
 MN = Maṅghala nikaya ed Pali Text Society
 MW D_y = Sir Monier Williams Sanskrit Dictionary
 Mst = Mahavastu ed Senart
 Mv = Mahavagga, vols xiii and xvii in Sacred Books of the East
 Mvy = Mahavyutpatti ed Manow in Bibliotheca Buddhica xiii
 PD_y = Childers Pali Dictionary
 PTS = Pali Text Society
 SBE = Sacred Books of the East
 SP = Saddharma pundarika ed Kern and Nanjio in Bibliotheca Buddhica x
 SS = Sīlāsa samuccaya ed Bendall in Bibliotheca Buddhica 1
 Suz AF = Suzuki's Awakening of Faith
 Suz OMB = Suzuki's Outlines of Mahāyāna Buddhism
 VOJ = Vienna Oriental Journal
 W GIL = Prof Winternitz Geschichte der Indischen Literatur
 ZDMG = Zeitschrift der Deutschen Morgenländischen Gesellschaft
 Others explain themselves

In references raised numerals always refer to lines *a* = obverse *b* = reverse
 as e g Pl XI 2 *a*¹¹ = Plate XI No 2 obverse line 2



MISCELLANEOUS FRAGMENTS

EDITED BY A F RUDOLF HOERNLE

Most of the fragments of manuscripts dealt with in this section belong to two consignments, marked by me as Nos 149 and 150. They were transmitted by Sir G Macartney, K C I E, British Consul-General in Kashgar, to the Government of India in Simla who forwarded them to me in 1907.

The consignment No 149 comprised seventeen separate packets, of which those marked V-XIII contained a very large number of paper manuscript fragments. The fragments, now edited, belong to packet X. There was also a packet XIV, which contained two pieces of wood inscribed with letters. From Mr Macartney's letter accompanying the consignment to the Government of India (No 903/15 of October 10, 1906), it appears that packets V-XIV were given to him by Sahib Ali, the Indian Aksakal at Kuchar. With reference to the *provenance* of those packets, the letter gave the following information, which was communicated to me by the Archaeological Department in Simla in their D O No 422, dated April 11, 1907 —

'Nos V-XIV have been found in Jigdalik and Kaya, near Kuchar. In a letter dated 15 Rajab 1324 H (September 4, 1906) Sahib Ali says "I left Kuchar on the 26th Jamadiul-sani for Bai with a letter of recommendation from the Amban of Kuchar to the Amban of Bai. I reached Jigdalik in one day from Bai, and proceeded to the hills the next day and worked there for ten days. On the 11th day, a lot of old manuscripts were found from a house. The next day I returned to Bai with these things.'

It should be noticed that the manuscripts are said to have been recovered from a 'house'. That word appears to be usually employed by the natives of Eastern Turkestan to indicate a stupa, see, e g Sir Aurel Stein's *Ancient Khotan*, vol 1, p 483. The Bower MS, the Weber MSS, and others, as is now well known (see the Introduction to my edition of the Bower MS, chap 1), were similarly recovered from the interior relic chamber of an ancient stupa. In India, e g in Benares, it is the practice, when manuscripts have become old and damaged, to prepare a fresh copy and consign the old one to the waters of the sacred river Ganges. In Eastern Turkestan an analogous practice seems to have obtained, of giving to old and damaged manuscripts an honoured burial in the relic chamber of a stupa.

With regard to the position of Jigdalik I may quote what, in response to my inquiry, M Pelliot, who, as leader of the recent French expedition to those parts, possesses an exceptionally accurate knowledge of the oasis of Kuchar, wrote to me on January 4, 1912 —

‘L’oasis de Bai est assez loin de Koutchar et ni mes notes ni les cartes chinoises ne m’ont fait connaître un Djigdalıq sur son territoire. Le nom est assez répandu en Turkestan Chinois puisqu’il signifie seulement “l’endroit des oleasters”. Le stupa en question doit faire partie d’une ligne de stupa qui se poursuit d’ouest en est au sud de Bai et au nord de la chaîne du Tchol-Tagh.

The consignment, No 150, comprised eight sets of which Set VII consisted of rather better preserved manuscript fragments. The single specimen (Dhāraṇi fol. 52, p 52) edited in the present section belongs to that set. The whole consignment was transmitted to me from Simla on April 17, 1907, and in the accompanying letter I was informed that

‘Nos 7 and 8 [the latter set consisted of wooden tablets with letters] were purchased from Badar-ud-din, an Afghan trader in Khotan, and forwarded to us by Mr Macartney with his No 790/15 of the 25th August 1906. No information is forthcoming about the findplaces of Nos 7 and 8. Mr Macartney is of opinion that they have been picked up in the Khotan Bazar and that they have been found in the neighbourhood of Khotan.

Sir G Macartney’s surmise is fully corroborated by the character of the script of that fragment. It exhibits the peculiar marks of the Indian Upright Gupta script as developed in the literary usage of Southern Turkestan. Most probably it came from the ruins of the ancient Buddhist settlement at Khadalik near Domoko, about seventy miles due east of Khotan. These ruins as Sir Aurel Stein tells us in his *Ruins of Desert Cathay*, vol 1, pp 236-7, used to be visited by an old village official, Mullah Khwajah for the purpose of searching for manuscript fragments, by the sale of which he hoped to make good the arrears of revenue due by him to the Ya-mên. The marketable value of such buried things had been realized in the country as a result of Sir Aurel Stein’s excavations during his first expedition in 1901. In fact it was his old guide to the ruins of Dandan Ulık that had put up Mullah Khwajah to his scheme. The fragments which the Mullah found, he used to sell in Khotan to the trader Badruddin, from whom they were purchased by Sir G Macartney.

In addition to the fragments of the Hoernle Collection the present section deals also with a few manuscript fragments of the Stein Collection. These are, (1) three folios, Ch vii, 001 B, recovered from the immured library in one of the Chien fo-tung, or Caves of the Thousand Buddhas, in the neighbourhood of the town of Tun Huang as described by Sir Aurel Stein in his *Ruins of Desert Cathay*, vol ii,

pp 159 ff, 179, and (2) fragments of two folios, dug out from the ruins of an ancient Buddhist structure at Khora, near Karashahar, referred to *ibidem* p 372

For the identification of the fragments edited in this section, I am under great obligation to the distinguished Japanese scholar, Professor Dr Kaikoku Watanabe. With the kind intermediation of Professor E Leumann of Strassburg these, and other, fragments were transmitted by me to him during his residence in Strassburg in 1908-9. It is solely due to his thorough familiarity with the Buddhist Canonical Scriptures that the identity of the fragments has been recognized. In June 1909 he submitted to me 'a Preliminary Report on Studies of Khotan Fragments', containing his identifications, and collations with the Chinese Canon. In the following pages these 'Studies' have been, as far as possible utilized. The paragraphs based on them have been indicated by being placed within square brackets. For the remaining paragraphs especially the Roman transcripts and English translations, I am solely responsible.

The following is a list of the fragments —

PAGE

I Vinaya Fragments

1 Monastic Regulations	Hoernle MS	No 149 $\frac{1}{16}$ (Pl IV, No 1)	4
2 do do	do	No 149 $\frac{1}{21}$ (Pl I, No 1)	8
3 Technical Terms	do	No 149 $\frac{1}{20}$ (Pl III No 5)	12

II Sutra Fragments (Hinayana)

A. Durgā Nikāya

1 Saṃgīti Sūtra	Hoernle MSS	Nos 149 $\frac{1}{28}$ and 149 $\frac{1}{29}$ (Pl III Nos 1 and 2)	16
2 Aṭṭaṭṭiya Sūtra	Hoernle MS	No 149 $\frac{1}{8}$ (Pl I, No 2)	24

B. Madhyama Nikāya

3 Uṇh Sūtra	Hoernle MS	No 149 $\frac{1}{31}$ (Pl I, No 3)	27
4 Sūka Sūtra	Hoernle MSS	Nos 149 $\frac{1}{1}$ and 149 $\frac{1}{2}$ (Pl II, No 3)	46

C. Saṃyukta Nikāya

5 Pravaraṇa Sūtra	Hoernle MS	No 149 $\frac{1}{8}$ (Pl II, No 1)	36
6 Candrapama Sūtra	do	No 149 $\frac{1}{10}$ (Pl II, No 2)	40
7 Sakṭi Sūtra	do	No 149 $\frac{1}{10}$	44

III Sutra Fragment (Mahāyāna)

Sitatapatra Mahapratyangira Dharanī	Hoernle MS	No 150 $\frac{1}{8}$ (Pl II, No 4)	52
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IV Stotra Fragments

1 Satapancasatīka Stotra	Hoernle MS	No 149 $\frac{1}{17}$ (Pl IV, No 2), and Stein MSS Ch vii 001 B ¹ $\frac{1}{2}$, and Khora 005 b	58
2 Catuṣsatīka Stotra	Hoernle MSS	Nos 149 $\frac{1}{31}$ and $\frac{1}{32}$ (Pl III, Nos 3 and 4) and Stein MS Khora 005 a (Pl XIX No 1)	75

VINAYA TEXTS

To this class belong the three Hoernle MSS, Nos 149 $\frac{x}{19}$, 149 $\frac{x}{20}$, and 149 $\frac{x}{23}$. Judging from their contents, Dr Watanabe considers that they must belong to some Vinaya text, though he is unable, either from the Chinese or the Pāli, to determine the particular text to which they may belong.

1 MONASTIC REGULATIONS

Hoernle MS, No 149 $\frac{x}{19}$ (Plate IV, No 1, Obverse)

This is a complete folio with the exception of a slight damage on its lower edge. It measures 290 × 86 mm ($11\frac{1}{2} \times 3\frac{3}{8}$ inches), and bears eight lines of writing in the Indian Upright Gupta characters, some letters of which, however, have become more or less illegible owing to the ink being rubbed off. For the same reason all trace of the folio number is lost.

The type of the Gupta characters of our fragment much resembles that of the astronomical treatise of the Weber Manuscripts, published by me in *Journal ASB*, vol LXII, 1893, p 9 and Plate I, fig 1. It belongs to the western division of the Northern Gupta script, as shown by the form of its cerebral sibilant *s*, and to that variety of it which used the flat-topped form of the palatal sibilant *ś*, see the Introduction to my edition of the Bower Manuscript, chapter III. The early Gupta form of the letter *m*, with its serpentine left limb shows that our fragment must be referred to some date in the late fourth or early fifth century A.D. Attention may be drawn to the peculiar way in which the numeral 12 is written on rev line 3, with the two strokes, which indicate 2, placed one above, the other below the sign for 10, the usual practice being to place both strokes below that sign. It occurs also in the Slanting Gupta script, see e.g. Pl I, No 2, l 6.

[The text treats of some monastic rules concerning begging of food and meals. In general these rules agree with the tenth chapter of the Dharmagupta Vinaya, fasc 56 (Tokyo xvi, 7, 1b, 9-14, see Nanjo, Nos 1128 and 1131), but there are differences in details, as below —

Sanskrit	Chinese	
10 Bhikṣa vṛtta	13 食法	Rule for eating
11 Bhikṣa-viśargana-vṛtta	14 與食法	Rule for declining food
12 Pindapāṭa-vṛtta	15 乞食法	Rule for begging food.
13 Pindacārika-vṛtta	16 乞食人法	Rule for one who begs food]

With the text of our fragment may be compared the regulations in Culla vagga viii 4 clauses 3 5 in Vinaya Pitaka vol ii p 214 translated in Sacred Books of the East vol xx pp 286-8 also the Suttavibhanga pp 180 ff, in Vinaya Pitaka, vol iv Part ii translated in SBE vol xiii Part i Patimokkha pp 39 ff

The text¹ reads as follows —

Obverse

- 1 *sannisiditavyam*² *samprajanena*³ *gantavyam samprajanena*³ *sthata vyam samprajanena*³ *nisiditavyam samprajanena*³ *bhoktavyam upasthita smrtina avi*
- 2 *ksipta cittena prasadikena iryapathā sampannena su samvrtena su pratichannena alpa śabdena utksipta*⁴ *caksusa yugantāra preksina* [*sa*] *gaura(v)e[na]*
- 3 (*sa praf*)*isena* (?) *sa bhaya vaśā vartina nica manasa rajoharīna sama cittena sthaviresu madhyesu navakesu maitra cittena hita cittena anu*⁵ *ampa*
- 4 [*nena*] *pitr bhratr putra samjñam upasthapyā asana kuśalena nisadya kuśalena idam ucyate bhakta vrttam* 10) *Bhakta-visa*
- 5 [*rjana*] *vrtta(m) katarat* (*bh*)*ksuna agrhitba pindapato visarjayā tavyah na ca vasya va tasva va visarjayitavyah la*
- 6 *syā pindapato datavyah matur datavyah pitur bhratur bhaginyā*⁵ *datavyah jñātikasya datavyah adhyarama gatasya grhino*⁵ *du*(*ta*)*vyah*

¹ Interpunction when it occurs at all is indicated either by a single dot or a double dot. Thus we have the single dot in rev 11 2 and 7 and the double dot twice in rev 1 6. The double dot however occurs also very frequently in its more usual way as *visarga* — As the first of a conjunct consonant *r* is written always upon the line never above it see e.g. obv 1 3 *vart na* 1 5 *visarjay tavyah* 1 6 *bhraturbhaginya* (Pl IV No 1). As the second of a conjunct *v* is always spelled *ḅ* as in obv 1 8 *kṛtba* rev 1 6 *urdhvam* 1 8 *dbare* &c — The quantity of vowels is not carefully observed see below notes 2 5 — The *virama* when it occurs with the letters *m* and *t* as the final of a word is indicated by two marks viz by a sort of prone comma placed above the slightly lowered letter and also by the left head of the letter sweeping in a curving line outward and downward (see Pl IV No 1 ll 1 and 5). In the Slanting Gupta script this downward curving line is replaced by a straight line sloping upwards from the head of the lowered letter to the side or head of the preceding one (see e.g. Pl II No 3 l 2 XI No 2 a l 2).

² Read *sannisiditavyam*

³ Read here and elsewhere *samprajanena* See footnote 8

⁴ Read *araksipta* See footnote 8

⁵ Read *bhaginya grhino tiryag° indrajair bhagini nātr kan duḥtr* and *it*

- 7 u[*palā*](*r*)ino dātavyah *apakārino* dātavyah *vyasana-prāptasya glāna-*
kasya bandhana-baddhasya dātavyah yadi strī *kuksimatī āgacchati*
 8 [*ta*](*syā api smr*)tim upasthāpya dātavyah *tiryagyonī* * *gatasya āśāpo*
 'dātavya[*h*]××jyā prēksasya dātavyah tac ca *lhandi-krtbā ucchesī-kr-*

Reverse.

- 1 *tbū* (*idam ucyate*) *bhaktā-visarjana-vrttam*, 11)) Pindapāta-vrttam
katarat, *sa(t) r(tya bh)*ksunā pindapātah pratigrhī[*ta*]vyah [*s*]dva-
dānam sa[ma]-
 2 *tikh*(*lam*) *sama* supikam *samprajānena*³ upasthita-smṛtina avikṣipta-
cittena avikratā • *tāvattakañ ca pratigrhītavya[m]* yāvattake
(sa)mya[k-pū]
 3 *rti*)*r* *bhavati idam ucyate* pindapāta-vrttam, 12)) Pindacārika-
vrttam katarat, pindacārikena *bhiksunā samprajānena*³ *gr[āmam]*
pra[v]i[ś]itavyam
 4 [*sa*]*m*prajānena³ *gantavya(m sam)*prajānena³ *sthātavyam*, upasthita-
smṛtinā avikṣipta-cittena prāsādikena iryāpatha-sam(pa)nn[ena su-]
 5 [*sa*mr](*te*)*na su-praticchannena* alpa śabdena utksipta-caksuṣā yugān-
tara-prēksinā antargatair indriyair * *abahirgatena mā*
 6 (*nase*)*na pascāt* purah samjñinā *ūrdhva-adhaḥ samjñinā* : mātṛ-
mātrikām dr̥ṣṭvā mātṛ-samjñām upasthāpayitavyā : *bhagini-mātr-*
kām * *dr̥ṣṭvā bha*
 7 *gini* -*samjñām* upasthāpayitavyā *duhitrī* * *mātrikām dr̥ṣṭvā duhitr-sam-*
jñā * upasthāpayitavyā * pindacārikena *bhū* *junā rathya vithī* * - [*ca-*]
 8 (*ta*ta) *śru*[*gūta*]/*esu dbāre dbāra śālāyām nimitam udgrhītavyam*
grha-dharam upasamkrāmya yaṣṭi-śāl[da]m krtva śanair (*mandam*
mandam āgadam a)

TRANSLATION

(Clause 10) he (the monk) should sit down, he should walk with circum-
 spection*, he should stand with circumspection, he should sit down with cir-

* Read *samjñam*, as in the beginning of the same line, and see *samjñam* in l. 6. It is the accusative of manner.

* Read *upasthāpayitavyā*, as in the beginning of the line, and in l. 6.

* The spelling *samprajānena* and *utksipta* for correct Sanskrit *samprajānena* and *utksipta* seems to indicate clearly that the Sanskrit version of our fragment is based

cumspection, he should eat with circumspection, with fixed attention (to the four subjects of meditation),⁹ with unbewildered mind with agreeable, becoming deportment, well guarded (from soiling his hands and feet) well covered (with his robes), making little noise, with downcast eyes, looking in front of him to a distance of (no more than) a yuga (about six feet), with gravity, with reverence, being under the influence of fear (lest he should commit a fault), with lowly thoughts, with steadfast intent to suppress evil passions, with friendly and benevolent disposition to old, middle-aged, and young (monks), with kindness, attending to them considerately as to a father, brother, or son, behaving with propriety in (choosing) his own seat as well as towards the assembly of the (other) seated (monks)¹⁰ Thus runs the rule about eating food

(Clause 11) What is the rule about declining food? A monk, should decline alms food by (merely) not accepting it, but he may not decline any one's (alms-food) indiscriminately. Whose alms food (then) may be (properly) given (and therefore not declined)? A mother's may be given, a father's, brother's, sisters may be given, a relative's may be given, a householder who has gone to the monastery his may be given, one who has done a service, his may be given, one who has done a disservice, his may be given, one who has met with a misfortune, who is invalid who is bound with bonds his may be given, if a pregnant woman comes, her's also, fixedly attending (the while to the four subjects of meditation⁹) may be given, one who has intercourse with an animal. his may not be given, ¹¹ his may be given, moreover (what is given) should consist of broken foodstuff or of the leavings (of the food of the giver) Thus runs the rule about declining food

on a vernacular original. The spelling *utksipta* is probably a scribal error for *otksipta*, for *o* and *u* are written very nearly alike, and *otksipta* is a barbarous Sanskritizing of the vernacular *ollhutta* for Sanskrit *araksyita* downcast. The writer of *utksipta* in our fragment perhaps meant to correct the mongrel form *otksipta*, for *utksipta* is a correct Sanskrit word but as it means 'upraised', it is out of place in the context which requires a word meaning 'downcast'.

⁹ On the four subjects of meditation (*smṛty-upasthāna*) see *Sikṣa-samuccaya* (ed. Bendall) chap 13 p xxxvi, *Mahāvastu* (ed. Mironow) No 38 p 16, *Dharma-saṃgraha* (in *Anec Oxon*), No 44 pp 9 44 where other references are given. Only three are mentioned in *Divyavadāna* (ed. Cowell) p 126 l 13, p 182 l 20, but four in p 208 l 7. The Pali term is *sati patthana* *Cullavagga* (ed. Oldenberg) ix, 1, 4 (vol ii, p 240) transl in SBE vol xx p 305. On the peculiar meaning of *smṛti* see P Dy, p 466 b *Dhammapada* in SBE vol x p 27 footnote.

¹⁰ See *Cullavagga* in *Sacred Books of the East* vol xx, p 287, clause 3 where it is said that the monk is to take his seat without encroaching on (the space intended for) the senior monks or ejecting the junior monks from the seats or spreading his upper robe out (as a mat).

¹¹ Translation uncertain, the text being mutilated and illegible.

(Clause 12) What is the rule concerning alms-food (placed in the monk's bowl)? With due care the monk should receive alms-food into his bowl, item by item (without rejecting any), with the proper amount of condiments, and the proper amount of cooked split pulse,¹² with circumspection, with fixed attention (to the four subjects of meditation⁹), with unbewildered mind, not dropping about (the alms food) So much only should be received (by the monk) as will satisfy his need Thus runs the rule about alms-food (placed in the monk's bowl)

(Clause 13) What is the rule concerning the collection of alms-food? A monk, collecting alms-food, should proceed to a village with circumspection, walk with circumspection, stand with circumspection, with fixed attention (to the four principles of conduct), with unbewildered mind, with agreeable, becoming deportment, well guarded (against soiling his hands and feet), well covered (with his robes), with little noise, with down-cast eyes, looking in front no further than a yuga, with his senses turned inwards, with his thoughts not turned outwards, conscious of things behind and before, conscious of things above and below, seeing a woman, old enough to be his mother, he should address her by the name of mother, seeing a woman, old enough to be his sister, he should address her by the name of sister, seeing a woman old enough to be his daughter, he should address her by the name of daughter¹³ A monk, collecting alms-food on a high road, a market street, a square a crossway, at a doorway,¹⁴ in the porch before a door, should take note of any encouraging sign, having approached the door of a house, and having made noise on the post¹⁵ (to announce his presence), he should slowly, softly softly, (withdraw) the bolt .

2 MONASTIC REGULATIONS

Hoernle MS, No 149₂₂ (Plate I, No 1, Reverse)

This is a complete folio, with only slight damages round the margins, measuring 213 × 71 mm (8 $\frac{3}{8}$ × 2 $\frac{7}{8}$ inches). It bears six lines of writing in Slanting Gupta

¹² Regarding the meaning of the words *sama tikkam* with the proper amount of condiments and *siradanam* item by item not rejecting any, see Journal RAS for 1912, p 736 also for 1913 p 681

¹³ Regarding the mode of address to women, there is an example in Sacred Books of the East vol xx, p 315

¹⁴ Regarding the exact meaning of *drara* doorway, see *ibidem*, p 160, footnote 3

¹⁵ Meaning uncertain, perhaps doorpost, not a walking stick, which is usually called *lattara-landa* stick of a weak or old man, Mahavagga, v, 6 2 (p 188, l 18), Cullavagga, iv, i, 4 (p 76 l 30) viii, 1, 2 (p 208, l 25), 2, 2 (p 210, l 36), 6, 3 (p 217, l 32) See the following fragment

characters which, being in deep black ink, are perfectly legible. It also bears the damaged folio number 90 on the left margin of the reverse side, facing the third line of writing, and showing the very early form of a circle with a cross inscribed within, see Buhler's Indian Palaeography, Plate IX. This, so far as it goes tends to confirm the early date of the Slanting Gupta script, see Journal RAS, 1911, p. 448.

[The text refers to two monastic practices (*larma*) one relating to the monks' bed, the other to the permission given to a feeble old monk to carry a stick and string. The latter practice has many parallel passages in the Pali and Chinese Vinaya, see Dharmagupta vinaya, Nanjio No 1128, Tokyo xv, 7, 39b, Sarvastivada vinaya, Nanjio, No 1131, Tokyo, xviii, 63b.]

As regards the regulation concerning the bedstead of the monks, a fragment of which stands on the obverse side of our folio, no parallel appears to exist in the Pali Vinaya. The nearest parallel to the regulation concerning the use of a staff and string in carrying the almsbowl, which commences on the reverse side, occurs in the Cullavagga, i, 24 (in Vinaya Pitaka vol. ii, pp 131-2, translated in Sacred Books of the East vol. xx pp 134-5). Here the Pali version speaks only of 'a certain monk' (*annataro bhikkhu*), while the Sanskrit version in our fragment refers the occasion of the regulation to a particular monk, named Aryasoma. The former version also speaks of three distinct permissions (1) to use a staff (2) to use a string and (3) to use both a staff and a string. In the Sanskrit version, perhaps there may be an indication of the same threefold permission in the fact that in l. 6 only the staff (*danda*) is spoken of while ll. 2 and 4 mention both staff and string (*danda sikya*), though, of course, the omission of the string (*sikya*) in l. 6 may be a clerical error.

The text reads as follows —

Obverse

- 1 ficasam¹ ca₂spañicasam¹ trayopañicasam dvapañicasam ekapañicasam
pañic[a]ṅga[m] vars[a]nām s[arīya]
- 2 sāmam grahayāmi tatah paśca ekopañicasād varṣamām aṣṭaśatvarṣam
śat yavatam
- 3 catvarīṣād varṣanam śarīyaśanam grahayāmi tatah paśca ekōṇa
catvarī

¹ Complement [*paṇcapa*]icasam, also read *catuspañicasam* and see footnote 2. As a curiosity it may be noted that throughout this first line (but not in l. 2, *pañicasād*) *śam* is placed slightly lower than the preceding *śca* and attached to it by a slanting line exactly in the way in which *vīrama* is indicated in Kuchean texts, see e.g. wat, 'uñe, 'lyik, in Pl. VI, No. 2a. l. 2.

3 TECHNICAL TERMS

Hoernle MS, No 149 $\frac{x}{8}$ (Plate III, No 5, Reverse)

This is an incomplete folio, being short on the left side by about one third, as shown by the absence of the string hole. Its extant size is about 230 x 78 mm (9 x 3 inches). It bears seven lines of rather faded writing in Slanting Gupta characters, one of which, however (line 7 on the obverse, and the corresponding line 1 on the reverse), has become illegible by fraying.

The text contains a list of technical terms of the Buddhist Vinaya, divided into sections. One section ends on the fourth line of the reverse, and is followed by another section commencing with an enumeration of the various ways in which a Buddhist monk might be initiated into his order (*upasampada*). It reads as follows —

Obverse¹

- 1 [d]r[s]t[i] pā(pī a)ya drstyā utksepa(ni)yam² karma ~ [pari]vāsa×××
×××××××××
- 2 kīmkaranam,³ mānāpyam kīmanuśamsam, āvra(ha)nam⁴ puna(h kīm-)
karanam,⁵ tat-svabhav āsīyam dānam,
- 3 [pa]ttih dufūl-āpattih adustul āpattih sa-pratīharm āpattih aprati-
larm āpattih sāpatti pratika(rm a)
- 4 sīvacaniyam karma ~ sakīl-karma ~ anovadah⁶ anovāda-prasthāpanā
anovāda vīsthāpanā ~ (a)
- 5 [l]avarana sthāpanam, anto vustam,⁶ anta(h) pakvam, sia-pakvam,
bhikṣu-pakvam, udgrhītam,⁷ aprī⁸
- 6 [n] āsthi/āni ~ puskarīni ~ āsta(rah) anistīrah uddhīrah anuddhīrah
guru(ha) rīṣkarah la⁸
- 7 lost by fraying, except a few superscript vowel marks

¹ Interjunction is marked throughout this fragment by means of a prone comma. See Note *infra*, p. 62.

² With n (not n) as in Pali.

³ The original apparently has *kīmkaranam*, *ka* being written as in *ḥana* obv. I 6, and in *ḥanā* rev. I 5, but the apparent *ā* is a mere scribal flourish as in the apparent *pā* and *ā* of *upāsanīya*, rev. II 4 5.

⁴ For *utārānam*, Mahāvīryapatti, No 265, 18, has *utārāna*.

⁵ For *anavārahah* Pāli *anuvāda*.

⁶ Liarious Sanskritization of *lāl* *anto-ruttham*, see *My* vi, 17, 3, p. 211, l. 10.

⁷ I read *udgrhītam*.

⁸ Probably read *apratījalitam*, and *laghulāḥ paripṛāh*.

Reverse

- 1 lost through fraying, except a few traces of subscript vowels and consonants
- 2 [sah] pamca śata vinaya samgītiḥ śipta śata vinaya samgītiḥ ~ vi
naya samuddānam,
- 3 [lpa] vana-kalpāḥ paryāna²-kalpāḥ deśa kalpāḥ dīśa kalpāḥ janapada
kalpāḥ cīvāra ka
- 4 [s tu samaptam] || Upasampāda katama ~ upetya sampadaya itī upa
sampada ~ ax-
- 5 [ānam] upasampada pañcakanam jñān abhisamayenā upasampadā ~
ayusmato maha (l a)¹⁰
- 6 [yinaḥ] praśna vyākaranena upasampada ~ ehibhī(l su)kataya upasam
pada ~ traī vacī(tve)[na]
- 7 [[d]esu vi[naya]dhara pamcamena¹¹ ~ samghena [u]pasam[padu]xxx
xrxe xxxxxxxxxx

TRANSLATION

(Obverse 1 1) . the act of suspension on account of false doctrine, probation
, (l 2) punishment work, degradation, punishment lesson, tearing off,
repeated punishment work, gift sought by one's own nature (r), (l 3) grave
offence, not-grave offence, offence (done) with atonement, offence (done) without
atonement, offence (done) with atonement and (subsequent) offence (l 4) the
act of issuing a command, act of *śālisti* (), censure, initiating censure, preventing
censure, (l 5) inhibiting pravaraṇā ceremony, (food) kept indoors cooked
indoors, cooked of one's own accord cooked at the wish of a monk, (fruits) picked up
(and) not received (l 6), without stones (or seed), (plants) growing in ponds,
spreading out (and) not spreading out (of robes), taking up (and) not taking up (of
robes), important requisites (and unimportant requisites),

(Reverse 1 2) rehearsal of the Vinaya by the Five-hundred (monks),
rehearsal of the Vinaya by the Seven hundred (monks), table of contents of the
Vinaya, (l 3) chapter on groves, chapter on circumambulations (or formulas) *t*
chapter on regions, chapter on directions, chapter on countries, chapter on robes,
(l 4) is finished || || What is upasampadā? Having approached (as a candidate)
he is initiated (into the status of a full monk) That is (the meaning of the word)

² Peśi [la]pāḥ and paryāna or paryāṇa

¹⁰ Probably sup. ply mal ā viśayasya par ca jātila śata na] jñānāḥ

¹¹ For the restoration see Divyavāla p. 21 l 17, pratipantimeṣu janayadenti vīnaṇa

upāsampada (or initiation) (l 5) initiation of initiation of the Five through
(their) comprehension of the (true) knowledge initiation of the venerable
Mahaka[syapa] (l 6) through the explanation of his queries initiation with the
formula 'Come O monk' [initiation] upon the threefold declaration (of taking
refuge) (l 7) initiation by the Samgha consisting [in outlying localities]
of five members one versed in the Law and four others

NOTE

On *utksepāṇiya karma* (Pāli *ukkhēpa ṇa kamma*) act of suspension see SBE vol xiii p 236 n 2 vol xvii p 274 n 2 also Mvy No 265 8 On *parivāsa* probation see SBE xvii p 384 n 1 and Mvy No 265 11 On *manapya* (Pāli *ma aṭṭa*) a sort of social boycott or degradation for one or more days see SBE xvii pp 397 ff and Mvy No 265 14 The etymology of the word is obscure. It may be suggested however that it is a compound of *mana* respect and *apya* irregularly short for *apyaṇa* disappearance. The Pāli *manatta* (wrongly identified with *ma aṭṭa* in P Dy) is probably Skr *mana aṭṭa* withdrawn or *ma aṭṭa* injured. On *dustulayatti* see SBE xvii p 316 n 2. The word is spelled with *st* while Pāli has *littlullapatti* with *tt*. The Sanskrit form suggests its real derivation (not as in P Dy) from *dusta* corrupt and that it is a barbarous Sanskrit transcript of the vernacular *duṭṭha* from *litta* with the suffix *ulla* see Pischels Pr Gr § 593 pp 402 ff also Ś S p 116 note 5. On *apratikarmapatti* see SBE xvii p 376 No 31. On *savacāṇiya* see SBE xvii p 338 n 6 p 386 n 2. *Sakāḍi karma* is not intelligible at present. On *anorada prasthāpana* (Pāli *anuvādo paṭṭhapelabbo*) see Cv 1 5 6. On *pravarana sthāpana* and *sapatti* see Mv 1 pp 170-1 SBE xiii pp 340 ff. On the terms *anto vāsta* down to *jusharāṇi* see Mv vi 17 3 vi 20 2 vi 32 1 2 see also Prof de la Vallée Poussin in Ind Ant xxxvii (1908) pp 5 6 n 28. On *astara* (Pāli *atthara*) and *udlthara* the spreading out and taking up of robes (*laṭṭhina*) see SBE xiii pp 18 ff xvii p 148 n 1 p 157 1 2. The *gurukāḥ parākara* apparently refer to the eight requisites of a monk see P Dy p 342 b also Mvy No 233 1. On the two *saṅgī* or rehearsals before the two synods of the 500 and 700 monks see the 11th and 12th divisions of the Cv in SBE xx pp 370 ff 386 ff.

Regarding the terms of the initiation ceremony it would seem that our fragment enumerates them in two sets and in either of them in chronological order the one of the first set in rev ll 4-6 referring to Buddha himself and his earliest converts while those of the second set (rev ll 6 7) refer to the successive modes of initiation. On both points the first Book of the Mahāvagga gives information see also note 1 on pp 73-4 in SBE vol xiii. As to Buddha himself the course may be said to have initiated himself, upon attaining *saṃodhi* as he himself explains Mv 1 6 28 29. This self initiation (*si ma vpassa paḷa* Mahāvastu vol 1 p 2 1 15) probably stood on ll 4 5. The surviving letter at the end of l 4 might be the initial of *arāḍya* the first term of the chain of causation (Mv 1 1 2) the insight into which initiated Buddha in his enlightenment. His first converts were the five ascetics in the deer park at Benares (Mv 1 1 47) their initiation comes on rev 1 5. The next converts in importance were

the three brothers Kāśyapa, the heads of three Jāṭila ascetic communities in Uruvilvā (*Uruvelā*, Mv. i, 15, 1; cf. i, 22, 4). The oldest of them was the so-called Uruvilvā Kāśyapa, who was converted after a series of wonderful tests and questions put to Buddha (Mv. i, 15-21; cf. Mst. iii, 424 ff.). It is he in all probability who is referred to, in rev. II, 5, 6, as having got his initiation in consequence of *praśna-vyākaraṇa*, or explanation of questions (Mvy., No. 244, 48), and the remnant of whose name must be completed as Mahākāśyapa. There is a celebrated monk of that name, who after Buddha's death succeeded to the headship of the Order. There is no record of the circumstances of his conversion in the Buddhist records; and this otherwise inexplicable fact is explained if he is identical with the Kāśyapa of Uruvilvā. By reason of his being the eldest of the three brothers he would naturally come to be called Mahākāśyapa, or the Great Kāśyapa.

Regarding the modes of initiation, it was originally conferred by Buddha himself with the formula *chi bhikkhu*, Come, O monk! (Mv. i, 6, 32). Afterwards, when the number of applicants grew unwieldy, the power of initiation was delegated by him to his Bhikshus individually, who might confer initiation on any applicant on his simple declaration of the three *śaraṇa-gaṇana*, i.e. the declaration of his desire to take refuge with the Buddha, the Doctrine, and the Congregation (*Buddha, Dharma, Saṃgha*) (Mv. i, 12, 4). Still later, to provide against abuses, the power of initiation was withdrawn from the individual Bhikshu, and restricted to the Saṃgha, i.e. the Bhikshus assembled in Session, to be carried out by a regular prescribed process (Mv. i, 28, 3 ff.). It may be noted that the second form of initiation, upon the simple declaration of taking refuge, was originally employed by the Buddha himself in the case of the admission of an Upāsaka, or lay-adherent; and in that case it was not called *upasaṃpadā*. Moreover, before the rise of the Saṃgha, while Buddha was the solitary professor of his doctrine, the lay-applicant was required only to declare his taking refuge with two, viz. the Buddha and the Doctrine; and in this case (of the two merchants Tapussa and Bhallika) the admitted ones were called *dvetvācika* (Mv. i, 4, 5). It was only after the rise of the Saṃgha, in consequence of the conversion of the first five (*pañcaraggiya*) Bhikshus (Mv. i, 6, 32 ff.), that the declaration of taking refuge with three was required, and the initiated were now called *terāvācika* (for the first time, in the case of the Setṭhi, the father of Yasa, Mv. i, 7, 10). There were, thus, two methods, a higher for the initiation of Bhikshus, and a lower for the admission of Upāsakas, both employed by the Buddha himself. It was the lower method alone which Buddha delegated to his Bhikshus, and which they were now permitted to use for the initiation of a new Bhikshu. But while thus delegating to them the lower method, for himself he retained and continued the use of both methods for the initiation of Bhikshus and the admission of Upāsakas respectively. Thus, at a later time, he initiated by the *chi-bhikkhu* formula the fifty friends of Yasa, and the five hundred Jāṭila followers of Uruvelā Kassapa (Mv. i, 10, 4, and i, 20, 19 ff.), and admitted by the *terāvācika* formula two female Upāsikās, the mother and wife of Yasa (Mv. i, 8, 3). At a still later time Buddha withdrew the delegation from the Bhikshus in their individual capacity, and vested the power of initiation, by means of a regular process, in the Saṃgha, i.e. the whole body of Bhikshus at any local centre assembled in solemn session, though he still left the power of admission of Sāmaṇeras, or novices, to the individual Bhikshus (Mv. i, 54, 3). The quorum at such a Saṃgha was not to be less than ten (Mv. i, 31, 2; v, 13, 2; ix, 4, 1), except in very outlying localities, where

the quorum might be *vinayadhara pañcama*, that is, consist of only five members, a Bhikṣu versed in the disciplinary law, and four others (Mv. v, 13, 2, ix, 4, 1, see also Divyâvadana, p 21, l 17). Thus counting the two possibilities of a Saṃgha separately, there result four varieties of initiation. These are enumerated in Mahavastu, vol. 1, p 2, ll 15, 16, as (1) *śrama-upasampadā* (for *śrayam upasampadā*), or self initiation, (2) *chibhiksukaya upā*, or initiation by the formula 'Come, O monk!', (3) *daśa-vargena ganena upā*, or initiation by a chapter of ten monks, and (4) *pañca-vargena ganena upā*, or initiation by a chapter of five monks. In our fragment, with the exception of the first, all the above-mentioned kinds of initiation are named, only for the more usual form *chibhiksukata* (as in Mahavastu, vol 1, p 2, l. 15, Divyâvadana, p. 48, ll 19, 20, &c) we have *chibhiksukata*, and for the threefold declaration before the Saṃgha we have *traiṇācitra*. The name *śrama-upasampadā* does not occur, but, as above suggested, the nature of that initiation was probably described earlier, in rev. ll 4, 5

4 SAMGITI SŪTRA

Hoernle MSS, No 149 $\frac{1}{25}$ and $\frac{1}{26}$ (Plate III, Nos 1 and 2)

These two pieces belong to the Saṃgiti Sūtra of the Dīrgha Nikāya. They are fragments of two folios, which, moreover, probably belong to two different pothis, as shown by their difference in width. Fol $\frac{1}{25}$ measures about 145 × 75 mm, or 5 $\frac{3}{4}$ × 3 inches and fol $\frac{1}{26}$ about 180-225 × 85 mm or 7-8 $\frac{1}{2}$ × 3 $\frac{3}{4}$ inches. In their complete state they would have measured about 310-325 mm, or 12-13 inches. The writing consists of six lines on either side, in the Slanting Gupta character. It is, however, especially in the top and bottom lines imperfectly legible. The smaller fragment, $\frac{1}{25}$, which formed the left side of the folio, originally bore the folio-number on its reverse side facing the fourth line of writing, but it is now quite illegible, being almost entirely obliterated, together with the four adjacent syllables of the text. The folio number of the larger piece, $\frac{1}{26}$, which formed the right side of the folio, is lost with the broken-off portion.

[The Saṃgiti Sūtra contains an enumeration of the Buddhist Dharmas or technical terms, as divided into ten classes according to the number of items (from 1 to 10) which constitute each dharma. The larger of our fragments, No $\frac{1}{26}$, contains a portion of the third, or 'threefold', class, i.e. the class which comprises the dharmas, consisting each of three items. The smaller fragment, No $\frac{1}{25}$, similarly contains a portion of the fourth, or 'fourfold', class. From the subjoined parallel transcripts it will be seen that the Sanskrit text of our fragments differs not inconsiderably from the Pali. The latter, the Saṃgiti Suttanta, forms the thirty third Sūtra of the Dīrgha Nikāya, in volume III, pp 207-71 of the Pali Text Society's edition. In the Chinese Dīrgha Āgama, the Saṃgiti Sūtra, translated by Buddhayaśas, is the ninth, as given in Nanjio, No 545, col. 136, and Tokyo, XII, 9 416. There exists, however, also a separate Chinese translation by Dīnapīla,

Nanjio, No 938, and Tokyo xii, 10, 85 a The subjoined comparative table shows the order of the dharmas of our fragments, in the three versions, Sanskrit, Pali, and Chinese

THREEFOLD DHARMAS, in No 149₂₅

Sanskrit	Pali ¹	B	D	Chinese ²
(a) obv, l 1, rasi	xxviii, rasi	23	13	三聚
(b) „ 2-5, tathāgatasya araksaniya	xxx, tathagatassa arak- kheyya	—	28	三淨
(c) „ 6, pudgala	xxxvi, puggala	—	—	—
(d) „ 6, sthavira	xxxvii, therā	35	—	三長老
(e) „ 6, codana vastu	xxxix, codana vatthu	—	—	—
(f) „ 6, 7, agni ³	xxxiii, aggi	—	—	—
(g) „ 7, punya-kriya- vastu	xxxviii puñña kīriya-vat- thu	—	18	三種福事 成就慧行
(h) rev, l 1-3, kamōpa patti	xl, kamupapatti	27	16	三欲本生
(i) „ 4-7, sukhōpapatti	xli, sukḥupapatti	28	17	三樂生

FOURFOLD DHARMAS, in No 149₂₅

(a) obv, l 1, apāśrayana	viii, apāssena	—	—	—
(b) „ 2, dharmapada	xxii dhammapada	18	13	四法足
(c) „ 3, sāksi-karāniya	xxx, sacchi karāniya	—	—	—
(d) „ 4, adhīsthana	xxvii, adhiṭṭhana	—	—	—
(e) „ 4, dharmaskandha	xxv, dhamma kkhandha	—	—	—
(f) „ 5, dhatu	xvi, dhātu	—	—	—
(g) „ 5, 6 ahara	xvii, ahara	—	18	四取
(h) „ 6, viññāna sthiti	xviii, viññāna-tṭhiti	28	12	四識住所
(i) „ 7, rev, l 1, trsuōt pada	xx tanhuppada	—	—	—
(j) rev, l 2, agatī gamana	xix, agatī gamana	—	—	—
(k) „ 3 praśna vyaka- rana	xxviii, pañha vyakarana	35	37	四記論
(l) „ 4, daksinavisuddhi	xxxix, dakkhina visuddhi	—	9	四種布施 清淨
(m) „ 5, samgraha vastu	xl, samgaha-vatthu	19	24	四攝法
(n) „ 6, yoni	xxxvi yoni	—	—	—
(o) „ 6, 7, atma-bhūva- pratīlamibha	xxxviii atta bhava pati- lābha	—	—	—

¹ In the numerical order of the PTS edition

² B=Buddhayaśas, D=Danapala

³ Agni dharmā the text of which in ll 6 and 7 is very badly legible, is misread out in Dr Watanabe's Notes

It will be seen from the foregoing table that the Sanskrit version agrees neither with the Pāli, nor the Chinese, though there is more agreement with the former than the latter. On the other hand, there is a similar amount of agreement between the two Chinese versions. The case of the *Atanātiya Sūtra*, which is noticed after this, points in the same direction, for it is entirely absent from the Chinese *Dirgha Āgama*, while the Pāli and Sanskrit versions of it differ very considerably. Dr Watanabe would explain these differences by the suggestion that the Chinese version of the *Dirgha* probably belonged to the *Dharmagupta School*, because the translator, *Buddhayaśas*, propagated the *Vinaya* of that School (see *Chu-an tsan-ci-tsi*, Nanjio, No 1476, fasc 4 and Tokyo, xxxviii, 1, 83 b, also Nanjio, No 1117), while the Eastern Turkestan Sanskrit text may perhaps belong to the *Sarvastivāda School*, because in the *Vinaya* of that School (Nanjio, No 1115, fasc 24, and Tokyo, xvi, 4, 53a) we find the *Atanātiya Sūtra* mentioned among the Scriptures, mostly belonging to the *Dīgha Nikāya*, which are appointed for the consolation of sick persons, thus we have —

No 7, 摩訶紫摩壹劍 *Mahasamayika*

No 8 阿吒那吒劍 *Ātanātika*

In the Chinese translation of the *Samanta Pāsādika*, which has been identified by Dr Takakusu with Nanjio, No 1125 the same appointments are mentioned (fasc 11, and Tokyo, xvii, 8, 63a) 若國王及聚落大檀越有病者, 遣人至寺, 請比丘, 爲說咒, 比丘爲說阿吒那吒, i.e. 'if the King of the country, or any of the great alms givers (*maha-dānapati*) of the locality are sick, they send to the temple and request the Bhikṣhus to recite incantations for them, the Bhikṣhus recite for them the *Ātānatika Sūtra*.'

The Sanskrit text of our fragments is given below, in parallel columns with the Pāli text, extracted from the Pāli Text Society's edition, vol iii, pp 217-18, and 224, 228-32

(1) No 149₂₈ Obverse

SANSKRIT	PĀLI, pp 224-32
1 xelā dharmā prat[i](seta)t(e) sa(m)khyāya elā dharmā pra ² tatasayati	viii ekam patisevati samkhyā' ekam [adhivāseti]
2 dharmapadam avyāpadaḥ sam- yaḥ smṛtiḥ samyakh samādhiḥ]]	xiii dhammapadam, avyapādo[dha°], sammā sati samma-samadhi

SANSKRIT.

3 cakṣuṣā : sarīti prajñayā : sākṣi-
kartavyā : ॥

4 xā (adh) iṣṭhānāni skandhās ca-
pāśrayās ca pa ॥

5 b-dhātus tejo-dhātuṛvāyu-dhātu-
catvāra ॥ āhārāḥ

6 (jñā) nam caturthaḥ catasro vij-
ñāna-sthitayaḥ rūpō (pā) ॥

7 xr bhik[ṣ]or vā bhikṣuṇ[y]ā vā
tṛṣṇā utpadyamānā u ॥ utpadyate

PĀLI, pp. 224-32.

xxx [pubbe-nivāso] satiyā [s.°, cutū-
papato] cakkhunā [s.°, atṭha
vimokkā kāyena s.°, āsavānaṃ
khayo] paññāya sacchika-
raṇiyo

xxvii adhiṭṭhānāni • xxv, [dham-
ma-]kkhandā • viii, apassa-
yāni(?)

xvi āpo-dhātu, tejo-dhātu, vāyo-
dhātu • xvii, cattāro [āhārā]

viññānaṃ catuttham; xviii, catasso
viññāna-tṭhitiyo, rūpūpāyaṃ

xx cīvāra-hetu vā bhikkhuno taṇhā
uppaṭṭhamānā uppaṭṭhati

Reverse.

1 [sa](na)-hetor iti-bhav[ā]tibhava-
hetos tṛṣṇā utpa ॥ dyamānā
utpadyate

2 rchandād agatiṃ gacchati dveṣān
mohād bhayād agatiṃ ga ॥
cchati

3 'vyākaraṇiṇyaḥ sthāpaniṇyaḥ praś-
naḥ ca ॥ tasra

4 xx(d) āyākataḥ asti nāiva dāya-
ka ॥ taḥ

5 vastūni dānaṃ priyavādita artha-
ca ॥ riyā

6 niḥ catvāraḥ ātmabhāva-prati-
lambhāḥ asty ātma ॥ bhāva-
pratīlamb

7 bhāḥ para-saṃceta[nā] kramati
nāītma-saṃcetanā a ॥ sti

xx [senā] sana-hetu [vā bhi° ta°
uppa° uppa°] iti-bhavābhava-
hetu [vā bhi°] taṇhā uppa[ṭṭha-
mānā uppaṭṭhati]

xix chandāgatiṃ gacchati dosā-
gatiṃ ga° mohāgatiṃ ga°
bhayāgatiṃ ga°

xxviii 'vyākaraṇiyo ṭhapaniyo pa-
ṭiḥo • xxxix, Ca[tasso]

xxxix [visuṭṭhi] no dāyaka to; atthi
[dakkhiṇā] nāiva dāyaka to

xl vatthūni, dānaṃ peyyavajjam
attha-ca[riyā]

xxxvi [yo] ni • xxxviii, Cattāro
attabhāva-paṭilābhā, atthi
atta[bhāva-paṭilābho]

xxxviii para-saṃcetanā kamati no
atta-saṃcetanā, a[ttahi]

NOTE The text does not seem to be in good order Thus in obv, 1 1 one expects to read *ekam dharmam*, but the reading *eka dharma* is distinctly legible — In obv, 1 3 the reading *samti* makes no sense, it suggests a reminiscence of the Pāli *satiya* and seems to be intended for *smṛtya* Also the apparent Sanskrit order of the four terms, *layena, calauśa smṛtya, prajñaya* differs from the Pāli, which has *satiya, cakkhuna kuyena, paññaya* — In obv, 1 4 there appear only the key words of three classes of terms one of which (*apasraya*) moreover, should be already enumerated in line 1 — In rev 1 2 read *cchandaś*, the apparent akṣara *recha* is a badly formed *ccha* see below footnote 5 on p 29 and footnote 4 on p 61 — In rev, 1 6 the syllable *nih* is evidently the last syllable of *upapaduka yonih*, the last item of the 36th class

TRANSLATION

[Obverse, 1 1] (The monk) provides himself with a necessary thing, he bears with a necessary thing,⁴ [1 2] the virtue [of the absence of covetousness] the absence of malice perfect recollection (of duties) perfect concentration (of mind)⁵

[1 3] the need of realization by sight by recollection by wisdom⁶
[1 4] [four] resolves⁷ bodies of doctrine,⁸ and observances,⁹ and [1 5] element of water, element of fire element of air¹⁰ There are four [nutriments]
[1 6] consciousness is the fourth¹¹ There are four foundations of intelligence constituted by form¹² [1 7] whether in a monk or in a nun desire tends to arise

[Reverse 1 1] for the sake of lodging for the sake of continued existence desire tends to arise¹³ [1 2] from lust one passes into an evil course, from hatred from infatuation from fear one passes into an evil course¹⁴ [1 3] (there is such a thing as) a question which may not be answered but must be set aside¹⁵ There are four [purities in gift] [1 4] [when it is on the receiver's side but not] on the giver's side (when) it is neither on the giver's side [nor on

⁴ The reference here is to the *apaśrayas* see P Dy 49a Mvy No 19 80 The two necessities in the text are (1) the four requisites of a monk and (2) heat and cold Skr *prāśrayayati* = Pāli *adhiśasati*

⁵ P Dy p 118a where the first term is *anabhidhyā-dīrghapada* For another set of four *dharmapada* see Dh. S. No 55

⁶ Cf Mvy No 70 3

⁷ P Dy p 13b Mvy No 80

⁸ P Dy p 117b

⁹ See footnote 4

¹⁰ P Dy, p 121b Mvy No 101

¹¹ P Dy p 20a, Mvy No 118

¹² P Dy p 579a

¹³ P Dy p 496: The four causes of *trama* are dress food lodging and continued existence Skr *bhāradbhava* = Pāli *bhāradbhava* The Pāli texts ignore the nuns

¹⁴ P Dy p 17a

¹⁵ P Dy, p 328b From Childers's explanation it follows that *vyākaranījak* of our text must be understood to stand for *āryakaranījak* and to be preceded by *prafno* so also in the Pāli version

the receiver's side] ¹⁶ [L 5] [There are four] elements [of popularity], liberality, affability, beneficent rule ¹⁷ [L 6] birth. ¹⁸ There are four re-obtainments of one's personality; ¹⁹ there is a re-obtainment of personality [L 7] (by which) consciousness of others arises, but not consciousness of self; there is

(2) No. 149₂₈. Obverse.

SANSKRIT.

PĀLI, pp. 217 ff

- 1 Tra^{yo} rāsayaḥ mithyatva-niyato rāsīḥ samyaktva-niyato rāsīḥ ~ a(nī) yato rāsīḥ
- 2 arakṣaṇīyāni Tathāgato na praticehādayati kaccin me pare na vi^{jā}niyuh katam[ā]n[i] tr[ī]ṇi
- 3 (ma) parisuddha-kāya-samudācāratāyāṃ Tathāgataḥ pra^cchādayet kaccin me (pa-)
- 4 ***** pa^crisuddha-vāk-[s]amu-dācāratāyāṃ Tathāgataḥ pra^cchādayet ka-
- 5 ***** Tathāgatā nāma parisuddha - manah - samudācāra - tāyāṃ Tathāgataḥ
- 6 ***** (pu)dgālāḥ sthavira-tritayāṃ rāsīs codanā cāpy arakṣitaḥ || trayo (gna) yaḥ
- 7 ***** (h-āgniḥ) trīṇi puṇya-kriyā-vastūni ~ dānamayaṃ śīlamayaṃ bhā^{ra}ṇāmayaṃ

- xxviii Tayo rāsi, micchatta-niyato rāsi, sammatta-niyato rāsi, anīyato rāsi]
- xxx arakkheyyāni, parisuddha-kāya-samācāro Tathāgato, n-atthi Tathāgatassa kāya-duccaritaṃ yaṃ Tathāgato rakkheyya mā me idaṃ paro aññāsiti;

parisuddha-vacī-samācāro Tathāgato, n-atthi Tathāgatassa vacī-duccaritaṃ yaṃ Tathāgato rakkheyya

mā me idaṃ, &c. ; parisuddha-mano-samācāro Tathāgato, n-atthi Tathāgatassa, &c.

- xxxvi puggalā • xxxvii, Tayo therā • xxviii, rāsi • xxxix, Codanā-vatthūni • xxxiii, [Apare pi] tayo aggā [mo]haggi • xxxviii, Tīṇi puñña - kiriya - vatthūni, dānamayaṃ [p^o-k^o-va^o], śīlamayaṃ [p^o-k^o-va^o], bhāvanā, &c.

¹⁶ P. Dy., p. 110a.

¹⁷ P. Dy., p. 447a; Dh. S., No. 19; L. V., p. 35, l. 9; Mst., vol. i, p. 3, ll. 11, 12.

¹⁸ P. Dy., p. 605a; Dh. S., No. 90.

¹⁹ Cf. Dry., p. 70, l. 3; B. Psych., pp. lx, 175, 207.

Reverse

SANSKRIT.

- 1 *****sth[ī]t[ā]h l[ā]m[ī]k-
[ā]śvāry[e] vaś[e] va[r]ta-
yant[ī] tadyathā manusy[ā]
ek[e] 'nya[c] ca
- 2 *****[rye] vaśe vartayanti tad-
yatha devā nirmāna-ratayah
īdam dvitīyā
- 3 *****[śe] vartayanti tadyathā
devā parinirmita-vaśa-vartī
nah iyam tr-
- 4 *****[īe]kajena prī[ti]-sukhe-
na abhūsyandīyamti paris-
yandayamti pa
- 5 bhavati spharanyam yaduta
vivekajena prīti sukheṇa te
tena sukhena xx
- 6 kām iyam prathamā sukh opapa-
tī santi satīā ya i*****[se]vakā-
yam samādhi
- 7 spharamti i āsty esam kīñcit
sarvatah kāyad asphutam bha
i a*****sphara(ni)yam yaduta

PĀLI, pp 217 ff

- xl [paccupa]tthita-kāmā, te paccu-
patthitesu kāmesu vasam va-
tenti seyyathā pi manussā
ekacce ca
kāmesu vasam vattenti sey-
yathā pi devā nimmāna ratī,
ayam dutiyā
[va]sam vattenti seyyathā pi
devā paranimmīta-vasa-vattī,
ayam ta[tīyā]
- xli [Tisso sukhupapattiyo, santi
satta uppādetvā uppādetvā
sukham viharanti, seyyathā pi
deva Brahma]
- [kāyī]ka ayam pathamā sukh-
upapatti, santi satta [sukheṇa
abhisanna parisunnā paripūrā
paripphuta te kadāci karahaci
udanam udānenti aho sukham
aho sukhan ti, seyyathā, &c]

NOTE. The Sanskrit text, as will be seen, differs very considerably, especially with regard to the 41st dharma, rev ll 4-7 — In obv l 6, there is a similar case to that noticed in the preceding fragment, obv l 4, only the key-words *sthavira* and *codana* are mentioned, as well as *rasi* and *arakṣita* which are already enumerated in lines 1 and 2. The two cases are so much alike, that, after all, the two fragments may belong to the same pothi — The Pali version enumerates two classes of *agni*, Nos xxii and xxxiii. It is the former class which the surviving traces, obv ll 6 and 7, seem to indicate as mentioned in our fragment — As to the class, called *arakṣita* or *arakṣita* in our fragment (obv ll 2, 6), the Sanskrit reading, with the negative prefix *a*, is supported by the Pali reading *arallheyani* (see footnote 3, in PTS edition, p 217), which gives a very good sense (see the translation below) — Attention may be called to the scribe's correction in ll 3 and 4 of the obverse, where

the syllable *ti* had been inadvertently omitted, it was afterwards inserted below the line, and the place of insertion indicated by a cross above the line — With the help of collating the extant traces and allowing for the probable number (38-40) of syllables in a line as well as for the string holes, it is possible practically to reconstitute the Sanskrit text of classes xxv and xl which do not materially differ from the Pali, but that of class xli, which differs considerably from the Pali cannot be satisfactorily restored, though some phrases of it occur in the Mahavastu (vols 1, p 228, ll 4, 5, and II, p 131, l 17, p 132, l 1, see also Childers's Pali Dictionary, under *ghana*, p 169, and Samyukta Nikaya vol II p 211) The reconstituted text would run as follows —

Obverse ll 2-5 xxx Trini Tathāgatasya araksani [1 2] jani Tathagato na pratichādayati kaccin me pare na vijaniyuh katamani trini [some words missing] tasmāt Tathagatā nama, [1 3] parisuddha kaya samudacaratayam Tathagatah pratichadayet kaccin me pa [1 4] re na vijaniyuh tasmāt Tathagatā nama, parisuddha vak samudacaratayam Tathagatah pratichadayet ka [1 5] ccin me pare na vijaniyuh tasmāt Tathagatā nama, parisuddha manah samudacaratayam Tathagatah pratichadayet kaccin me pare na vijaniyuh (1 6) Trayah pudgalah &c

Reverse, ll 1-3 xl Tisrah kam opapattayah, santi sattvah kam opa [1 1] sthitah kamik-āśvārye vase vartayanti, tadyatha manusya eke nyac ca [1 2] deva eke vinipatika, iyam prathama kam opapattih, santi sattvah kam opasthitah kamik-āśvārye vase vartayanti, tadyathā deva nirmana-ratayah iyam [orig idam] dvitiya [1 3] kam opapattih, santi sattvah kam-opasthitah kamik-āśvārye vase vartayanti, tadyatha deva para nirmita vasa vartinah [orig parinirmita] iyam tui [1 3] tiya [orig trtiya] kam opapattih II xli Tisrah sukh opapattayah, santi sattva ye vivekajena priti sukhena abhisandayamti parisandayamti pa [1 5] ripuryante spharamti (yesam kimcit ?) bhavati spharanīyam yaduta vivekajena priti sukhena te tena sukhena (u [1 6] tpadya sukhe viharanti ?), tadyatha devā brahma kayika, iyam prathama sukh opapattih Santi sattvā ya ix(se)vakayam samadhi [1 7] jena priti sukhena abhisandayamti parisandayamti spharamti (vasty) esam kimcit sarvatah layad asphutam bhavati spharanīyam yaduta, &c

TRANSLATION 20

[Obverse, l 1] xxx There are three masses 'mass of absolute or undoubted falsehood mass of absolute truth and accumulation which is neither one nor the other, but a congeries of truth and falsehood' 21 [ll 2-5] There are three things that need not be guarded by a Tathagata 22 A Tathagata does not hide (any wrong thinking) 'let's hope others did not observe me' What are the three things? [1 3] His conduct being altogether pure in act, how should a Tathagata have to hide (any wrong thinking) 'let's hope others did not observe me' That is why they are called Tathāgatas [1 4] His conduct being altogether pure in word, how should

20 Based on the re-constituted text see preceding Note

21 P Dy p. 401b Mst vol III p 318 l 5 and vol I p 517, note My No 95 11-13

22 P Dy, p 54b See Note on p 22

a Tathagata have to hide (any wrong, thinking) let's hope others did not observe me [1 5] That is why they are called Tathagatas His conduct being altogether pure in thought how should a Tathagata [1 6] have to hide (any wrong thinking) let's hope others did not observe me There are three kinds of individuals,²³ there is a triad of elders²⁴ and (similarly triads of) masses²¹ causes of accusation²⁵ and things that are not guarded.²² There are three kinds of fire²⁶ [1 7] fire of passion fire of hatred, fire of infatuation There are three ways of acquiring religious merit that which consists in almsgiving that which consists in virtuous living, that which consists in spiritual meditation.²⁷

[Reverse 1 1] xl There are three kinds of sensuous existence there are beings subject to sensuous desires that live under the impulse of the power of sensuous desire Some of them are human beings others [1 2] are those devas that are not in any of the states of penal existence This is the first kind of sensuous existence There are beings subject to sensuous desires that live under the impulse of the power of sensuous desire These are those devas that enjoy extra pleasures of their own devising This is the second [1 3] kind of sensuous existence There are beings subject to sensuous desire that live under the impulse of the power of sensuous desire These are those devas that live under the influence of (pleasures) devised by others This is the third [1 4] kind of sensuous existence²⁸ xl There are three kinds of blissful existence there are beings that are merged plunged and thrilled in the bliss of pleasurable sensation born of reason whose [1 5] thrill that is to say is through the bliss of pleasurable sensation born of reason they being born with that bliss live in that bliss These are the devas endowed with bodies of the Brahma world [1 6] This is the first kind of blissful existence There are beings that are merged plunged and thrilled in the bliss of pleasurable sensation born of meditation [1 7] in whose case there is some thrill altogether unaffected by a body that is to say &c²⁹ [These are the *Abhasara* or Shining Devas This is the second kind of blissful existence &c]

5 ATANATIYA SUTRA

Hoernle MS No 149 $\frac{3}{8}$ (Plate I No 2 Reverse)

This fragment comprises nearly the whole of the right half of a folio In its present condition it measures 185 210 x 80 mm or 7 $\frac{2}{5}$ -8 $\frac{1}{5}$ x 3 $\frac{1}{5}$ inches Its lines

²³ P Dy p 390a

²⁴ I Dy p 107b

²⁵ P Dy p 393a cf LV p 10 1 5 Mvy

²⁶ I Dy, p 182a

²⁷ P Dy p 504a

²⁸ P Dy, p 18a

No 93 S S p 138 note 2

²⁹ P Dy p 488a.

No 545 col 136) Thus we have in both the refrain *putta pi tassa baharo* *In la nama mahabbala* and the same list of names of Mahajakshas from *Candano* to *Janesabho* (PTS ed., vol II p 207 in pp 198, 204) The transfer of names from one class of supernatural beings to another points in the same direction Thus *Dallimukha* (rev 1 l) who is really a Naga (see Bower MS vi 6 p 224) appears as a Yaksha in the list of the Atanatiya Suttanta (PTS vol III p 200)

The text of the fragment reads as follows —

Obverse

- 1 Σ (mo dya mama jadau sira)su vandi(tr)u tatrâin ântarh(i)tah udgrhni
(dhiam bhiksa)
- 2 Σ pariyâpni ta yavad eva anabhi(prasam)nanam vya(danam) yaksu
(nam)
- 3 Σ xixavaya i[da]m vocat (Bhaga)ian apta manas² te bhiksavo
Bhaga(ia)
- 4 Σ xx[ma](h)urajña Indro Vaisravana (Ya)ma Kuberau Dhrtirastrau
ca (ta)tarah (sa)
- 5 xIax[ma]hayakṣo (H)maranta krtālaya³ 2 Jayanto vijayamtaś⁴ ca
(y)al(s)as ca
- 6 xxxxxr(n)a Maha(ha)rno jvali(t)o (da)pya na sa(du): Vidya vira
mahayaś sa

Reverse

- 1 Σ (lah) esa(m) xxxxx(t)sa ta)tha yaksa Dadl(i)mukha⁵ 5 Satagiri
Himavata yan ca Ax
- 2 Σ xabhiga(rbha)s tesam Atanati mahayasah yaksebhyo m⁶ abhi
anujñatah putranam⁷ (j)ivi
- 3 Σ xx(i)pi preṣitah sarve Buddha satv āhitas tatha 8 Kumbhanda ra
ksasa gl ora
- 4 xxx[sa]da 9 Hridaya: Atanatisya sarva karma prasadanah pravartayn

² Nom s ng of the base *aptamana* but 1 the Pravaraṇa Sutra rev I 5 (p 39) *aptamanasas* of the base *ajamanas* To the former base belongs the abstract *attamanata* in the Saka Sutra fol 56a (p 48) as well as the regular Pāli *attamano* (P Dy p 66a) Both bases occur side by side in Mst vol II p 54 ll 19 20 *attamanah* and *attamano* but *attamanah* seems to be the more common nom s ng e g Mvy No 145 3 Dry p 2 l 11 The form with *apta* in gl t very well be the original

³ Read *krtālayah* rev l l *dadl mukha* l 6 *carinah*

⁴ Read *vijaya ntas*

⁵ Double dot as mark of interpunction at end of half verse

⁶ Faphon c ir ert on of m

⁷ Read *putranam*

5 *** 𑀅 (sa)makulah t-āpi samagatah sarva raksam⁸ kurvamtu me
sada 11 Cimba⁹

6 *** 𑀅 gā jalā carina² 12¹⁰ Apalala mahānaga Elabhadro¹¹ mahabalāh (ma)

TRANSLATION¹²

(Obverse, l 1) to day, having revered my feet with his head, he too disappeared there Keep O ye monks! (l 2) (this charm) and apply it always (for your protection) from ill-disposed, mischievous Yakshas (l 3) To this spake the Blessed One With receptive minds those monks (welcomed what was said) by the Blessed One (l 4) the great Rajas, Indra, Vaisravaṇa, Yama Kubera, and Dhṛitirāṣṭra the saviours, (l 5) the great Yaksha who has made his abode in the Himalayas (End of verse) 2 The victorious and the conquering¹³ Yaksha, (l 6) Mahākarma the ardent may he never cause injury (?), the mighty in magic,¹³ the great Yaksha

(Reverse, l 1) among them also the Yaksha Dadhimukha (End of verse) 5 Saṭagiri, Himavanta, and (l 2) among them Ātanati the much renowned By the Yakshas favoured, of the sons (l 3) they are sent all al o pledged to the truth of the Buddha (End of verse) 8 Kumbhandas, Rakshasas terrible beings, (l 4) always (End of verse) 9 The heart (or essence) of Ātanati furthering all acts promoting (l 5) they are very much agitated, and may they all, coming together, give me protection always (End of verse) 11 Bimba (l 6) (beings) living in water (End of verse) 12 Apalala the great Naga, Elabhadra, the very powerful

6 UPĀLI SUTRA

Hoernle MS, No 149 $\frac{1}{2}$ (Plate I, No 3 Obverse)

This fragment is only a comparatively small portion of the original folio which must have been about three times as large The lines of writing on the extant portion consist of 22 or 23 syllables As the text is written in aryā verse^a and as

^a Read *raksam*.

^b So orig, but probably read *cimba* (*bimba*)

¹⁰ Note the position of the figure for 1 above and below the figure for 10 and see p 4

¹¹ Apparently for *Elapatra*, cf Divyavadāna p. 61, footnote, for Skr *Elapatra*, see Bower MS, Pt. VI, 10 p 224

¹² Owing to the very mutilated condition of the text only a tentative translation can be given

¹³ Possibly *jayanta* and *vijayanta* are proper names, compare Jaya and Vijaya in Divyavadāna, p 366 l 7 So also perhaps *vijayanta*

we have the corresponding Pali text to restore the full text of the mutilated verses, it is easy to calculate that, in their complete state, the lines must have had 53 or 54 syllables. And as the extant fragment measures about 192 x 78 mm ($7\frac{1}{2}$ x 3 inches), the complete folio must have had a length of about 480 mm ($18\frac{1}{2}$ inches). For an Eastern Turkestan Pothi this is a rather unusual length in proportion to its width of about 3 inches (or 78 mm). There are, on either side of the folio, six lines of writing in Slanting Gupta characters, but on the reverse side the ink is considerably abraded, making the writing rather difficult to decipher. The folio number, having stood on the missing portion, is not known, and it is impossible, therefore, to say whether the Pothi to which the folio belonged contained only one Sutra or a collection of Sutras.

[The text of our fragment belongs to the Upali Sūtra of the Madhyama Āgama, where, in the Chinese translation, it is the 133rd, fasc. 32, in Nanjio, No 542, col 131 in Tokyo, xi, 6, 59a 1-11¹. In the Pali Maṃḍhama Nikāya it is the 56th Sutra in the Pali Text Society's edition, vol. 1, pp. 371-87. There is a French translation of it by Leon Feer, in the *Journal Asiatique*, vol. ix, 1887, pp. 309 ff, and a German free translation by K. E. Neumann in his 'Reden des Gautamo Buddha', vol. II pp. 74 ff.]

The Upali Sutra concludes with a poem by Upali in honour of Buddha. That poem consists of ten stanzas, each of which is made up of three āryā verses, and each stanza ends with the refrain 'Of him, the Blessed One, Upali is a disciple'. The beginning of the poem is wanting, having stood on the preceding folio. The folio, to which our fragment belongs, appears to have commenced with the second stanza, though this point is not quite certain, see below, note (1) (p. 31). The whole, or rather fragments of the whole, of the remainder of the poem, as well as a final short clause in prose are comprised in our folio. It contains moreover an eleventh stanza to which there is no counterpart in the Pali version (PTS, I, p. 386). The latter, though in the main identical with the Sanskrit version, differs considerably also in other details. Thus it differs in the consecutive order of the stanzas and in the distribution of the verses which constitute the stanzas. Occasionally even the component parts of the verses are differently allotted, or the reading of such a component part may differ. In all these respects, the Chinese translation, according to Dr. Watanabe accords very closely with the Sanskrit version of our fragment. See the Comparative Columns, pp. 30-1.

The text reads as follows —

¹ On the authors and dates of the Chinese translation of the Madhyama Āgama see Nanjio, No 542, col. 127. [On the comparison of the Chinese and Pali versions, there is an article by Anesaki entitled 'Corresponding Texts in the Pali Maṃḍhama Nikāya and the Chinese Madhyama Āgama', in *哲學雜誌*, for June, Tokyo, 1904 W.]

Obverse

- 1 [pti] prāptasya vyakaranesu ² ~ smrtimato vipaśyasya anabhina[ta]
- 2 [syā] aprameyasya gambhīrasya mauna prāptasya ~ ksemam karasya
vedī
- 3 [Upali 4] Nagasya prānta ³ śāyanasya kṣīna samyojanasya mu
- 4 [ka]syā Śakrasya Bhagavatas tasya śravaka Upali 5 Samyag gatasya
dhya
- 5 [pta]syā viśaradasya nipunasya Bhagavatas tasya śravaka Upali 6
- 6 [ddhasya] śamita-vairasya virasya vipra[sannasya] Bhagavatas tasya
śra[va]

Reverse ⁴

- 1 [pratipudgalasya] atulasya ~ samga[ti]gasya padakasya Bhagavata
- 2 [ru]cīrasya niskamksasya prabhasakarasya ~ mava rechid⁵ hy ama
yasya Bha
- 3 [pta]syā ~ Tathagatasya sugatasya uttama pudgalasya amamasya ~
yaś[ō]
- 4 [pu]riam avitarkitam vidad Upali ~ purato nirgrantha⁶ parisadaḥ
varnam varnam
- 5 [la] ~ tadatha bhadanta dah[sō] malakaro va malakar ānterasya va vicī
- 6 [va] tasya Bhagavatas Tathagatasya ārhatāḥ samyag sambuddhasya
ānandaḥ

The relation of the Sanskrit version of our fragment to the Pali version and the Chinese translation may be seen from the subjoined parallel columns. The missing portions of the Sanskrit text may be conjecturally restored from the corresponding portions of the Pali text, and are shown in italic type but for obvious reasons no attempt is made to reconstitute the actual *acanson* of the verses. The Chinese parallels are taken from Dr Watanabe's notes. The stanzas are indicated by numbers their component verses, by letters.

¹ The reading *vyakaranesu* is quite distinct and it might be correct but it does not accord with the general structure of the verses and is more probably a clerical error for *vyakaranasya* or rather *vai,akaranasya*.

² Here there is a vacant space in the line showing traces of a wrong syllable having been washed out by the scribe see p. 54 footnote 8.

³ On the reverse side the numbering of the verses is neglected.

⁴ For *mava-rechido* see Note on p. 20 and footnote 4 on p. 61.

⁵ For *nirgrantha*, apparently conforming to the Pali *nigāḥa*.

CHINESE

SANSKRIT

PĀLI

1 a-c	1 a-c stood on the preceding folio	1 a-c	1 a-c
2 a	2 a [Obv 1 1] <i>Āryasya bhāvitāt manah prāptiprāptasya vyakaraṇesu</i> 1	7 a	7 a Ariyassa bhāvitattassa pattipattassa veyyakaraṇassa 1
2 b	2 b Smṛtimato vipaśyasya anabhinata[1 2] <i>ya no apanatasya</i> 1	7 b	7 b Satimato vipassissa anabhinatassa no apanatassa 1
2 c	2 c <i>Aniyyasya vaṣiprāptasya Bhagavatas tasya śrāvaka Upāli</i> 2 n	7 c	7 c Anejjassa vaṣippattassa Bhagavato tassa savako 'ham asmi
3 a-c	3 a-c Apparently missed out	2 a-c	2 a-c
4 a	4 a <i>Nisabhasya aprameyasya gambhirasva maṇḍapaprāptasya</i> 1	4 a	4 a Nisabhaṣsa appameyyasā gambhirassa maṇapattassa 1
4 b	4 b <i>Kṣemamkarasya vedināḥ [1 3] dharmasthāsyā samvṛtātmanah</i> 1	4 b	4 b Khemamkarassa vedassa dhammatthassa samvuttattassa 1
4 c	4 c <i>Dantasya nisprapañcasya Bhagavatas tasya śrāvaka Upāli</i> 4	5 c	5 c Dantassa nippapañcassa Bhagavato tassa savako 'ham asmi 11
5 a	5 a <i>Nagasya prantaśayanasya ksinsamyogjanasya mu[1 4]ktasya</i> 1	5 a	5 a Nagassa pantasenassa khīna samyojanassa muttasā 1
5 b	5 b <i>Pratimantrakasya dhautasya prajña-dhṛajasya vitaragasya</i> 1	5 b	5 b Patimantakassa dhonaṣa paññadhajassa vitaragassā 1
5 c	5 c <i>Anavṛttitasya Śakrasya Bhagavatas tasya śrāvaka Upāli</i> 5	6 c	6 c Purindadassa Sakkassa Bhagavato tassa savako 'ham asmi
6 a	6 a <i>Samyagगतasya dhyā[1 5]yinaḥ ananugātāntarasya buddhasya</i> 1	8 a	8 a Sammaggataṣa jhayissa ananugātantarassa suddhassa 1
6 b	6 b <i>Asmitasya alpahinasya praviviktasya agraprāptasya</i> 1	8 b	8 b Asitassa appahinassa pavivittassa aggapattassā 1
6 c	6 c <i>Viśaradasya nipunasya Bhagavatas tasya śrāvaka Upāli</i> 6	9 c	9 c Viśaradassa nipunassa Bhagavato tassa savako 'ham asmi 11
7 a	7 a 1 6 <i>Snataḥkasya pradīpasya prāśādhasya viditavedasya</i> 1	6 b	6 b Nahataḥkassa padakassa pas-saddhassa viditavedassā 1
7 b	7 b xxxxxxxx <i>śilarrddhasya samita vairasya</i>	1 b or 6 a	(see note below), vud dhaṣṭhasa susamaeittassa 1
7 c	7 c <i>Virasya vipraśannasya Bhagavatas tasya śrāvaka [Rev, 1 1]ka Upāli</i> 7 n	3 c (?)	3 c (?) Manacchidassa viressa Bhagavato tassa savako 'ham asmi 11 Or 8 c (?)
(W om)		9 a	9 a Santassa bhuripaññassā mahāpaññassa vitalobhassā 1
8 a	8 a <i>Santasya bhūripajāñāsyā mahaprajñasya vitalobhasya</i> 1	10 b	10 b Abhūneyyassā jakkhassa uttamapuggalassā atulassā 1
8 b	8 b <i>Akharantasya akasya aṣṭa padgalasya atulasya</i> 1	4 c	4 c Samgutigaṣsa muttasā Bhagavato tassa savako 'ham asmi 11
8 c	8 c <i>Samgatigasya padakasya Bhagavata[1 2]s tasya śrāvaka Upāli</i> 8	3 a	3 a Asamsayassā kusalaṣa venayikkassa āśrathivaraṣsa 1
9 a	9 a <i>Asantāsyā kusūlasya venayikkasya āśrathivarasya</i> 1	3 b	3 b Anuttarassa ruciradhammāṣsa nikkamḥassā pabbhāsakaraṣsa 1
9 b	9 b <i>Anuttarasya dharmarucirasya nikkamḥasya pabbhāsakaraṣya</i> 1		

CHINESE	SANSKRIT	PALI
9 c	9 c Mayacchido hyamaya-sya Bha [1 3] <i>garatas tasya srutala</i> Upali 9	3 c Manacchidassa virassa Bha gavato tassa savako ham asmī
10 a	10 a <i>Trenacchido hi buddhasya</i> <i>ritadhumasya anupraliptasya</i>	10 a Tanbacchidassa buddhassa ritadhumassa anupalittassa
10 b	10 b Tathagatasya sugatasya ut tamapudgalasya amamasya	10 b Tathagatassa sugata-sa appati puggalassa asamas-a
10 c	10 c Ya-o [1 4] <i>grapraptasya arhato</i> <i>Bhagavatas tasya srutala</i> Upali 10	10 c Mahato yasaggapattassa Bha gavato tassa savako ham asmī
11 a	11 a Missing	11 a-c Probably representing the
11 b	11 b [xxxxxxx] purvam avitar kitam avadad Upali	Pali prose pas age kada san nulha pana te gahapati ime samana-sa Gotamassa vanna ti
11 c	11 c Purato nigranthaparisdah varnam varnam [1 5] <i>Bud</i> <i>dhasya</i> 11 (Prose about 17 syllables missing) mala tadyatha bhadanta dakso malakaro va malaka rantevasi va vici 1 6 <i>tram malani grathn yat nanapus</i> <i>panasi mahapuspapas m etam</i> <i>eva tasya Bhagavatas Tatha</i> <i>gatasy arhatah samyak-sam</i> <i>buddhasy ananda x</i>	Seyyatha pi bhante nanapuppha nam mahapuppharasi tam enam dakkho malakaro va malakarantevasi va vicitram malam gantheyya evam eva kho bhante so Bhagava ane kavanno aneka atavanno

* The results of the comparison of the two versions may be summed up as follows —

(1) The whole of the third stanza appears to be missed out in the Sanskrit text of our fragment possibly by the scribe's inadvertence. That stanza might conceivably have occupied an earlier position so that the two initial stanzas of the eulogium may have stood on the preceding folio. But in view of the position of the corresponding third stanza in the Chinese translation and of the fact that the order of the stanzas in that translation is throughout the same as in the Sanskrit text that hypothesis does not seem probable.

(2) Fourteen verses viz 2 a and 2 b 4 a and 4 b 5 a and 5 c 6 a and 6 c 8 b and 8 c 9 b and 9 c 10 b and 10 c can be definitely identified with certain Pali verses from the extant remains of the Sanskrit text.

(3) But at the same time the order of many of these verses differs from the Pali. Thus Sanskrit 2 a and 2 b are identical with Pali 7 a and 7 b. Sanskrit 5 c is the same as Pali 6 c. Sanskrit 6 a and 6 c are identical respectively with Pali 8 a and 9 c. Similarly Sanskrit 8 b and 8 c with Pali 10 b and 4 c. Sanskrit 9 b and

9c are the same as Pali 3b and 3c, and Sanskrit 10b is the same as Pali 9b Only Sanskrit 4ab, 5a, and 10c stand in the same order as in the Pali version For some other differences of order see below, note (5)

(4) The position of some verses, of which the text has not survived, relative to the Pali text, can be determined from certain words in the Chinese translation which have been noted by Dr Watanabe Thus he observes that 'in verse 5b, the Pali word *paññadhajassa* is translated in Chinese by 慧性 or 'layer of wisdom', which seems to show that it is based on the slightly different Sanskrit reading *prajñadhajasya*'—Again verse 6b is identified with the Pali verse 8b by the Chinese words 常笑無有恚 that is, 'is always smiling, has no anger', though the second Chinese word would seem to point to a different Sanskrit reading from the Pali *appahinassa*—Similarly verse 7a is identified with the Pali verse 6b by the Chinese words 淨浴如明燈, that is, 'has cleanly bathed himself, is as a bright lamp', where, however the second Chinese word points to a Sanskrit reading *pradīpasya* instead of the Pali *padakassa* (see below note (6))—In connexion with these identifications, it may be noted that the identity of two verses, which are included above in note (2), is corroborated by certain Chinese words In verse 5a, as Dr Watanabe observes, the Chinese renders the Sanskrit *prāntasāyanasya*, Pali *pañtasenassa*, by a word which signifies 'who delights to sit on an elevated seat', and which rather points to the Sanskrit reading *prītasāyanasya* Similarly in verse 8b the Chinese has 可祠無上眼 that is, 'who is deserving of an offering, who has highest eyes', which obviously renders the missing Sanskrit *aharanyasya aksaya*, and the corresponding Pali *ahuneyyassa yakkhassa* (see below, note (6))

(5) There remain seven verses, viz 2c, 4c, 7bc, 8a, 9a, 10a, the identity of which with Pali verses remains uncertain According to Dr Watanabe's arrangement of the Chinese identities, as shown in the preceding columns, Sanskrit and Chinese 2c are identical with Pali 7c, similarly 4c with Pali 5c, 7b with Pali 6b, 8a with Pali 9a, 9a with Pali 3a, and 10a with Pali 10a—In the last case (verse 10a) alone the order is the same in all three versions, and this is confirmed by the fact that the mutilated ending of the verse, *ptasya*, which is all that is preserved of the Sanskrit text agrees with the ending of the final Pali word *anupalittassa* (Skr *anupraliptasya*) In the case of Sanskrit and Chinese 7c, Dr Watanabe appears to have recognized no Pali parallel The only Pali verse, as yet unaccounted for, is 8c. This verse, however, commences with *tinnassa tirayanassa* (Skr *tinnyasya tarayatah*), and is obviously not identifiable with the commencement of Sanskrit 7c, *risasya viprasannasya* On the other hand the latter verse has the word *risasya* in common with the Pali verse 3c (*etrassa*) while this Pali verse, again, has some similarity (*manisekhalassa*) with the Sanskrit verse 9c (*mayacchulo*), which is recognized by

(8) The presence of the epithet *yakkhassa* in verse 106 of the Pali version is puzzling. Buddha could not, with any propriety, be called a Yaksha, particularly in a hymn in his praise. The Chinese translation which says 'who has highest eyes' (note (4)) supplies the solution. Its Sanskrit original must have had the word *aksasya* eye. Buddha is called the eye, the seer, or overlooker just as he is called (in verse 7a, note (4)) *pradīpa*, the lamp or enlightener, and as the synonymous *locana* is applied to the female Bodhisattva Tāra (see the Mahapratyangira Dhāraṇī obv 14 p 54). Compare also the name Avalokita, which is traditionally understood to mean 'who sees with the eyes' (see Professor Grunwedel's *Mythology of Buddhism*, p 128). The Pali *yakkhassa*, therefore is clearly *akkhassa* with an initial euphonic *y*, just as we have it in *na yimassa*, *yaci yera kinci yittham* &c. — Again the Pali *nisabha* of which the Sanskrit equivalent is not preserved in our fragment appears to represent a Sanskrit *nīśabha* (from the root *śabh* or *śah*) 'powerful', which is not noticed in any dictionary, but which is analogous to *prasabha* and *prasaḥa* and the Vedic *nīśah*.

TRANSLATION

Stanza 2 Of him who is noble who has trained his soul who has attained the highest goal who delivers religious instructions,⁷ who possesses a recollection (of all happenings) who perceives everything⁸ who feels neither inclination towards, nor disinclination against anything, who is untouched by any passion who has attained mastery (over his senses) of that Blessed One Upali is a disciple

4 Of him who is powerful who is unlimited who is profound, who has attained the state of a Muni (or holy sage) who keeps himself in (perfect) peace who possesses (true) knowledge who is established in the Law who has control over himself, who has subdued (his appetites) who is without any swerving (from the right path), of that Blessed One Upali is a disciple

5 Of him who is the (white) elephant,⁹ who has his lodgings in the outskirts,¹⁰ in whom the (ten) bones are decayed, who delivered (from transmigration), who is facile in argumentation who is cleansed (from evil) who bears the banner of wisdom,

⁷ On *śikṣaṇa* see M. Sierst's note on p 62ⁿ of his edition of the *Mahāvastu* vol 1 where it is used as a synonym of *śāstra* vol 11 p 257 l 13, p 293 ll 13-15.

⁸ For the original *vipaśyaya* one would expect *vipaśyāḥ* as the equivalent of the Pali *vipassīti*.

⁹ White elephant apparently in allusion to the story of the conception of Buddha. *śaga* means also a snake, but in that sense the word would be as inappropriate of Buddha as the epithet *Yaksha* in the Pali verse 106 see above note (8).

¹⁰ 'Outskirts' refers to the Buddhist *sanghārāma* settlements in which Buddha resided and which lay on the borders or outskirts of towns.

who is void of (all) passions who has never to return to (mundane) existence, who is the (true sovereign) Sakra, of that Blessed One Upali is a disciple

6 Of him who walks blamelessly, who is given to meditation, who is not the follower of any other, who is pure, who does not smile, who is not abandoned,¹¹ who is detached (from the world), who has attained the highest (goal), who is learned who is skilled, of that Blessed One Upali is a disciple

7 Of him who has taken his final bath,¹² who is the lamp (of the world) who is tranquil, to whom (all) knowledge is known, , who is advanced in the (ten) duties (of a monk), in whom (all) animosity is appeased, who is a hero, who is serene, of that Blessed One Upali is a disciple

8 Of him who is at peace, whose wisdom is manifold, whose wisdom is great, who is void of desire who is worshipful, who is the eye (of the world), who has no rival who has no equal, who has outgone the (five) attachments, who is familiar with the words (of holy writ), of that Blessed One Upali is a disciple

9 Of him who has no uncertainties, who is meritorious, who is versed in the rules of discipline, who is the best of (religious) guides, to whom none is superior who is brilliant in the Law, who is free from doubts, who causes enlightenment, who destroys illusion (in others), who has no illusion (himself), of that Blessed One Upali is the disciple

10 Of him who quenches the thirst for re-birth, who is the Buddha, who is void of smoke,¹³ who is unsoiled (with evil) who is the Tathagata who is the welcome-one, who is the best possible person, who is not self-conceited, who has attained the height of glory, who is the great-one, of that Blessed One Upali is a disciple

11 undisputed Upali spoke before the Nirgrantha community the several praises (of Buddha)

Line 5 Just as, Reverend Sir, a clever maker of garlands or the mate of a maker of garlands, may knit a variegated garland of many flowers, forming a long row of flowers, [line 6] even so of the Blessed One, the Tathagata, the Arhat the perfect Buddha, you fully. (Upali spoke a long series of phrases),

¹¹ According to Dr Watanabe the Chinese translation has 'who has no anger', which points to a Sanskrit reading *akrodhanasya*

¹² The 'final bath' was symbolic of having completed one's training in sciences (trāṇmaric) or morals (ludhiatic)

¹³ The meaning of the metaphor is not quite clear, smoke may signify something unsubstantial such as idle talk (cf verse 40 on p. 82) or something that obscures. The meaning may be that Buddha does not indulge in idle talk or in darkening counsel. M. Fée's translation 'qui a carté la racine (du mal)' seems to be based on a reading *vata mulassa* which is not noticed in the PTS edition p. 362

7 PRAVĀRANA SUTRA

Hoernle MS, No 149 $\frac{2}{3}$ (Plate II, No 1, Reverse)

This is a complete folio in almost perfect condition. It measures 205 x 50 mm (or 8 x 2 inches). It bears on either page five lines of writing in Slanting Gupta characters, in well-preserved black ink. On the left margin of the reverse side, it bears what appears to be a double reckoning, consisting of the four figures 2, 100, 30, 2, arranged in column, and apparently to be read as 2 and 132, or possibly as 134 if 4 may be taken to be indicated in the same way as 2 in the verse number 12 in the Atanatiya Sutra, Pl I, No 2, 16 (see p 27, footnote 10, also p 4). In any case, the folio must have belonged to an extensive pothi, numbering upwards of 132 leaves. The text of our folio is a portion of the Pravaraṇa Sutra, which is one of the sūtras of the Pāli Samyutta Nikāya in the Sutta Piṭaka. In Feer's edition of the Pāli Text Society, that sutra occurs in Part I, pp 190-2. It there forms the 7th paragraph of the VIIIth Book, entitled Vangisa Thera Samyuttam. It is a very small sutra, consisting of twelve clauses, of which three, the 10th, 11th, and 12th, are preserved in our fragment. It would seem therefore, that the figure 132 may refer to the total Samyutta while the figure 2 may refer to the Pravaraṇa Sutra, that sūtra being written on two folios of which the second alone is preserved.

The Sanskrit version of the sutra which is contained in our fragment, agrees, on the whole, closely with the Pāli original as may be seen from the transcript below. But there is one important difference. The Sanskrit text as extant in our folio, concludes with a hymn of seven verses, while the Pāli text consists of only four verses. These four verses are found also in the Mahanipato, of the Thera Gāthā p 111, Nos 1234-7, of the PTS edition by Oldenberg and Prechel. They correspond to the 1st, 5th, 6th, and 7th verses of the Sanskrit text.

[The Pravaraṇa Sutra is found in both Chinese translations of the Samyukta, namely, in the older, fasc 12 (T xiii, 4, 63b, 9-14), and in the later fasc 45 (T xiii, 5, 76b, 14-19). The name of the sūtra does not occur in these Chinese texts, but in a verse of *ṛcsumā* (*uddana*) in fasc 13 (T xiii, 5, 82a 1) of the older version, we read the name of the sutra clearly as 自恣 which is the accustomed Chinese word for the Sanskrit *pravaraṇa*, and means 'self-indulgence', that is to say, pointing out the faults of others, in compliance with the latter's own wish, with a view to making confession of them. In order to understand the procedure at the pravaraṇa ceremony, reference may be made to the IVth chapter of the Mahāvagga in SBE,

vol xiii, pp 325-55 (text in Vinaya Pitaka vol 1, pp 157-78), and to Takakusu's translation of I-tsing, ch xv, pp 86-90¹

There exist also two separate Chinese translations of the Pravaraṇa Sūtra, one by Dharmarakṣa (T xiv, 8, 26b, 13-17), and the other by Dharmabhadra (T xiv 8, 6a ff, N 923, 解夏經) Dharmarakṣa's translation has some introductory verses, and its concluding verses number only four, the same as in the Pāli version. It is not included in Nanjio's Catalogue, because it is preserved only in the Korean edition of the Tripiṭaka. Dharmabhadra's translation agrees very closely with the sūtra in the later Chinese translation of the Saṃyukta. Its concluding verses number seven, the same as in our fragment. The shorter version of the hymn, consisting of only four verses, is also quoted in a commentary on the Ekottara Āgama, named 分別功德論 *Fan pieh-kun toh-lun* (N 1290, T xxiv, 4, 59b), translated under the later Han dynasty (A. D. 25-200).

Thus of the five Chinese versions, three, namely the two of the Saṃyukta, and that of Dharmabhadra, agree with the Sanskrit version in having seven verses, while the other two, those of Dharmarakṣa and of the *Fan pieh-kun toh-lun*, have only the four verses of the Pāli version.

From the subjoined parallel transcripts, it will be seen that there are certain differences of reading between the Sanskrit and Pāli versions of the hymn. With reference to this point, it may be observed that Dharmarakṣa and the *Fan-pieh kun-toh lun* in their translations follow the Pāli version, and so does, on the whole, the older of the two Saṃyukta versions, though it adopts the seven verses of the Sanskrit version². The latter version is adopted in the later translation of the Saṃyukta and in that of Dharmabhadra. Three periods, accordingly, may be distinguished. To the first period belong the Pāli version, and its translation by Dharmarakṣa and *Fan pieh-kun toh lun*. Then comes a transition period marked by the incoming of the enlarged Sanskrit version, and represented by the older Saṃyukta translation. Lastly, we have the third period, in which the Sanskrit version is fully established, and which is represented by the later Saṃyukta and the Dharmabhadra translations. This arrangement of periods is supported by known dates. The *Fan pieh kun toh lun*

¹ [I tsing transcribes the word *pravaraṇa* by 鉢羅婆剌拏. In Dharmarakṣa's translation of another Pravaraṇa Sūtra (N 763) the word is repeatedly transcribed by 鉢和蘭 (T xiv, 8, 28b, 8 9 10, 11, 17 &c.)]

² [Thus in the fifth verse the older Saṃyukta version 'As a universal emperor, followed and surrounded by his ministers wanders through the world up to the great ocean', represents the Pāli reading *amacca-parivārito samanta anupariyeti* while the later Saṃyukta version, 'As a universal emperor, getting the faithful heart of his followers, with a merciful mind gives instruction, which the world reverentially accepts', rather points to the Sanskrit reading *sacivāṇā*].

was translated before A D 220 The separate translation by Dharmarakṣa was made between A D 266-317 (*San pao ki* fasc 6 in T xxxv 6 43 b see also N App II 23, col 391) About half a century later the older version of the Samyukta appeared under the three Tshin dynasties A D 350-431 (N 546 col 138) The complete collection of the Samyukta was first translated under the earlier Sun dynasty (A D 420-479) by Guṇavarman, who worked from A D 435-443 (*San tsan ki* fasc 14 in T xxxviii 1 68 a see also N App Nos 78 9 col 410)]

The Sanskrit text of the fragment is given below in parallel columns with the Pali text, extracted from the Pali Text Society's edition pp 190 ff The first verse apparently, is a giti verse with an unusual scansion There are thirty instants in either line which scan as follows —

1	2	3	4	5	6	7	8
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—

The last four feet in both lines are exactly alike the third and seventh feet are contrary to the usual rule amphibrachs The other verses are regular slokas

TEXT *

Obverse

SANSKRIT

- 1 Sugata • pratibha(tu) te Vagisa
Bhagavan ivocat, ath āyus
mam Vagisas tasyam velayam
gatham ba
- 2 bhaseṇ Iha paṃcadaśī viśuddhika
samitī, paṃcaśataś ca bhik
ṣavāḥ samyojanā ba
- 3 ndhana : cchidāḥ sarve kṣinā
bhava maharṣayah 1 Śuddha
upāsate śuddham vipramukta
punarbhā

PALI

- Sugata ti patibhatu tam Vagisa
ti Bh gava avoca, atha kho
ayasma Vagiso Bhagavantam
sammukha sarupahi gathahi
abhitthaviṇ Ayya pinnarase viśud
dhiya bhikkhu paṇḍita sa
magata, samyojana ba
ndhanā-cchida uṇṇha khina punar
bhava ISI 11

* Note the occurrence of the upadhi man ja in rev 1 2 *sacraṣṭipari aritah* and of
init al au in obv 1 4 *auddhatya* — On the system of interpunction see the note on p 62
* Read *bandhana-cchidāḥ* The v sarga as well as the usual double dot of interpunc
tion is here and throughout this fragment replaced by a single stroke After *bandhana*
it might be a mark of junction See Note 2 on p 51 and the Note on pp 62-3

SANSKRIT.

PĀLI.

- 4 *iā* ~ prahina-jāti-maranāḥ kṛta-
krtyā nirāsravāḥ 2 Auddhatya-
vicikitsā-icchā-māna-gra-
5 *ntha*-bhava-ccidāḥ trsnā-śal-
yasya hartāro 'cita-trsnā-
punarbhavāḥ 3 Simho 'si
nirupādānam prahina-

Reverse

- 1 bhaya-bhairava⁵-upadhimsamati-
krāntaḥ⁶ āsra⁷ā nihata⁸ tvayā
4 Cakravartī⁹ yathā rājāsacivai-
2 h parivāritaḥ samantād anuśāst-
simām sagar-āntām vasun-
dharām, 5 Tathā vijita¹⁰-sam-
grāmam
3 sārthavāham anuttaram, upāsate
• śrāvaka¹¹stvā¹² traividya-mṛtyu-
hāyina¹³ 6 Putrās¹⁴ te
4 sarva evāṅte plavi hy atra na
vidyate ~ hartaram sarva-śal-
yānām vande tv-āditya-bān-
dhavam, ¹⁵ [7] I-
5 dam avocad Bhagavān āpta-
manasas¹⁶ te bhiksavo Bhaga-
vato bhāsitaḥ abhyanandam¹⁷ ||
Pravāraṇa-sūtram ||

Cakkavatti yathā rājā amacca-
parivārīto : samantā anupariyeti
sāgarantam mahim imam || 2 ||
Evam vijita sangāmam

sattavāham anuttaram sāvaka
payirūpāsanti tevijjā maccu-
hāyino || 3 || Sabbe

Bhagavato puttā palap-ēttha na
vijjati : tanhā-sallassa han-
tāram vande ādicca bandhu-
naṁ ti

⁵ Read *bhairavaḥ* and below, *hāyinaḥ*

⁶ Read *samatikranta*

⁷ Read *nihataḥ*

⁸ Read *cakravartī*

⁹ Read *vijita*

¹⁰ Read *tram*

¹¹ *Pu* has an imperfect stroke attached, as if it were *pu*; cf. *sū* in *sūtram* in l. 5

¹² *Tv-āditya*^o is an anomalous contraction for *tram aditya*^o, similarly *tv-ānupaneyo* in

rev. l. 3 on p. 78 — The original omits 7.

¹³ See footnote 2, p. 26

¹⁴ Read *abhyanandan*

TRANSLATION

[Vagīśa, approaching the Buddha, said 'Am I welcome,] O Sugata?' 'You are welcome, Vagīśa,' said the Blessed One. Then the reverend Vagīśa, at that time, spoke the (following) hymn —

(Verse) 1 Here is the fifteenth, the day of purification! and assembled are the five hundred monks, every one of them severed from engrossing ties, great sages, having done with the continuity of existence,

2 Pure, they pursue the pure, delivered from the necessity of re-birth, no longer are they liable to birth and death, having attained their ideal, and being unswayed by the action of the senses,

3 Severed are they from the bondage of arrogance, unsettledness, covetousness, self conceit, removed have they the thorn of worldliness, nor are they liable any longer to its renaissance

4 A lion art thou, with no attachment to life, having done with fears and terrors, overcome hast thou the (attraction of the) Appearance, and the impulses of the senses have been suppressed by thee

5 Just as a world-wide sovereign, surrounded by trusty friends, everywhere directs this sea-bounded earth,

6 So upon thee, the victorious champion, the incomparable leader, thy disciples wait, having abandoned the deadweight of Brahmanic theology

7. All these are but thy sons, there is here no (other) ferryman¹⁵ I extol thee, the remover of all troubles, the friend of the sun

This spoke the Blessed One¹⁶ With receptive minds the monks welcomed what was said by the Blessed One (Here ends) the Pravaraṇa Sūtra

8 CANDRÔPAMA SŪTRA

Hoernle MS, No 149^{1/2} (Plate II, No 2, Reverse)

This folio is mutilated, about one-third of its length, on the right side, being broken away. In its present condition it measures about 203 × 62 mm (or 8 × 2½ inches). Its full length may have been about 284 mm (or 11 inches). It bears, on either side, six lines of writing in Slanting Gupta characters, and on the left margin of the reverse side, the folio number 23. It contains portions of two sūtras,

¹⁵ Figuratively, to ferry men across the sea, or river, of mundane existence

¹⁶ The logical sequence is not quite clear, for the hymn which immediately precedes is spoken, not by the Blessed One, but by his disciple Vagīśa. It may refer to the preceding main clauses of the sūtra, which contain the Buddha's declaration of Sariputra's and the other five hundred monks' innocence of all offence

one ending on the fifth line of the obverse side the other which is named the Candropama Sutra beginning on that line and continuing on the reverse As the Candropama is a small sutra the high folio number shows that the folio must have belonged to a pothi which contained a selected collection of sutras.

[The Candropama is one of the sutras of the Samyukta Nikaya In the Pali Text Society's edition of the Samyukta Nikaya it is found as the third Sutta of the Kassapa Section in vol II pp 197 200 In the Chinese Samyukta Agama it occurs in Fasc. 41 Nanjio No 544 and Tokyo XIII 4 37b 2-4 There is however also an older Chinese translation in Fasc 6 and Tokyo XIII 5, 37b 15-18 There exists, moreover a separate Chinese translation of the sutra by Danapala in Tokyo XIV, 8 fol. 37b 16-38a 1 and noticed in Nanjio No 948 It may be noted that there exists a shorter collection of twenty five selected sutras of the Samyukta Agama in Chinese (see Nanjio No 547) Our folio may belong to a similar shorter collection As may be seen from the subjoined parallel transcripts the Sanskrit version of the Candropama Sutra is much longer than the Pali and in this respect the Chinese translation agrees closely with the Sanskrit version e.g. the term *cakṣuṣman* and the clause repeating the praise of Kāśyapa (rev II 1 4) are not found in the Pali version but occur in the Chinese translation, which therefore clearly was made from a Sanskrit text such as in our fragment]

The text of the fragment reads as follows —

Obverse

- 1 mana¹ va brahmana va stoka stokam muhurtā muhurtam sarva satvā
prāna bhutesu matram cittam bha²
- 2 sam sa cet kaścid upasamkramatī³ vyado va vakso va amanusyō va
naivasiko³ va avatara pre³
- 3 ram na labhate alambanum anyatra sa vyado va yakso va amanusyō
va naivasi³
- 4 syat tasmāt tarhi bhiksava⁴ stoka stokam muhurta muhurtam pur
vavad yavat, go-do³

¹ I read *framana*

² Read *upasamkramatī* as in rev II 4 6 so also *upasamkramata* in rev II 1 3

³ *na vasika* means ingulfer swallower an epithet of *ajagara* python see Mahavastu vol III p 33 l 4 compare also the Vedic *nirasta* killed in M W Dy under *√nas* 3 and 7 (pp 932 933) It might also be a confusion with *nairvasika* from *√nir-vas* and might account for the obscure Pali *nippesika* v.l. *nibhesika* in DN I 1 20 vol. I p 8

⁴ *bhiksava* for *bhiksavas* or *bhiksacāḥ* with reference to the dropping of the final sibilant or visarga see Whitney's Sanskrit Grammar (1st ed) paragr 173 p 55 and Professor Macdonell's Vedic Grammar paragr 78 c 2 p 71

- 5 vyam, ॥ ॥ Evam mayā śrutam ekasmim⁵ samaye Bhagavām⁶ Rāja-
grhe viharatī De ॥
6 ksūn āmantrayati • candrôpamā bhiksavo viharata • nityam navakā
iva hrīmantā ॥

Reverse

- 1 sya cittam kulany upasamkramata² tadyathā caksusmām⁵ puruso
jarôdapānam vā nadī-durga ॥
2 sya cittam vyavalokayed evam eva candrôpamā viharata⁷ nityam
navakā iva hrīma ॥
3 krsya cittam kulāny upasamkramata² Kaśyapo hi bhikṣus⁵ candrô-
pamo viharatī nī(tya) ॥
4 *vakrsya kāyam avakrsya cittam kulany upasamkramatī² tadyatha
caksusmām⁵ puruso ॥
5 mam vā avakrsya kāyam avakrsya cittam vyavalokayed evam eva
Kaśyapo hi bhikṣus⁵ ॥
6 hrīmām⁵ kulesv apragalbha⁸ avakrsya kāyam avakrsya cittam kulany
upasamkrāmātī² ~ kim ma ॥

The relation of the Sanskrit text to the Pālī is shown in the subjoined parallel columns —

SANSKRIT.	PALĪ
Obv. 1 5 Evam mayā śrutam ekasmim samaye Bhagavām Rājagrhe viharatī ⁶ Devadattam labha satkara slokam arābhya bhī [1 6] ksūn āmantrayati • candrô pamā bhikṣavo viharatī • nityam navakā iva hrīmantā ⁵ kulesv apra- galbha avakṛṣya kuyam avakṛ	Savatthiyam viharatī candupamā bhikkha- ve kulani upasamkamatha • apa- kasse vā kāyam apakasse vā cittam micca navakā kulesu appagabbhā •

⁵ Final n in sandhi invariably changes to anusvara, instead of remaining unchanged according to ordinary practice, read *ekasmin bhagavan cakṣuṣmān hrīman*

⁶ The line is probably to be completed by *Devadattam labha satkara-slokam arābhya* Uṣṇ, &c., as in *Samyutta Nikāya*, II, p. 211

⁷ I read *viharata*, as in obv. 1 6. The mark of interpunction (a dot) has, by a scribal error, got attached to the preceding t thus producing ta

SANSKRIT.

Rev., l. 1, sya cittam kulāny
 upasamkramata । tadyathā cak-
 susmām puruso jarôdapānam vā
 nadidurgam *va pariata-visamam vā*
avakṛṣya kāyam avakṛ[1 2] sya cit-
 tam vyavalokayed evam eva
 candrôpamā viharata nityam
 navakā iva hrīmantah kulesv
apragalbhah avakṛṣya kāyam ava-
[1 3] kṛṣya cittam kulāny upa-
 samkramata [1] Kāśyapo hi
 bhikṣus candrôpamo viharati
 nityam *navaka va hrīman kulesv*
apragalbhah [1. 4] 'vakṛṣya kāyam
 avakṛṣya cittam kulāny upasam-
 krāmati । tadyathā caksusmām
 puruso *jarôdapānam vā nadī durgam*
vā pariata-iso[1 5] mam vā ava-
 kṛṣya kāyam avakṛṣya cittam
 vyavalokayed evam eva Kāśyapo
 hi bhikṣus *candrôpamo viharati*
nityam navaka va [1. 6] hrīmām
 kulesv apragalbhah avakṛṣya
 kāyam avakṛṣya cittam kulāny
 upasamkrāmati । kim manyatha,
 &c

PĀLI.

seyyathāpi
 bhikkhave puriso jarûdapānam vā
 olokeyya pabbata visamam vā nadi-
 duggam vā apakasse vā kāyam
 apakasse vā cittam । evam eva
 kho bhikkhave candupamā kulāni
 upasamkamatha apakasse vā kāyam
 apakasse vā cittam nicca navakā
 kulesu appagabbhā ।

Kassapo bhik-
 khave candupamo kulāni upasamka-
 mati apakasse vā kāyam apakasse
 vā cittam nicca navako kulesu
 appagabbho ।

tam kim maññatha, &c.

TRANSLATION

Thus it has been heard by me At one time the Blessed One was staying in Rajagriha Referring to Devadatta, who boasted of his gain and honour, he said to his disciples, 'Ye monks should resemble the moon, always be like the new moon, modest, unassuming among the people, controlling your body, controlling your mind, (while you) move among the people Just as a man with eyes would keep

a look-out for old (disused) wells, or impassable holes in a river, or dangerous precipices on a mountain, controlling his body and mind, even so do ye, resembling the moon, be always like the new moon, modest, unassuming among the people, controlling your body and mind (while ye) move among the people. For Kasyapa was a monk, resembling the moon, always like the new moon, modest, unassuming among the people, controlling his body and his mind (while he) moved among the people. Just as a man with eyes keeps a look-out for old (disused) wells, or impassable holes in a river, or dangerous precipices on a mountain, controlling his body and his mind, even so Kasyapa lived a monk, resembling the moon, always like the new moon, modest, unassuming among the people, controlling his body and his mind (while he) moved about. What think ye? &c

NOTE *Jarólapana* and its Pāli equivalent *jarūdapana* is not noticed in any Sanskrit or Pāli Dictionary. Dr Watanabe states that in the Chinese translation of *Danapala* it is rendered by 大水深廣, 'deep and great water', while *nadidīrga* is rendered by 河江險惡 dangerous rivers and streams, and *parīata usama* by 山最高下, 'mountains and cliffs, up and down'. But it really signifies an old disused well. In India such wells are still, and were much more so formerly, a source of danger to any unwary wanderer in the country.

9 ŚAKTI SUTRA

Hoernle MS, No 149 $\frac{a}{10}$ Obverse

The conclusion of this sutra stands on the obverse of the fragment which has been described in the preceding article on the Candrôpama Sutra. Its text, a transcript of which has been given in that article, occupies the initial four lines of the obverse, while the rest of the fragment is occupied with the Candrôpama Sutra.

[According to Dr Watanabe the sutra of which we have here the conclusion, corresponds to the Satti Sutta which is the fifth of the Opamma Samyutta in the Pāli Samyutta Nikāya, in the Pāli Text Society's edition, Part II p 265. There is however, as may be seen from the subjoined comparative table no actual textual agreement between the Sanskrit and Pāli versions. A Chinese version of the sutra occurs in the later translation, fasc 47, Tokyo xiii 4 75 a 12-14 where, however, it bears no name. In the older Chinese translation it is not found. As the comparative table shows the Chinese version is a translation, supplied by Dr Watanabe, of a rather shorter Sanskrit version than that of our fragment.]

PĀLI.

[Clause 5.] *Evam eva kho bhikkhave yassa kassaci mettā cetovimutti bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamā vaddhā* « Tassa ce amanusso cittaṃ khipitabbam maññeyya » *atha kho svedha amanusso kilamathassa vighātassa bhāgi assa* «

[Clause 6.] *Tasmāt iha bhikkhave evaṃ sikkhitabbam* « Mettā no ceto vimutti bhāvitā bhavissati bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamā vaddhā ti » *Evam hi kho bhikkhave sikkhitabban ti* «

SANSKRIT.

Obv., l. 1. Ye śramaṇā vā brāhmaṇā vā stoka-stokaṃ muhūrta-muhūrtaṃ sarvasatva-prāṇa-bhūteṣu maitraṃ cittaṃ bhāvayeyuḥ . . . te [l. 2] *śāṃ sa cet kaścid upasaṃkramati vyāḍo vā yakṣo vā amanuṣyo vā naivāsiko vā avatara-prēkṣi* [l. 3] *raṃ na labhate ālambanaṃ anyatra sa vyāḍo vā yakṣo vā amanuṣyo vā naivāsiko vā . . .* [l. 4] *syāt*

Tasmāt tarhi bhikṣava stoka-stokaṃ muhūrta - muhūrttaṃ pūrvavad yāvat, godohana-mātraṃ maitra-cittaṃ bhāvayitā [l. 5] *vyam* «

CHINESE (W.).

If Śramaṇas or Brāhmaṇas, [*moment after moment, minute after minute*¹] practise a merciful mind towards all living beings, (up to the time of milking a cow), then all malignant spirits who are seeking the weakness of others cannot find a chance, (and they shall destroy themselves on the contrary.)

Therefore all Bhikṣus shall learn to have a merciful mind, and practise it repeatedly always at all times up to the time of milking cows.

¹ [‘These words are omitted in the Chinese translation of this sūtra, but they occur, 時節須臾, in a preceding sūtra (Tokyo, xiii, 4, 75a, l. 4), where they express the same thought, in the same construction with another simile.’ W.]

TRANSLATION

If Sramanas and Brahmanas will, moment after moment, minute after minute, exercise a merciful mind toward all existing living beings, [line 2] then if any mischievous being or Yaksha or superhuman being, or devouring spirit,² desire to descend to make an attack upon them, [l 3] that mischievous being, or Yaksha, or superhuman being, or swallowing spirit shall not find any opportunity to do so [l 4] Therefore O Bhikshus, do ye, from moment to moment, from minute to minute up to the time of milking cows³ exercise a merciful mind towards, &c., as before

10 ŚUKA SUTRA

Hoernle MS, Nos 149; and 1/2 (Plate II No 3 Reverse)

These two folios are in an excellent state of preservation. They are complete and consecutive folios measuring about 260 x 60 mm (10 3/8 x 2 3/8 inches), and bearing, on the left side of the reverse margin the folio numbers 56 and 57. To judge from these high numbers the two folios must have belonged to a large pothī containing several sutras possibly a pothī of one of the sections of the Madhyama Āgama. Each of their four pages bears six lines of writing in Slanting Gupta characters.

They are inscribed with a small portion of the Suka Sutra which is one of the sutras of the Madhyama Āgama. In the Chinese translation of that Āgama it is the 170th sūtra (Nanjo No 542 col 132). In the Pāli Majjhima Nikāya it corresponds to the 135th sutta, Cūḷakammavibhaṅga Sutta (PTS ed vol iii pp 202-6). It will be seen however from the subjoined parallel transcripts that though the general tenour of the Sanskrit and Pāli versions is the same their correspondence, in point of wording is of a very loose character, neither version can be called exactly a translation or transcription of the other. The Suka Sutra explains the doctrine of Karma or Retribution, by way of enumerating a series of good or bad retributive effects in a future existence of varieties of human conduct in the present existence. In the two versions the sequence of the retributive conditions does not quite agree. In the Sanskrit version the (ixth and xth) paragraphs on the causes of being re-born in a low or high family precede the (xith and xiiith) paragraphs referring to re-birth in a state of penury or affluence. In the Pāli version that sequence is just the reverse. In both respects wording and sequence the Sanskrit text very closely accords with the Chinese translation. There are, how-

² On *nairavāṇa* see footnote 3 on page 41. All four terms refer to classes of superhuman beings inimical to men.

³ The completion of the mutilated clause which does not occur in the Pāli Sutta Sutta, is supplied from the preceding Ukkā Sutta (p 261 clause 2) *gadduhana-mattam ja mitta-cittam* *Ukkā Sutta*.

ever, according to Dr Watanabe's notes five Chinese translations of the sutra which, in extent, differ from one another, but from the indications in our fragment of the Sanskrit version regarding the order of the retributive states (see below) it is possible to determine the translation of which it must be the original.

[The five Chinese translations are those noted in Nanjio's Catalogue as Nos 542 (sutra 170 in col 132) 610, 611, 739, and 783. Of these No 542 is an integral part of the Madhyama Agama, all the others are separate translations of the sutra. In the case of No 739 the textual extent of the sutra accords, as Dr Watanabe observes, much more nearly with the Pali version. The latter after a general remark, at once proceeds to the exposition of the above mentioned series of retributive states, after which it finishes with a summary, and a concluding remark. All the Chinese translations, with the exception of No 739 insert, after the opening remark, an introductory story of a white dog in the house of a grhapati or householder named Suka in Sravasti a precis of which is given in No 611. In these translations accordingly the sutra is represented as having been spoken in reply to a query by the grhapati Suka while in the Pali version it is represented as addressed to a mānava or young man Subha of the Todeyya family, who in the Subha Sutta (PTS, vol II p 196) is described as a Brahman grhapati. On the other hand No 739, as well as No 783 agree in very considerably augmenting the original series of retributive states. In the Pali version, and in the Chinese translation included in the Madhyama Agama the number of those states is fourteen but in No 739 it is increased to sixty-two and in No 783 even to seventy-one.¹

With regard to the question of which of the five Chinese translations our fragment of the Sanskrit text is the original Dr Watanabe supplies the subjoined comparative table of the serial order of the retributive states.

State	Sanskrit	Order			Pali
		Sanskrit	Chinese	Chinese	
			739	783	542
Alpa sakya	vii	vii	ix	vii	vii
Mahā sakya	viii	viii	x	viii	viii
Nīla kula	ix	ix	vii	xi	xi
Ucca kula	x	x	viii	xii	xii
Alpa bhoga	xi	xi	xi	ix	ix
Mahā bhoga	xii	xii	xii	x	x

¹ Dr Watanabe incidentally observes that the two ideograms 兜, 野 *tou dō* in the title of No 611 do not represent the Sanskrit *deradatta* but Suka's patronymic *Taudeya* (Pali: *todeyya-putta*) which in No 783 is transcribed by 兜, 爾, 野 *tou erh* (ni) *yeh*.

This table shows that our Sanskrit text is the basis of the Chinese translation No 739, for in both the retributive states stand in the same order. The order in the translation, No 542, which is included in the Madhyama Āgama, agrees with that in the Pali version, while No 783 has a peculiar order of its own.]

The Sanskrit text of the two folios is given below in parallel columns with the Pali text, extracted from the Pali Text Society's edition vol II, pp 204-5

Folio 56 Obverse

SANSKRIT

- 1 [vii] śakyāt kuśalā mūlad vicchan
danam, alpa śakyānam pudga
lanām paribhavaḥ ime daśa
dharma alpa śakya
- 2 samsvartaniyaḥ || [viii] Daśa •
dharma mahā śakyā² samsvar
taniyāḥ katame daśa • anirṣ
yukā³ parasya labha-satka
ra
- 3 ślokar āttamanatā parasya kirtī
śabda ślokar āttamanata :
ryatra⁴ pradanam, bodhicitt
ōtpadaḥ
- 4 Tathagata : bumba karanam, mā
tipitnām pratyudgamanam,
aryanām pratyudgamanam,
alpa śakyāt kuśa
- 5 la mūlad vicchandānam, mahā
śakye kuśala mule samadāpra
nam, ime daśa dharmā mātā
śakya-samsvartani

PALI

- Page 204 [vii] Idha mānava ekacco
itthi va puriso va issāmanako
hoti, &c, so kammena evam
samattena, &c, appesakkho
hoti, appe sakkha samvatta
nika esa, &c
- Page 205 [viii] Idha pana manava
ekacco itthi vā puriso vā anis
samānako hoti para labha sak
kara - garukāra - manana - van
dāna pujanasu na issati na upa
dussati na issam bandhati, so
tena kammena evam sīma
ttena evam sīmadinnena
kāyassa bheda pīram maranā
sugatim saggam lokam uppaj
jati no ce kāyassa bheda
param marana sugatim saggam
lokam paccajiyati mahesakkho
hoti, mahesakkha samsvat
tanikā esa mānava patipada
yadidam anissāmanako, &c, na
issam bandhati ||

¹ Read śakya

² Read anirṣyukāḥ

³ Read yāra the sign of r above y being a clerical error for the sign of length

SANSKRIT

- 1 yah ॥ [ix] Daśa • dharma nica-
kula-samvartaniyah katame
daśa ~ amatrjñatā ~ apitrjñā-
ta ~ āśramanyata ~
- 2 abrahmanyata * ~ kule na jyesth
ānupalakātvaṁ, asanaḍ * na
pratyutthanam, asane n
nimantranam,
- 3 matapitror asuśrusa † āryanam
asuśrusa † nica kula-jatanam
pudgalanam antike ‡ pari
- 4 bhavah ime daśa dharma nica
kula samvartaniya ॥ [x] Daśa
dharmā ucca kula samvartani
yah katame daśa :
- 5 matrjñata pitrjñata ~ śraman
yata ~ brahmanyata ~ kule
jyesth ānupalakātvaṁ, āsanat
pratyuttha

PALI

- [xi] Idha manava ekacco itthi va
puriso va thaddho hoti atimāni
abhivadetabbam na abhivadeti
paccutthātabbam na paccutth
eti asanarahassa asanam na
deti maggarahassa na maggam
deti sakkatabbam na sakka-
roti garukatabbam na garu-
karoti mānetabbam na māneti
pujetabbam na pujeti, so, &c
nicakulino hoti, nicakulina
samvattanikā esa, &c ॥
- [xii] Idha pana manava ekacco itthi
va puriso va atthadho hoti ana
timam abhivadetabbam abhi
vadeti paccutthatabbam pac-
cuttheti asanarahassa asanam
deti maggarahassa maggam
deti sakkatabbam sakkaroti

- 1 nam, āśanen-ābhiniṁmamtranam,
matapitroh suśrusa ~ aryanam
suśrusa nica-kula-jatanam pu
- 2 dgalanam aparibhavah ime daśa
dharma ucca-kula-samvartani

garukatabbam garukaroti ma
netabbam maneti pujetabbam
pūjeti, so tena kammena ucca
kulino hoti, uccakulina samva
ttamika esa, &c ॥

* Read *abrahman yata*

* Read *asanad* The vowel mark for *i* over *d* is really meant for the superscript
curve which marks the virama, and *d* should have been written below the line exactly as
in the case of the final *m* of the following word

† Read *asuśrusa* as below in *suśrusa* fol. 57, obv 1 1

‡ And *ibid* *antike* looks like *andhike* on account of the slovenly written *nt*

* Read *samvartaniyah*

SANSKRIT

- yah ॥ [xi] Daśa dharma ~ alpa
bhoga samva
3 itanīyah katame daśa ~ adattāda
nam ~ adattadana : samadapa
nam, adattādanasva
4 ca varṇa-vadita • adattādanena
attamanata matapitrnam vṛtī
upacchedah aṛyanam vṛtī¹⁰
upa
5 cchedah parasya alabhena attama
nata parasya labhena n ātta
manata ~ parasya labh āntara

Fol 57

- 1 yo durbhikṣa yacana ca ~ ime da
śa dharma alpa bhoga samvar
tanīyah ॥ [xii] Daśa dharma
mahabhoga samvarta-
2 niyah katame daśa ~ danam
adattādana vairamanam ~ ad
attādana vairamanasya varṇa
vadita •
3 adattadana vairamanena attama
nata ~ parasya alabhena anat-
tamanata ~ parasya
4 labhena attamanata parasya labh
odvogaḥ danasv ābhyānumo-
dnam, dan vīṇmuktanam
pudga
5 lanam sampral arsanam, subhikṣa
yacana ca • ime daśa dharma
mahabhoga : samvartanīyah ॥

PALI

- [ix] Idha manava ekacco itthi va pu
riso va na data hoti samanassa
va brahmanassa va annam pa
nam vattham yanam mala
gandha vilepanam seyyavasa
thapadīpeyyam so tena kam
mena evam samattena evam
samadinnena kayassa bheda pa
ram marana apayam duggatim
vinipatam mirayam uppajjati
no ce kayassa bheda param &c
yattha yattha paccaja

Reverse

- yati appabhogo hoti appa
bhoga samvattanika esa &c
x Idha pana manava ekacco itthi
va puriso va data hoti sama
nassa va brahmanassa va
annam panam vattham yanam
mala gandha vilepanam sey
yavasa thapadīpeyyam so te
na kammena evam samattena
evam samadinnena kayassa
bheda param marana sugatim
saggam lokam uppajjati no ce
kayassa bheda param marana
sugatim saggam lokam uppaj
jati &c yattha yattha pacca
jīyati mahabhogo hoti maha
bhoga samvattanika esa &c ॥

NOTES

1 The following words are not noticed in any Sanskrit dictionary fol. 56 a^v, *vicchandana*, contentment with, fol 56 aⁱⁱ, *anīṣyuka*, freedom from envy, fol 56 aⁱⁱⁱ *et passim*, *attamanata*, ready-mindedness, readiness (see footnote 2 on p 26), fol 56 bⁱ, *anupalakṣita*, cherishing supporting, fol 57 aⁱ, *abhinmantrana*, inviting, fol 57 a^{iv} and fol 57 bⁱⁱ, *varṇa tadita*, speaking in praise of, fol 57 b^{iv}, *abhyānu modana*, approval Nor, fol 57 bⁱ ⁱⁱⁱ, *śairamana* with the general meaning of 'abstaining from', nor, fol 56 aⁱⁱⁱ, *yatra*, journey, as a neuter, nor, fol 57 bⁱ ^v, *durbhikṣa* and *subhikṣa* as feminine^s Nor, buddhist terms such as *bodhicittotpāda*, fol. 56 aⁱⁱⁱ

2 Regarding the system of interpunction, see the Note on p 62 The double dot is sometimes found, (1) to mark interpunction, as in fol 56 aⁱⁱⁱ (after *attamanata*), and fol 56 b^{iv} (after *katame dāṣa*), or (2) to mark composition, as in fol 56 a^{iv} (in *Tathagata bimbā*), fol 57 aⁱ (in *adattādāna-samādāpana*), fol 57 b^v (in *mahabhoga sarvārthanīyaka*), also (in this case a bar) in No 7, obv 1 3 (p 38), *bandhana-ecchidā*, though the double dot, or bar, thus used, may be a mere scribal error

TRANSLATION

(Fol 56 a) [vii] , contentment with a position (only of great) power, contempt of persons of small power these ten ways of conduct needs lead to re-birth in a state of small power

[viii] Ten are the ways of conduct that needs lead to re-birth in a state of great power Which are these ten ways? They are, freedom from envy, a ready mind to congratulate another on his success, a ready mind to praise another, gifts for a journey, fostering a mind for the truth, making images of the Tathagata, advancing to meet one's parents, advancing to meet respectable people, contentment with a position of great power, taking the cost of (religious) enterprises on one's self when in a position of great power these are the ten ways of conduct that needs lead to re-birth in a state of great power

(Fol 56 b) [ix] Ten are the ways of conduct that needs lead to re birth in a low family Which are those ten ways? They are, not honouring one's mother, not honouring one's father, not living like a Sramana, not living like a Brahmana,¹¹ not cherishing the elders in one's community, not rising from one's seat to receive them, not inviting them to a seat, not caring to listen to one's father and mother, not caring to listen to respectable people, contemptuousness in the presence of persons born of a low family these are the ten ways of conduct that needs lead to re birth in a low family

[x] Ten ways of conduct there are that needs lead to re birth in a high family Which are those ten ways of conduct? They are, honouring one's mother, honouring

¹¹ According to Dr Watanabe the Chinese translation has 'not honouring the Sramana* not honouring the Brāhmanas', which presupposes the textual reading *aśrama na yāta*, *abrahmanapāta*

one's father, living like a Sramana living like a Brahmana¹¹ cherishing the elders in one's community rising from one's seat to receive them (Fol 57a) inviting them to a seat caring to listen to one's father and mother caring to listen to respectable people not being contemptuous towards persons born of a low family these are the ten ways that needs lead to re birth in a high family

[x] Ten are the ways of conduct that needs lead to re birth in a state of small means Which are those ten ways of conduct? They are, taking things wrongfully, taking the costs of enterprises on one's self with things taken wrongfully speaking in favour of taking things wrongfully rejoicing in taking things wrongfully, cutting off the livelihood of parents cutting off the livelihood of respectable people rejoicing in the ill success of another not rejoicing in the success of another interfering with the success of another (Fol 57b) and begging at a time of famine these are the ten ways of conduct that needs lead to re birth in a state of small means.

[xi] Ten are the ways of conduct that needs lead to re birth in a state of large means Which are the ten ways of conduct? They are giving largesses abstaining from taking things wrongfully speaking in favour of the abstention from taking things wrongfully rejoicing in the abstention of taking things wrongfully not rejoicing in the ill success of another rejoicing in the success of another promoting the success of another approving the giving of largesses encouraging persons who are disposed to giving largesses and begging in a time of plenty these are the ten ways of conduct that needs lead to re birth in a condition of large means

11 THE MAHAPRATYANGIRA DHARANI

Hoernle MS No 150.^a (Plate II No 4 Obverse)

This folio contains a small portion of the Mahapratyangira Dharani It is a complete folio measuring 245 × 46 mm (9⁷/₁₆ × 1¹/₂ inches) It bears on each side four lines of calligraphic writing in Upright Gupta characters and on the left margin of the obverse side the folio number 6 The character of the calligraphic script is in the main of exactly the same type as that of the Saddharma pundarika manuscripts shown on Plate XVIII and fully discussed by Professor Luders (pp 140ff) For the present purpose it will suffice to point out that the peculiar Khotanese *rr* occurs regularly in *vejrra* (obv ll 2 4) and *bhadrā* (rev l 2) and optionally in the prefix *pra* (*prabha* rev l 1) or *prra* (*prrabha* obv l 4 *prrasastā* rev l 2), but not in *mundra* (rev l 1) and *grahana* (rev l 4) nor ever in *trū* (rev ll 3 4) Also the occurrence of the peculiar pronoun *in* *al'ka* (obv l 3) may be noted

To judge from the number of the folio the pothi to which it belonged commenced with the Mahāpratyāṅgira Dhāraṇī and in all probability as may be inferred from the insertion of the name of the writer or owner of the pothi (see

footnote 15), it contained no more than that Dhārani. Portions of that content were not uncommon. There are, e.g. the Nepalese manuscripts, Nos 61 and 77, of the Royal Asiatic Society Collection (Cat, pp 43-49), Add 1348 and 1358 of the Cambridge Collection (Cat, pp 63, 68) and No 46, of the Bengal Asiatic Society Collection (Cat, p 227). There is also the Roll, Ch 0041, from the Temple Library near Tun huang, in the Stern Collection, which is noticed in the Journal RAS, 1911 pp 460 ff, and which contains the Dhārani in the peculiar corrupt Sanskrit current in certain parts of Eastern Turkestan. The text of our fragment occupies ll 36-43 of that Roll¹. There are further, two Chinese translations, one of which (Tokyo, xxvii 6, 19a 11-16) is noticed in Nanjio, No 1016.

[With regard to these Chinese translations, Dr Watanabe notes that both were made under the Yuen dynasty (A.D. 1280-1368). The other translation (Tokyo, xxvii, 6 21^b 16-22 a²) which is not noticed in Nanjio's Catalogue, was made by Sha lo pa who died A.D. 1314 (see Nanjio, No 170, col 458). The whole of the Sanskrit text of the Mahapratyangira Dhārani was transcribed in Chinese characters (Tokyo xxv, 6 50a⁸ 15) by the famous mystic teacher Amoghavajra (A.D. 704-774, see Nanjio No 155 col 444), and incised by the court chaplain 曇貞² on a stone tablet which was set up in the court monastery 青龍寺, or Blue dragon temple in Chan an. It may be added that the Dhārani exists also in the Japanese Tripitaka.]

The portion of the Dhārani, which is comprised in our fragment contains, in the main a series of epithets of the goddess Tāra written in Sanskrit śloka verses, more or less corrupt. It runs as follows —

Obverse

- 1 śca śanta vaidāśa⁴ pūjita saumya rūpa⁵ maha śveta arya-tara maha
- 2 bala - apara vajra śaṅkha c āiva vajra kaumari kulamdhari vajra-
- 3 hasta ca vidya kamcāna-mahā - kusumbha ratana Vairaucana kurya

¹ The Dhārani is included also in the Gigantic Roll noticed in the same Journal pp 470-471-3. There it occupies ll 46-55. In both Rolls the full name of the Dhārani is *Tathagatānanda-satatapatram nama aparajita mahapratyangira*. Translated into Tibetan it is found as Col Waddell informs me in Kagyur Tantra section Vol Ph (14) fols. 212-24 and in a shorter recension in fols 224 9, also in the Dhārani section Vol Ph a fols 133 8 (Schmidt's Catalogue of Kāgyur p 163).

² [The life of this chaplain 內供奉 is not known. W.]

³ ś is written in small size above ca.

⁴ Or possibly *vaidesa*, for the upper curve indicative of *ai* is partially rubbed off and may be cancelled.

⁵ ru is badly formed as if it were *riha* or *ttha*.

4 rth-âuṣṇisa vajrrembhamānā * nā' ca vajra-kanaka-prrabhā lauvanā' vajra- ndi *

Reverse

1 ca śvetā ca kamal-ākṣā śaśi-prabhā ity ete mundra-gana' sarve raksām kurvam-

2 ti mama Kumāra bhadrrasya ॥ Om, risi-gana-prraśastās Tathāgat-ōsni

3 sa hum trum jambhana hūm trūm stambhana hūm trūm para-vidya-sambhaksana-kara hūm

4 trūm sarva dustānām stambhana-kara • hum trūm sarva-yaksa raksasa grahānām vi-

Amoghavajra's Chinese transcript, with its romanization as supplied by Dr Watanabe, is given below. Dr Watanabe explains that the hyphen which combines two ideograms represents the words 二合, or 'two together', in the edition, indicating a Sanskrit conjunct consonant, and the asterisk placed on the right of an ideogram represents the original word 引, indicating a long vowel. The romanization represents the Japanese pronunciation, which is closer to the Sanskrit sound than the Chinese.

尾奢羅者扇多吠泥訶布爾踰躁咩魯波摩訶
bi sha ra sha sen ta bei dei ka pu ni(ji) ta so mya ro pa ma ka

始吠踰阿利耶踰羅摩訶末羅阿跛羅縛日-
shi bei ta a ri ya ta ra ma ka ma(ba) ra a pa ra ba ji

羅商迦羅制縛縛日羅矯摩利俱蘭馱利縛日羅訶-
ra sho ka ra sei ba ba ji ra ko ma ri ku ran da ri ba ji ra ka

娑多者摩訶尼爾也但多建者曩麼理迦俱蘇-唵
sa ta sha ma ka bi ni ya ta ta ken sha na ma ri ka ku so on

娑羅踰那制縛吠盧者曩俱娜利免瑟膩娑尾積臨波
ba ra ta na sei ba bei ro sha na ku na ri to shi ni sha bi jya rin ba

* For *rym'lamāna*. The syllable *na* had been inadvertently duplicated, and is cancelled by a circle of dots around it. Two similar cancellations occur in the Sanskrit *Vajracchedikā* MS fol. 2a^v and fol. 7a^v, and have been noticed by Mr Pargiter, in his footnotes pp. 179, 182.

* After *vajra* there is a vacant space showing marks of the obliteration of two akṣaras. Probably they were false akṣaras which the scribe deleted, but for which he forgot to substitute the correct ones. As the parallel texts show, only one is wanted, the required word being *vajra tundi*. Cf p. 29 footnote 3.

* Apparently for *mudrā*.

摩*拏*者縛日-羅迦曩迦鉢羅婆魯*者曩縛日-羅頗
 ma na sha ba ji ru ka na ka pa ra ba ro sha na ba ji ra ton

膩者始吹多*者迦麼羅*訖-又捨施鉢羅婆
 ni(ji) sha shi bei ta sha ka ma ra ki sha sha se pa ra ba

TRANSLATION

Fol 6a, l 1 [*large eyed*] and placid worshipped by foreigners (or people of Videha)¹⁰ of benign aspect of great whiteness (is) noble Tara¹¹ (l 2) very mighty, unrivalled and verily (girdled) with a chain of thunderbolt= the thunderbolt maid the family prop (?) (l 3) with thunderbolt in hand magic (personified), with a golden garland, with the jewel of safflower, (l 4) with the diadem of Vairochana's race¹² with knitted brows¹³ of the golden hue of the thunderbolt with (ob-ervant) eyes with thunderbolt at the navel¹⁴ and white, lotus-eyed, and of the moon's brightness These are her many mystic marks may they all give protection to me, Kumara bhadra¹⁵ Hail to the lauded of all the Rishis the crown of the Tathagatha¹ Hum trum crusher, hum trum paralyser hum trum devourer of the enemy's magic, demolisher of all the Yakshas, Rakshasas, and (evil) planets

¹⁰ The epithet *raideśa*-(or *raideha*) *puyta* has a very strange look. According to Col Waddell (see footnote 1 p 23) the Tibetan version has *lha rnam kyis me lod-ma* adored by all the gods. This points to a different original perhaps *raideśa* or *raideśa*. Note in this connexion the Nepalese reading *raideśa*.

¹¹ On Tara see Col Waddell's article in the Journal of the Royal Asiatic Society for 1894 pp 51 ff and his Lamaism, pp 358 ff, also Profes or Grunwedel's *Mythologie des Buddhismus* pp 142 ff and especially M Fouchet's *L'Iconographie Bouddhique* pp 63 ff, 80 ff 86 ff 101 ff also M Blonay's *Matériaux pour servir à l'histoire de la déesse Tara*.

¹² The reading *kuryarāṣṇusā* or *kuryarāṣṇusā* (cf *rupa* obv l 1) is puzzling. The Chinese transcript *kunaratshinisa* is equally puzzling. The Eastern Turkestani *rajaṣṇusā* seems to point to an altogether different reading but the Nepalese reading *kuloṣṇusā* suggests that *kurya* might be intended for *kūlya*.

¹³ *Vyambhāmana* syn *bhrkūti* *tara* a well known name of the goddess.

¹⁴ *Vajratundā* is an epithet not found elsewhere. It can hardly mean with a thunder bolt beak. That would be a strange epithet of Tāra. It is a well known epithet of the mythic bird Garuda. But *tunda* has also the occult meaning navel (cf *tunda*) and Col Waddell, referring to M Senart's *Legend of Buddha* pp 33 35 suggests that Vishnu's epithet *raṇa-nābha* points to *vajra-nābha*. In the Tibetan Kagyur there is a *Vajratunda Dhāraṇi* a charm intended to protect the harvest fields against the rain-causing Nagas or mythic serpent. This Dhāraṇi, as Col Waddell states nevertheless does not mention Garuda but is associated with a brahman called Vishnu and with Vajrapani who according to Prof Grunwedel's *Mythology of Buddhism* p 160 is in the main a weather god and protector of the Nagas. Hence it seems probable that *vajratunda* in the title of the Dhāraṇi does not allude to Garuda but is really a synonym of *vajranābha*. And *vajratundā* meaning *vajranābhika* would thus be explained in its application to the female counterpart Tāra. It would seem that the Buddhists in adopting the Vishnu legend substituted *tunda* for *nābha* and hence the ambiguity.

¹⁵ *Kumara-bhadra* was the name of the writer of this manuscript of the Dhāraṇi or of the patron for whom it was written. On this practice of inserting the name of the writer or the patron see Dr Watanabe's remarks in the Journal RAS for 1907 p 263.

For the purpose of comparison, the corresponding portions of the Chinese, Eastern Turkestani, and Nepalese texts are given in the subjoined transcript in parallel columns. It will be seen that Amoghavajra's Chinese and the Eastern

No 150^m.

Amoghavajra's Transcript

Eastern Turkestani Roll Ch 0041

Fol. 6 a, l 1 ś ca śāntā
vaidaiśa-pūjita sauma-rūpā
mahāśvetā
ārya-tārā mahābalā
aparā vajra-śaṅkalā cāiva
vajra-kaumārī kuladhārī
vajra-hastā ca vidyā
kāmcana-mālīkā • kusumbhā-
ratana Vairaucana-
kuryārāṁśa vajrreṁbbamā-
nā ca

vajra-kanaka-prabhā

lauvanā vajra-tundī ca
śvetā ca kamalāksā

śaśi-prabhā

Ity ete mundra-gaṇā sarve rakṣāṁ kurvamti
mama Kumāra-bhadrasya ||

Om riśi-gaṇa-praśastās
tathāgat-śreṣṭha

bhūm trūm jambhāna
bhūm trūm stambhāna

bhūm trūm para-vidyā-śaṁbhakṣana-
kara bhūm trūm sarva-dustānāṁ
stambhāna-kara |

bhūm trūm sarva-yakṣa-rākṣa-
grahāṇāṁ vi-

. . . [bīshara] sha senta
beideika-pujita somya-ropa
makashibeitā
āriya-tārā makabarā
apara bajira-shakara seiba
bajira-komarī kurandari
bajira-kasata sha makābunīyā tata
kenshana-marika kusoonba-
ratana seiba Beiroshana-
kunaritoshinsha bijyarinbamā-
nā sha

bajira-kanaka-paraba

roshana bajira-tonji sha
shibeitā sha kamarākusha
shase paraba
(the remainder not supplied)

line 36, [vaiśālā] ca śāntā
vaidaha-pujantā samya rūpā
mahātajjā
ārya-ntāryā mahābalā
aparajanta vajra-śakalā cāiva
vajra-kumarī kuladhārānī
vajra hastā ca vaidyai (l. 38)
kācanau-mālīkā kūsūmā-
rahna vavi cāiva Vairācana
vajrāṁśa kirttā ca vajrabamā-
nā lā ca

vajra-kanaka-prabā

lācanā vajra-ntundī ca
śāntā ca kamalāksā sase-pra

Iṅty attai mūdrā-gūṇā
sarve rakṣa kūrventū ||

Āma rasa-gaṇa-praśastāyas
tathāgataśreṣṭha || Saṁdhāntapattai
hu drū jabana-kara
hu drū stabana-kara
hu drū mōhana kara
hu drū mahāvaidyā-sabakṣana
kara hu drū aśāvīśatta-nakṣadrā
nā prasādhana-karī hu drū cattur
śatīnā nakṣadrānā prasādhana-ku
hu drū cattura-śantīnā
grahāṇā vai[dhvasana-karī]

Turkestan texts are practically identical with the text of our fragment, while the Nepalese text shows considerable differences and expansions

Eastern Turkestan Gigantic Roll	Nepalese RAS No. 77
<p>line 46 [vīśala] ca śānta vaideha pūjita i sauma rūpa mahateja arya tara mahabala apara vajra śamkala ceva vajra kaumārī kulamdhara vajra hasta ca vidya kamcīna malika kusumbha ratna varitī cālva veraucana vajraśūśnisam kṛitā ca vajrāma nā ca</p>	<p>fol 4 a, l 4 [vīśala] hsi i śānta vaideha pūjita i somya rūpa mahāśveta jvala pamsulā vasinī arya tara mahabala i amala vajra śrīmkha[46] rās cālva kaumārī vajra kulamgana vajra hasta mahavidya i kamcāna malika kusuma prabha vatta Vairocana cālva Tathagata kulosnisah vīśrūta ca vikrtika i vajraka suprabha locana vajra tundi ca i śveta ca kanaka prabha i śrī buddha rocana mata i tatha vajra-dhara nī ca i vajra mala mahaya i devī ca kaka prabha su rocana ca śveta ca i devinam kamalakāna i vīṇita śānta-citta ca i atma guṇa sa i prabha Ity eta maha mudra ganah sarva matr-gaṇas ca sarva-rakṣam kurvantu i mama sarva satvaṇāṇi ca te ca (5 a) sarva buddha bodhiśatva mahariddhikah nama istarthah sa pradayaṇtu i sarvartha siddhiṇ ca dadantu o </p>
<p>vajra kanaka prabha</p> <p>locana i vajra hundi ca śveta ca kamalakṣa</p> <p>śāśī prabha</p> <p>Ity eta mudra gāṇa sarve rakṣam kurvāntu </p>	<p>śveta ca i devinam kamalakāna i vīṇita śānta-citta ca i atma guṇa sa i prabha Ity eta maha mudra ganah sarva matr-gaṇas ca sarva-rakṣam kurvantu i mama sarva satvaṇāṇi ca te ca (5 a) sarva buddha bodhiśatva mahariddhikah nama istarthah sa pradayaṇtu i sarvartha siddhiṇ ca dadantu o </p>
<p>Om rīśa gāṇa prāśastaya tathagataśūśnisam Sittatapatre hum trum jabbhāna kara hum trum stambhāna kara hum trum maubhāna kara hum trum i mahavidya sambhaksana kara hum trum i sarva dustanāṇa stambhāna kara</p> <p>hum trum i sarva yakṣa rakṣa grahanaṇaṇa vī[dhvamsana kara]</p>	<p>Om rīśa gāṇa prāśastebhyah sarva tathagataśūśnisā Sittatapatre hum brahm̐ hriṃ brahm̐ jambhāni hum brahm̐ hriṃ brahm̐ stambhāni hum brahm̐ hriṃ brahm̐ mohana kari hum brahm̐ &c para vidya-sambhaksana kari hum brahm̐ &c sarva-dusta stambhāna kari hum brahm̐ hriṃ brahm̐ sarva vidya-cchedana kari hum brahm̐ &c sarva yakṣa rakṣa grahanaṇaṇa vī[dhvamsana kari]</p>

(A D 1573 1608) History of Buddhism (transl by Schiefner) chap xviii pp 88-93 Tāranātha agrees with I t'ing in the latter's high estimate of the excellence and popularity of Matrīcheta's religious poems. He says (*ibid.*, p 91) that Matrīcheta's hymns in honour of the Buddha of which 'he composed a hundred', are 'known in all lands' and he adds that 'the most excellent among them is the hymn which comprises 150 ślokaś

Tibetan tradition however is not altogether consistent with respect to the authorship of the Śatapañcāśatika Stotra. In the colophon to the Tibetan translation the composition of that hymn is ascribed to Asvaghosa (Ind Ant vol xxxii p 349 Journal RAS 1911, p 763) while in the colophon to the translation of the Mūdraka Stotra, or Mixed Hymn which is made up of the Hymn of 100 verses plus 200 verses added by Dignaga the former hymn is ascribed to Matrīcheta (Ind Ant vol xxxii, pp 347-349). The discrepancy can be harmonized only by the hypothesis of the identity of Matrīcheta with Asvaghosa. This hypothesis is discussed for and against by Prof. Sylvain Lévi (JA Serie IX vol viii pp 444 ff vol ix pp 1 ff) Dr Thomas (Ind Ant vol xxxii, pp 340 ff) and Prof. Winternitz (V O J vol. xxvii pp 43 ff). Tāranātha supports the identity in a passage in which he mentions also five other identities (*loc cit* p 90). That mention, however is quite incidental having no essential connexion with the story in which it occurs. As to the Chinese tradition, it rather discountenances the identity. In Nanjio's Catalogue of Chinese translations the two authors are kept quite apart and this attitude is obviously supported by I t'ing's treatment of them. In the xxxiii chapter of his Record he explains the Ceremony of Chanting hymns and in connexion therewith he proceeds to speak of the three most eminent hymn writers in the following order: Matrīcheta (pp 106-8) Nāgārjuna (pp 108-64) and Asvaghosa (pp 160-6). Whatever the intention of the order may have been chronological or merely with reference to literary excellence one thing is certain that for I t'ing Matrīcheta and Asvaghosa cannot have been the same person.

If the identity could be accepted, it would supply some indication of the date of Matrīcheta. For Asvaghosa is generally accepted on the authority of Chinese tradition (see Watters's Yuan Chwang vol 1 p 278 *et passim*) to have been a contemporary of King Kanishka and that king may be placed in the first century B C as the founder of the Vikrama Era. On the other hand if Tāranātha in this particular may be trusted Matrīcheta was a contemporary of Chandragupta's son King Bindusara (297 2 3 B C) and of his minister Chanakya (*loc cit* p 88). This tradition would place him in the third century B C. The only certain dates are supplied by the co-operation of Dignaga in the sixth century A D in the production of the above-mentioned Mūdraka Stotra and by the translation of the Śatapañcāśatika Stotra by I t'ing in

A D 675-685 It seems probable, however, that Matricheta really lived earlier by many centuries

For centuries after its composition the hymn was held in very high esteem and was very popular in Buddhist India. As we have seen, I tsing speaks of 'many commentators and imitators'. Among the latter he may have reckoned Dignaga's additions in the *Misraka Stotra*. These additions are noticed also by Taranatha (*loc cit* p 141) who mentions also a commentary by Nandapriya who is said to have lived after Dignaga (*ib* p 102). According to the same authority (*ib*, p 152) the hymn was known to Chandragomin in the sixth century A D (Journal RAS, 1909, pp 142 f). It is certain therefore, that the Sanskrit text of the *Satapāṇicasatika Stotra* was well known in India down to the seventh century A D. Since then, no doubt, along with the decline of Buddhism, it has utterly disappeared in that country, and its rediscovery in Eastern Turkestan is therefore, of the greatest interest. Even though, for the present, we have only fragments of the hymn they may suffice to give us an idea of its anciently so highly rated excellence.

The portions of the *Satapāṇicasatika Stotra*, preserved in the present five fragments are the following four —

- (1) Verses 23-38, in the Hoernle MS, No 149¹⁷
- (2) 48-74 in the Stein MSS, Ch vii, 001 B¹²
- (3) , 117-131 in the Stein MS Ch vii 001 B³
- (4) 146-150 in the Stein MS, Khora 005 b

The last fragment illustrates an interesting point. There were in use two different modes of counting the verses of the hymn. According to one mode, they were numbered consecutively through the whole hymn. This mode which is seen in the Hoernle MS from Jigdalik and in the Stein MSS from Tun Huang, appears to have been the more prevalent one in Eastern Turkestan. According to the other mode, the hymn was divided into thirteen sections and the verses were numbered separately in each section. This mode is followed in the Tibetan translation of the hymn, and it obtains also in the Khora fragment in which the concluding verses of the hymn, 146-150, are numbered 10-14. In the Khora poem of the hymn therefore, the thirteenth, or last section must have commenced with the 137th verse.

No 1 Hoernle MS, No 149¹⁷, (Plate IV, No 2, Obverse)

This fragment at its extreme point measures 290 × 78 mm (or 11½ × 3 inches). It bears on either side, six lines of writing in Slanting Gupta characters. On the right about one quarter of its length is broken away. As the text is made up of *śloka* verses, of sixteen syllables each the number of missing syllables can be readily calculated. It is about twelve, and the full number of syllables on the com-

plete line would have been from 48 to 50 There are, however, also minor defects on the left side entailing the loss of the folio-number, and along the lower edge of the fragment The missing portions of the text are conjecturally supplied, in smaller italic type, almost entirely from the suggestions kindly supplied by Dr Thomas, on the basis of his reading of the Tibetan version in the Tanjur Including these complements the text, which comprises verses 23-38 of the hymn runs as follows —

Obverse

- 1 *dhate n-āi* *va n ānugrhnati tat sukham, pranitam api sad vṛtta yad*
aśadharanam para ² 23 *Vimīśrat sara(m e)* *api nirdosam manas-*
ahṛtam, kṣane
- 2 [*s ā*]ktam [*d*]ur uktam tu viśavat parivarjitam, 24 *Kṛnata ratna*
sarajñah ³ pranair api su bhasitam, para *kramyata bodhy artham tasu*
tasu hi jati
- 3 su 25 *Iti tribhir asamkhyeyair evam udyarnata* ⁴ *tvaya • vyava*
saya-dvitiyena ⁵ *praptam pa(da)* *m anuttaram, 26 Anirsyita prakr*
- 4 *stesu hinan anavamatyā ca • agatva sadṛśai* ² *spardham tvam lobe*
śreṣṭhatam gata ⁷ 27 *Hetus(u)* *samabhivyaktir gunanam na phale*
- 5 su te • *tena samyak pratipada tvayī nīṣṭham ga(ta) guna* ² 28 *Tath-*
ātma *prakrama* *m [n]itas tvaya su-caritair ya* *tha • utpadakani punya*
nam eva pa
- 6 *da rajamī te* 29 *Karṣayitv ōdhr[ta]* ⁶ *dosa [ia]r[dhaya]* *iva viśodhita* ² •
gu *na bhadrāman* *o 'nena* ⁷ *param siddhim* *ti am agatah* 30 *Tatha sarā-*
prakarena

¹ The whole pa sage would conjecturally run *tat same badhate n āiva*

² Read *paratā sadṛśaiḥ gataḥ guṇaḥ viśodhitaḥ āmḍhasaḥ* In this fragment the viśarga is invariably omitted except in v 25 *sarajñah* where it is wrong

³ Read *sarajña* vocative for *sarajñah* nominative

⁴ Or *udjare/ātā* but read *udjaccata*, the letters *n* and *ch* are very similar See Note on p 20 and footnote 5 on p 29

⁵ Read *dṛvitiyena* and rev 1 6 *malinātram*

⁶ Read *ōddhṛta*

⁷ The reading is conjectural The original has *tēna* with a trace of a preceding long vowel *a* or *i* or *o* The Tibetan version examined by Dr Thomas indicates for the lacuna a word in the vocative *ca • e* (O good principled one) but the only possible Sanskrit vocative is one ending in *o* by sandhi for *as* and such a sandhi necessitates the correction of *te a* into *nēna* (for *anēna*) Even so the result is not quite satisfactory

Reverse.

- 1 dosesu prahr̥tam tvayā • yathā[*sām ā*]tma-sam¹tane i²āsanāpi na
 śesi³ta 31 Tathā sam⁴bhr̥tya sambhr̥tya tvayā⁵ hy atmani samc̣ita •
gunah sadr̥śyam a-
- 2 py esam yathā nānyatra dr̥śyate 32 Upaghāt-ā⁶aranavam⁷ mita-
 kālam [p]r⁸anaśarat, s⁹ulabh-ātisayam sarva(m)¹⁰ upamā¹¹-astu lauki-
 kam, 33 Adiam-
- 3 dv̥nam agamyānām dhruvānām anivartinām, anuttarānām kā tarhi
 gunāmnām¹² upa(mā)¹³ bharet, 34 Uasi-malam u¹⁴ōttanam
- 4 gāmbhīryam lavan āmbhasa¹⁵ • yadā te buddhi-gāmbhīryam agādhi
 āpāram iksyate 35 Sinsā paksa¹⁶ niksepe pr̥thui sthīrata bharet,
- 5 (a)kampe sarva dharmānām tvat-sthairye¹⁷ bhīmukhikr̥te 36 Ajñāna-
 timira ghnasya jñān ālokasya te mu¹⁸ne • pratispardhitum¹⁹ akankṣi
 surya eva
- 6 na ṣidhya²⁰(ti) 37 Malinatvam²¹ ev-āyānti śarac candr āmbar āmbha-
 sām, na ca vāg b[u]d(dh) dehānām śuddhim pra²²kr̥tayas tatha
 38 [xxxx ~]

NOTE

With regard to the marks of interpunction, generally used in texts written in Slanting Gupta, it may be noted that the place of the modern Indian bar is taken by a dot, which may or may not have a sort of tail added to its top, though this distinction is not always very noticeable. The dot with a tail resembles a prone comma, and in the transcripts it is represented as such. As a rule, the single dot, or prone comma, is used to indicate the end of a half-verse (in poetry) or a half clause (in prose as in the Prāvāna Sūtra, obv 1 1, p 38, and in the Suka Sūtra, pp 48-51), while the double dot (corresponding to the modern double bar) indicates the end of a full verse or a full clause. In the double dot, the two dots are arranged vertically (as in the symbol of the vi arga), and cursively run together, so as to make up a bar of dots, or even an actual bar (as in the Catuhsātaka Stotra, p 77)¹⁰. In the transcripts it is represented by two dots, or two prone commas, or a bar, as the case may be. Both signs—single dot (prone comma) and double dot (bar)—are regularly omitted if they would come to stand after a visarga or after a virāma¹¹. A few very rare exceptions do occur e.g. in the Vinaya Text, No 149²³, rev 1 2

¹ Pa 1 dr̥aranavan.

² Paad gunanam

¹⁰ The same kind of cursive double dot, or bar, is also used to indicate the visarga of which a vertical double dot is the well known technical mark. See Prāvāna Sūtra, rev 1 2 (parivartik p 38) and Pl II, 1¹

¹¹ The virāma itself has the shape of a prone comma, on which see footnote 1 on p. 5

(p 13) we have a prone comma written immediately after the visarga of *saṁgītiḥ*, similarly in the fragments, Khora, 005 b, obv 1 3 (p 74) and Khora, 005 a, obv 1 4 and rev 1 5 (p 78), the double dot and the bar respectively occur after a virama on the other hand, in the present fragment the visarga is omitted, instead of the dot, in verses 30 and 35, and so also in the Catuḥśataka Stotra (p 81), obv 1 5, in the 37th verse. The use of the single dot (or prone comma) is practically invariable, though there occur very rare exceptions, as in the Khora fragment (p 74), obv 1 2, where it is omitted after *tiaya* at the end of the half verse 11. On the other hand, the use of the double dot is not obligatory, probably because the end of a full verse is sufficiently indicated by its number. Thus in the present fragment and in the fragments of the Catuḥśataka Stotra (p 83) and of the Pravaraṇa Sutra (pp 38-9) it is invariably omitted. In the fragments, Ch vii, 001 B¹⁻³ where it does occur as a rule, it nevertheless is omitted at the end of verses 63, 66, and 119 (pp 67, 71). Anomalously, and exceptionally, the double dot appears to be used for the purpose of marking the junction of two words in a compound, see the examples noted in the Pravaraṇa and Suka Sūtras (Note 2, p 51), also the example on p 104, footnote 4. On another somewhat peculiar system of interpunction in the Khora fragment 005 a, see below (p 79 Note 2).

It may be added that a large sized double bar is used, singly or in duplicate to mark the end of a section, as in the Pravaraṇa Sutra, obv 1 2 (p 38), or of a chapter, as in the Catuḥśataka Stotra, rev 1 3 (p 81), or of a text, as in obv 11 1 and 2 (pp 77-8), and rev 11 3 and 5 (p 83), and in the Pravaraṇa Sutra, rev 1 5 (p 39).

On the system of interpunction in texts written in Upright Gupta see footnote 1, p 5, and footnote 1, p 93.

TRANSLATION¹

[Obverse] Verse 23 To one like thee oh well conducted one, though it be given, a good which is not shared by others, *is not indeed harmful* (but) neither is it helpful

Verse 24 From the mingled, *only the faultless essence was taken into the mind at once* the well said but the ill said, like poison was avoided.

Verse 25 By thee, oh knower of the worth of jewels, purchasing with life what was well said, *heroism was at once for the sake of both in a variety of births*

Verse 26 So, by thee, through three incalculable periods exerting thyself, *seconded by thy resolution, the highest dignity was attained*

Verse 27 Not envying the high, nor disdainng the low, nor going into competition with equals, thou attainedst pre eminence in the world

Verse 28 Thy distinction was with regard to causes, not to effects hence by thy complete success the virtues reached in thee their highest point.

¹ This is based substantially on a translation kindly furnished by Dr Thomas of the Tibetan version of the hymn in the Tanjur. Those portions of the translation, which are not represented in the Sanskrit text are printed in small italic type

Verse 29. In such a way was *progress* of self attained by thee through good works, that the very dust of thy feet *caused religious merit to arise*

Verse 30 Evils were pulled up and removed, virtues were increased and purified thereby, *oh good minded one, thou hast attained the highest success*

Verse 31 *So much in every way* at vices a blow was struck by thee, that not even a propensity to them was left in thy own race

Verse 32 So much, by thee collecting, collecting, *virtues were gathered in thyself, that even the like of them is not seen elsewhere*

Verse 33 Every comparable thing in the world, being full of injury and obstruction, temporary and perishable, is easy to surpass

Verse 34 What pattern, then, can be found of thy virtues, *unequalled unapproachable, immovable irresistible, unrivalled?*

Verse 35 When the depth of thy wisdom, unfathomable, unbounded, is considered, the depth of the salt sea *appears as shallow as an inkblot*

Verse 36 When thy firmness unshakable is set against that of all the (natural) laws, *even the firmness of the earth has to take its place by the side of the Sirīsha tree*¹³

Verse 37 *Desirous of rivalling thee, oh Muni, who destroyest the darkness of ignorance and hast the light of knowledge even the sun does not succeed*

Verse 38 *And even the natural conditions* of the celestial waters surrounding the autumnal moon fall into dirtiness and those of the body, intelligence, and voice (of men) do not (attain) purity

No 2 Stein MSS, Ch VII 001 B¹ 2.

These are two nearly complete folios of the same pothi on hard brittle paper, inscribed on either side with six lines of writing in Slanting Gupta characters. On their right side a small portion about 43 and 55 mm (or $1\frac{5}{8}$ and $2\frac{1}{4}$ inches) respectively, has broken away, their extant length being about 328 and 313 mm (or $12\frac{5}{8}$ and 12 inches) respectively. Their breadth is complete, about 88 mm (or $3\frac{1}{2}$ inches). The string hole is at 95 mm (or $3\frac{3}{8}$ "') from the left edge within a blank square of 45 mm (or $1\frac{1}{2}$ "'). The folio numbers stood on the reverse side, facing the fourth line of writing, but the traces of them remaining on the damaged left margin, are not distinctly legible, though they seem to suggest the numbers 6 and 7. From the total

¹³ This is the *Allizzia Lebbeke* (Benth) or *Mimosa sirissa* (Roxb) and the reference is to the restlessness of its leaves, which is indicated also by its other names *kapitana*, 'monkey-offspring' (for the long: cf *kaṭṭu*, *kaṭṭu*, *kaṭṭu*, &c) and *bhandila* or *bhandila*, 'small buffoon' (dim of *bhanḍa*). Compare the similar implication, in the name *mimosa* to the movements of the leaves as mimicking sensibility.

number of verses written on the two fragmentary folios, together with the number of the first extant verse, the number of folios which must have preceded the present two folios can readily be calculated. As the number of verses on the two fragmentary folios are 14 and 13 respectively, and as the first extant verse is the 48th, it follows that the missing 47 verses would have occupied three and one-half folios, that is to say, three fully inscribed folios, and a fourth, of which only one side was inscribed. This latter, of course, would be the initial folio of the pothī, which according to the usual practice would be inscribed only on its reverse side, the obverse being blank, or bearing only the name of the work, and possibly other odd remarks, as, e.g. in the Vajracchedikā MS., Ch 00275 (see Plate V, fol. 1a). On this basis the present two folios should bear the numbers 5 and 6. If the existing traces of numbers 6 and 7 can be trusted, the actual number of missing folios must be five. The difficulty is susceptible of a variety of solutions, but the most plausible appears to be that, as is not unfrequently the case, one or two of the initial folios were adorned with figures of Buddha, and inscribed only with one or two lines of writing above and below those figures. In the same Vajracchedikā manuscript (see Plate V, fol. 1b) the reverse side of the first folio is adorned with a large figure of the sitting Buddha, which takes up a considerable portion of the inscribable space of that side. Similarly in the old (c. A.D. 1095) Nepalese palm-leaf manuscript of the Astasahasrika Prajñāparamitā, No 1428 of the Bodleian Library Catalogue (vol II, p. 250), two folios, viz the reverse of the first and the second, are ornamented with pictures of various Buddhas. It is thus quite possible to conceive how it happened that the 48th verse could come to be written only on the sixth leaf of the pothī.

From the fact that the text is written in śloka verses it is easy to see that from four to seven syllables are broken away at the right side of either folio. These are conjecturally supplied, in smaller italic type, mostly according to the suggestions of Professor de la Vallée Poussin, who published a preliminary reading of the two fragments in the Journal of the Royal Asiatic Society for 1911, pp 764-7. With these complements the text,¹ which comprises verses 48-74, reads as follows —

¹ The text is disfigured by numerous clerical errors. Thus in four places a number of syllables are missed out, see footnotes 9, 12, 20, 25. For instances of blundered letters see footnotes 4-8, 10-11, 14-18, 21-24. In some cases the apparent blunder may be due to the ink having become rubbed off, e.g. in cases of a missing anusvara (footnote 3) or in *soṃya* for *saumya*, *kala* for *kāla*, &c. There are also indications of the text having been tampered with by a later hand, as in fol. 6 obv. l. 1, *so* of *cetaso*. In other places the text is obscured by smudges produced by some accident (footnotes 13-19) or apparently, as suggested by Professor de la Vallée Poussin, by the impress of the wet writing of the superincumbent folio as in fol. 6, rev. ll. 3-4, left edge. On the system of interpunction see the Note on p. 62.

Fol 6 Obverse

- 1 (ti)gh² ānūnayam prati ~ yasya te cetaso 'nyatva³ tasya te ka statir⁴
bhavet, 48 Gunesv api na sango 'stī (d)r⁵sto na guna
2 (v)atsu pi⁶ ~ aho te suprasannasya tvasya⁶ paśuddhata ~ 49 Indri
yanam prasadena nitya kalan apa⁷yina ~ ce
3 (to ni)tyam prasannam te pratyaksam eva drśyate ~ 50 Abalebhyah
prasiddhyante mati smrti viśuddhaya⁸h ~ uttama-
4 (bha)va-piśunah suvyahrtā sucestitāh 51 Upāsantam ca kantam ca
diptam apratighatī ca ~ nibhr⁹te sva śriya
5 (c c)[dam] rupam⁷ kam iva n āksipet, 52 Yen āpi śataśo drstam
yo pi tat purvam iksate ~ rupam prinati te caksuh samam¹⁰tad
ubhayor idam,
6 53 Aseca(naka) bhavad dhī somya⁸ bhatac ca te vapuh darśane
p[r]itum⁹ [v ~ x](na)vam nav(m,) 54 x v x x ~ x x x

Reverse

- 1 x(guna sthi)[tah x x x x ~ - - x](stava)[x x ~](rupaya 5)[5 kv ān](ya
tra) su¹¹sthito bhujaḍ ayam Tathagato gunah
2 [rte ru]pat tav āiv-āsmal laksana vyañjan oṃvalat,¹⁰ 56 Dhanyam
asm iti ti⁹ rupam vadat iv āśritam¹⁰ guna¹¹ su vinyasta
3 (vayam api) pratyahur iva¹¹ tad gunah 57 Sarvam ev āśesena¹²
kleśair baddham idam jagat, tvam ja(ga)¹³kleśa mokṣa
4 (rthe yatah)³ karunaya ciram, 58 Kan nu prathamato vande tvam
maha karunam uta ~ vav āiva¹⁴m api dosa

¹ Complement prati¹

² Read ka statir

³ Read rupam

⁴ This half verse is very puzzling

⁵ Read nyatvam tvam evam vakyam chlakṣnam

⁶ Read iatsv api

⁷ Read saumja

⁸ Read balasya

are three illegible syllables but including these the existing half verse has only twelve syllables four syllables therefore to complete the full number of sixteen are missed out but it is difficult to see how exactly they are to come in to produce a correctly scanning verse. The Tibetan translation as Dr Thomas informs me affords no assistance as it simply says produce love. It would seem that the text of this verse was corrupt already at the time when that translation was made.

⁹ Read oṃvalat and te and āśritam a mixed Sanskrit form [Dr Thomas]

¹⁰ Read eva

¹¹ Read āśesena

¹² Dr Thomas suggests dīrta the original is badly smudged but there appears to be a trace of ya

- 5 (*jñas*) *tvam samsāre dhrtaś ciraṃ*, 59 *Viveka-sukha-sātmyasya yad ākṛnasya te gatāḥ kalā¹⁴ labdha-prasaraya¹⁴ bahu karuna-*
 6 (*yā maṭam*, 60 *Śāṇḍad¹⁵ aranyād grām-āntam tvam hi nāga iva hradāt, viney-ārtham karunayā vidyayā* *hrtah¹⁶ punah 61*

Fol. 7. Obverse

- 1 *Param-ōpaśama-stho* (*pi* *^*)¹⁷ *karunā paravattayā karitas¹⁸ tvam padam nātha kuśilava kalāsv api* *~ 62* *Rddhiś ca simha-na-*
 2 *dā yū sva* *gun-ō* *dbh* *av* *ānās¹⁸ ca yāḥ vānt-ēcch-ōpavicārasya kārunya-nihasah sa te* 63 *Parārth-āikā* *ntato bhadra svārthe*
 3 (*dhyāśa*) *ya-nisthurā* *^*¹⁹ *tvayy-eva kevalam nātha karunā²⁰ bhavet,* 64 *Tatha²¹ hi krtvā ba* *hudhā balidana-*
 4 *m na kvacit, parepām²² artha siddhy artham tvām vikṣiptavati dīśah* 65 *Tvad icchay-āiva tu vyaktam* *xxxx* *~*
 5 *vartate* *ta(th)ā* *hi bādhamān api tvā³ satī* [*nā*] *parādhyate* 66 *Supadam mahārthāni tathyāni ma* *dhurāni ca* *^ gambhi*
 6 [*rārtha sphut*] *ār[th]ā[n]* [*sa*] (*m*) *ā[sa]-vyāśavan[t]* *ca* *~ 67* *Kasya na syād upa[śru]tya vākyaṇy eva³ vidhāni te* *^* *lvat-paripanthakasyā*

Reverse

- * 1 *pi sarvajña ite niścayam,* 68 *Prā[yo na] madhuram sarvām* [*svādu tu*] *kiñcid anyatha²¹ ^ vākya³ tav* *ārtha-siddhes tu sarva*
 2 *m e[va] (su)[bha]sitam,* 69 *Yac chlakṣna³ (yac ca) parusam yad vā tad-ubhay-ānvitam, sarvām evāika* *rasatām vicarya*
 3 *yāti te vacah* 70 *Aho supariśuddhānām karmanām naipunam param, yair idam* *vākya ratnam sa-*

¹⁴ Read *kalā*, and *prasaraya* Dr Thomas suggests *prasāraya* which, though more suitable, offends the metre

¹⁵ Read *śāṇḍad*

¹⁶ *Ahrtah* is Dr Thomas's suggestion, as it renders the Tibetan *drans* better than *āgataḥ*

¹⁷ The mark of division is misplaced, it should come after *paravattaya*

¹⁸ Read *karitas* and *odbhavanas*

¹⁹ The original has only a single flat curve, being the mark of division The apparent dot below it is only a smudge, there is no double dot, or visarga

²⁰ The original omits three syllables Read *karun-ākarunā*

²¹ Read *tatha*, and rev 1 1, *anyatha*

²² Read *pareśam*

- 4 (*drām*) [*bhaja*]nam kṛtam, 71 Asmad²³ dhi netra subhagaḍ idam
śruti manoharam, mukha²⁴ vacanam utpannam
5 candraḍ dra(vad i)v ām[r]tam, 72 Raga renum praśamayad vam
kyam²⁴ te jaladayate ~ Vainateyayate dve²⁵ sa sarpam ei apasara
6 yat, 7²³ Uadyah²⁵(na)yate bhuyo²⁵ hy ajnana timiram nudat, śakrā
yudhayate mana gīrṇ abhivid²⁵ arayat, 74

TRANSLATION

[Fol 6 Obverse] Verse 48 towards conciliation of an adversary what
praise should there be on thy part of him between whose and thy mind there is
a difference!

Verse 49 Neither in the qualities is there seen any community nor in the
owners of the qualities ah! the supreme purity of thy exceeding power!

Verse 50 Through the calmness of (thy) senses (which is) at no time absent thy
mind is seen to be ever calm by the very evidence of the eyes

Verse 51 From (thy) infancies²⁶ pure conditions of thought and memory are
evinced by (thy) good sayings and good endeavours which betray an excellent
nature

Verse 52 Being serene and lovely and bright and non contentious and by
its glory being in a humble one whom I wonder should this (thy) form not put
to shame?

Verse 53 By whomsoever it is seen a hundred times whosoever sees it for the
first time thy form pleases equally the eye of either

Verse 54 For by reason of its charm and of its placidity thy figure as soon as
it is seen excites love ever anew

Verse 55 Seeing that the qualities which repose in thee and the qualities of
their receptacle harmonize with each other thy figure possesses the best wealth of
qualities²⁷

[Reverse] Verse 56 Where else should this quality of being a Tathagata be so
well placed but in th s thy form brilliant with signs and tokens?

Verse 57 Blessed I am thus says as it were, thy form with reference to the

²³ Read *asmad*

²⁴ Read *bhujō j*

²⁵ Read *vakyam*

²⁶ The plural infanc es perhaps refers to the Buddha in h s prevous births See
below footnote 29

²⁷ The original text of th s verse is almo t illeg ble The translation is from the
Tibetan and French of Professor de la Vallée Poussin

qualities possessed (by it) 'We too are well placed', so reply, as it were, those qualities

Verse 58 The whole world, without any distinction at all, is caught in troubles thou, for the sake of relieving the troubles of the world, wast stirred with pity so long

Verse 59 How should I not, first of all, praise thee, the very embodiment of great Compassion, by which thou, knowing its ills, hast been detained in mundane existence so long?

Verse 60. (The fact) that the times of thee to whom the comfort of isolation is natural were spent in the midst of a crowded world, was highly esteemed by thee, the (embodiment of) Compassion, as an opportunity for its wide manifestation

Verse 61 For from the peaceful forest to the border of a village thou wast drawn, like a Naga from the lake, for the sake of being trained by Compassion, as it were by science

[Fol 7 Obverse] Verse 62 Though dwelling in supreme peace, yet through obedience to (the call of) pity thou wast made to set foot oh Lord, indeed in the arts of an actor

Verse 63 Magical power, and lion's roars which are the proclamations of one's own qualities these were, in the case of thee who hadst eschewed the seductions of desire, the touchstone of compassion

Verse 64 Solely in the interest of others favourable, in one's own interest hard of disposition in thy case indeed alone, oh Lord, compassion might become its opposite

Verse 65 For thus, making thee in many ways as it were, an offering some where or other, in order to secure the interest of others, she (i.e. Compassion) cast thee out to the four winds

Verse 66 But indeed to thy own desire she is distinctly (in this matter conforming?), for thus, even though she is always harassing thee, she does not offend thee

Verse 67 Good words of great import, truthful, and sweet, of meaning profound and yet clear, (spoken) with conciseness as well as with details,

Verse 68 To whom, having heard such words of thine, even if he were thy adversary, would there not be the certainty that thou art all knowing?

[Reverse] Verse 69 On the whole not all is sweet, but some sweet is other wise thy speech, on account of accomplishing its object, is, all of it indeed, well said.²⁸

²⁸ The Tibetan translation as rendered to me by Dr Thomas says 'On the whole not all is sweet, some sweet is fictitious, all thy words, though in sense successful are well

Verse 70 Whether smooth, or whether rough, or whether partaking of both, all thy speech indeed, on reflection, tends to have but one character (i.e. of sweetness)

Verse 71 Ah! the exceeding skill in supremely good deeds,²⁹ by which this vessel is made suitable for jewel-like speeches

Verse 72. For this ear-ravishing speech, coming from that mouth, which is well pleasing to the eye, drops like nectar from the moon

Verse 73 In laying the dust of passion thy speech acts as a raincloud, it acts like Vainateya in expelling the serpent of enmity.³⁰

Verse 74 It acts also regularly as the midday³¹ in dispelling the darkness of ignorance it acts as Sakra's bow in mutilating the mountains of self conceit.³²

No 3 Stein MS, Ch VII, 001 B³

This is practically a complete folio of the same pothi to which the preceding Stein MSS VII, 001 B^{1,2}, belong. The full size of the pothi is thus shown to be 363 x 88 mm (or 14 $\frac{3}{16}$ x 3 $\frac{1}{2}$ inches). The left margin has suffered slight damage, which has caused the loss of the folio-number. Of the text,¹ which comprises verses 117-131, a preliminary, annotated reading, together with a reduced facsimile, was published by Professor de la Vallée Poussin in the Journal RAS for 1911, pp 767-9. It is utilized in the subjoined transcript and translation

said'. In accordance with it the missing portion of the text is conjecturally supplied by him and Professor de la Vallée Poussin as *arhasiddhyopi*. But this does not seem to give to the verse a satisfactory meaning. As indicated by verse 70 the idea of it seems to be, 'Some words of Buddha are not sweet, but not all that is sweet is profitable, anyhow, whether sweet or not all his words are well said.' If that is the idea of the verse the complement suggested by me seems more to the point. The extant portion of the text, though very much worn, is fairly certain except the two syllables *yo na* which are broken away, also *śradu* might be *madhu*. Cf W GIL, vol II, pp 50, 57-8, M N : 395, sutra 58

¹ The reference is to the Buddha's deeds (*karma*) in previous births, which made him a vessel of sweet speeches [Dr Thomas]. See above, footnote 26

²⁹ Vainateya, or son of Vinatā, an epithet of Garuda, the mythical bird and enemy of the serpent race

³⁰ The existing traces of the original text show that Professor de la Vallée Poussin's alternative reading *madhyahnayate* is correct, and therefore *pi* was missing in the original

³¹ Reference to the Vedic myth of the mutilation and destruction of the demon Vritra by Indra, or Sakra

³² See footnote 1 to No. 2 p 65. There are similar blunders and peculiarities in the text of this folio

Obverse.

- 1 xxxx (mā mā) ² lṣuṇnāh supt[o] gohaṇtakesv apī 117 Prā(jy-)
āksepā vrtā ³ sevā visṛ⁴bbhās-āntaram krtam, nātha vai(ne)ya vātsa-
lyat ⁵ pra
- 2 bhun⁶āpi ⁶ satā tvayā 118 Prabhūtvam apī te nātha sada nāt-
mani vidyate ~ vaktavya iva sarvair hi svairam svārthe niyujyase
100-
- 3 10-9 Yena ⁶ kenacid eva tvam yatīa tatra yathā tathā ~ coditah svām
pratipadam kalyāṇim nātivartase 120 Nōpakāra pare
- 4 'py evam ⁶ upakāra paro janah apakāra-pare 'pī tvam upakāra-paro
yathā 121 Abit-āhvāhite ⁷ śātrau tvam hit-āvahi
- 5 tah ⁶ suhrt, dos-ādvesana ⁸-nitye 'pī gun-ānvesana tatparah 122 Yato
nimantranam te bhūt sa-visam sa hutāsanam, tatrābhūd abhisam-
- 6 yānam sa-dayam sāmrtāñ ca te 123 Ākrosthāro ⁹ jītaḥ ksāntyā
drugdhāh svastyayanena ca ~ satyena c-āpavaktaras tvayā maittryā
jighāṃsara ⁹

Reverse

- 1 100-20 ⁶-4 Anād[i] k[ā]la-prahatā bahvyah prakrtayo nrmām, tvaya
vibhāt ¹⁰ āpāyah ksanena parivartitā(h) 125 Yat-soratyan ¹⁰ ga-
- 2 tās tiksnāh ⁶ kadaryās ca vadamnutām, krūrah peśalatām yātās tat tav-
ōpāya ¹¹ kauśalam, 126 Indriy ōpaśamo nanto ¹² māna-stabdhē ca
sam-
- 3 [na]tīh ⁶ ksamitvam c-Āngulimālam ¹³ kan na vismayam ānayet, 127
Bahavas trna-śayyāsu hitvā śayyā hiraṇma ¹⁴

² The apparent syllables mā mā are blurred, and the second mā stands below the line

³ Read kṛte ⁴ Possibly read vesa ⁵ Read vatsalyat

⁶ The two or three initial syllables are partially washed out

⁷ Read āhvāhite ⁸ Read ānvesana. ⁹ Read ākrostaro, and jighāmsarah

¹⁰ Read vibhaviśā, sauratyan

¹¹ The syllable rō is a correction secunda manu

¹² Read nande In the words y(δ)paśam(o) na(nto) (ma)mas(i)ab(dhe), all the bracketed letters are written secunda manu The original writing seems to have been yapasame

¹³ Read āngulimale

¹⁴ Read hiraṇma, and 1 4 nōltam, without the superfluous anusvara.

- 4 *ya[h]*⁶ *āserata*¹⁵ *sukham dhīrās trptā dharma-rasasya te* ~ 128
 Prsten-āpi tvacin¹⁵ n-ōktamm¹⁴ upēty-āpi krtā kathā ~ tarsayitvā¹⁵
 5 *īaco* [ri]ktam¹⁶ *kāl āśaya-vidā tvayā* ~ 129 *Purvam dana-kath-*
*ādyābhiḥ*¹⁷ *cetasy utpādy sausthavam, tato dharmo gata-male*
*vestre*¹⁸ *ranga*¹⁹ 1[*vā*]~
 6 *hatah*²⁰ 100-30⁶ *Na kop[y u]pāyaś śakyo[st]*²¹ *yena na vyāyatam*
*tvayā ~ ghorat saṃsāra pātālād uddhartu*²¹ *krpanam jagat, 131*
Bahūni bah[x]

TRANSLATION

- [Obverse] Verse 117 (over broken ground he passes?) asleep even on
 difficult cattle-paths²²
 Verse 118 Service replete with insults is done, (mode of) speech is changed to
 that of a servant,²³ oh Lord, by thee, though being the master, for the sake of
 tenderness to be taught
 Verse 119 Though mastership is thine, oh Lord, it is never manifested in thy
 own cause for like one who may be spoken to thou art employed by every one at
 will in his own business
 Verse 120 By whomsoever, wheresoever, howsoever thou art ordered, thou never
 transgresses thy own noble path of duty
 Verse 121 Not even towards the friendly-disposed are people so disposed to be
 friendly, as even to the unfriendly disposed thou art disposed to be friendly
 Verse 122 Towards an enemy intent on injury, thou art a friend intent on

¹⁵ Read *āserate* and *tvacin* and *tarpayitva*

¹⁶ The complement *īaco rīktam* is a mere conjecture, *ad sensum* The Tibetan, *tests*
 Dr Thomas, gives no assistance The two syllables *rīktam* are faintly legible

¹⁷ One expects the masculine *danakathādyaiḥ*, the feminine is apparently taken from
kathā ¹⁸ Read *vastre*

¹⁹ The original seems to have *ranga*, but the vowel *a*, if it is not a mere smudge, is
 written *secunda manu* and apparently crossed out

²⁰ The complement *hatah* is Dr Thomas's suggestion

²¹ Read *uddhartum*

²² On *gokantala* see Mahavagga v, 13, 6 footnote 2 in Sacred Books of the East, vol.
 xvii, p 31 where it is rendered by 'trampled by the feet of cattle' The commentary
 quoted there and in Childers's Pāli Dictionary, explains it by 'spoil with sharp clods
 [thorns?] risen up from places trodden by the hoofs of cattle' See also Divyāvadāna,
 p 19, l 19, and p 704

²³ The Sanskrit text of the Tibetan translation apparently reads *vesa*, clothes Our
 text has *riya*, servant, which yields good sense, though, of course, it may be a clerical
 error

beneficence towards one perpetually searching for faults, thou art bent upon searching for merits

Verse 123 When there was an invitation to thee accompanied with poison (and) with fire then there was visiting on thy part with kindness and with nectar

Verse 124 Revilers are conquered by thee with forbearance, and injurers with blessing and with veracity detractors, with friendliness the revengeful

[Reverse] Verse 125 Numerous classes of men depraved from beginless time, are converted by thee in an instant being made to perceive their evil state

Verse 126 That the hot have turned to kindness, the miserly to liberality that the fierce have taken to tenderness—that is the happy result of thy skill in expedients

Verse 127 Calmness of senses towards the elated and towards the stuck up with pride complaisance forbearance towards an Angulimala ²⁴ to whom should it not cause astonishment?

Verse 128 Many, having relinquished couches of gold, rest in comfort on couches of grass contented satiated with the elixir of thy Law

Verse 129 By thee who knowest the right time and disposition sometimes though asked nothing is said, having accosted, converse is made having satisfied speech is relinquished

Verse 130 Having first by gifts and conversations raised in the mind a healthy condition thereupon the Law is impressed, just as colour on cloth cleansed of dirt.

Verse 131 There is no possible means whereby thou didst not exert thyself to rescue the miserable world from the fearful hell of mundane existence.

No 4 Stein MS, Khora 005b

This is a small fragment 108 × 45 mm (or $4\frac{1}{8} \times 1\frac{3}{4}$ inches) bearing on either side the remains of three rather sand worn lines of writing in Slanting Gupta characters. The string hole is at 55 mm (or $2\frac{1}{8}$ inches) off the left edge within a blank square of about 30 mm (or $1\frac{1}{8}$ inches). The left margin is damaged rendering illegible the folio number which however appears to have stood on the

²⁴ Angulimala the converted robber is a well known figure in Buddhist tradition. He received his name from his habit of cutting off the fingers of his victims and wearing them as a necklace. The Angulimala Sutta No 86 in the Majjhima Nikaya vol. II p 97 relates the story of his conversion by Buddha. See also Mahavagga i 41 in SBE vol. XII p 196 and Jātaka (transl.) No 55 in vol. I p 139. No 537 in vol. V p 246. No 546 in vol. VI p 156. also Sp Hardy's Eastern Monachism p 36. Manual pp 249 ff Oldenberg's Buddha p 262 n 4 and Mrs Rhys Davids' Psalms of the Early Buddhists vol. II p 318. The Angulimala Sutta is mentioned in ŚS p 133 l 4. Wv No 65 74. It was translated into Chinese (Nanjo No. 434) by Gunabhadra (A n 420-479).

Verse 12 Then communicating thy spiritual body to the faithful without reserve, and abandoning thy physical body in bits like sesame seed, thou didst enter Parinirvana

Verse 13 Ah, the rule! ah, the place! ah, the body! ah, the virtues! None, surely, there is among the conditions of the Buddha which does not cause wonderment!

Verse 14 From thee, helpful, comely, gracious in speech and action, even (the passions of thy enemies) were turned away

NOTES

Verse 10 The text of the verse is incomplete, and of its extant portion, the only syllables which are certain are *dushara karitra*, the others are too faint and sand worn to be identified. According to Professor S Lévi, the Tibetan version of the extant portion reads *dkah spyad yal bar ma dor ro*, which he renders 'il n'ecarte pas en les diminuant les actes difficiles à faire'.

Verse 11 *Duṣkṛhaka*, 'apathetic', in the Tibetan version *yiḍ ches dkah* or 'qui croit difficilement' (S Lévi), occurs in the Divyâvadana, p 7, l 29, and signifies one whose attention it is difficult to rouse, 'who is slow to believe', from *√kṛh*, 'mirationem movere' (Westergaard's Radices L S)

Verse 12 The text of the Pelliot fragment has *sarigamyā* for the reading *sarigamyā* of our fragment. Both words have the same meaning of communicating, bestowing. There is another difference of reading with regard to our *hita*, abandoning. According to Professor Lévi, the Tibetan version has *bsags*, which presupposes an original Sanskrit *bhitta* (i e *bhitta*) breaking up, dispersing.

Verse 14 *Calakusa*, comely, corresponds to the Tibetan *blta na adug* 'charmant à voir' and might be rendered by the obsolete English 'eyeful'.

13 CATUHŚATAKA STOTRA

Stein MS, Khora 005 a, Hoernle MSS No 149 $\frac{1}{31}$ and 149 $\frac{2}{33}$ (Plates III, Nos 3 4, and XIV, No 1)

As already stated in the introductory remarks on the Satapañcasatika Stotra, the Catuhśataka, or Hymn of 400 verses, is the second of the two famous hymns of Matricheta. Though, as the discovery of these three fragments shows, it was well known in Central Asia, there exists no Chinese translation of it (see Takakusu's I-t'ing, p 156, footnote 3). I-t'ing (in the latter half of the seventh century) to whom both this and the hymn of 150 verses appear to have been well known (*ibid*, p 157) and who translated the latter hymn into Chinese, did not do the same service to the hymn of 400 verses. There exists a Tibetan version which has been noticed by Dr Thomas in his account of Matricheta in the Indian Antiquary, vol xxxii, pp 345 ff, and four chapters of which have been published by him, *ibid*, vol xxxiv,

The three fragments are written in the slanting type of the Gupta script. It is worth noting in this connexion that all the fragments of the Satapañcāśatika Stotra likewise are written in Slanting Gupta characters. That type of the Gupta script prevailed in the northern portion of Eastern Turkestan. So far as known at present, no fragment of either hymn has been discovered written in either of the types (upright and cursive) of Gupta current in its southern portion. Such fragments may yet come to light, but in the meantime the available evidence points to the popularity of the Matrīcheta hymns, at least in their original Sanskrit version, having been restricted to the northern Buddhist settlements.

The portions of the Catuhśataka Stotra, preserved in the three fragments, accordingly are the following —

- (1) Verses 1-11 of the first chapter, in Stein MS, Khora 005a
- (2) { Verses 32-40 of the sixth chapter,
Verses 1 and 2 of the seventh chapter, } in Hoernle MS, No 149₃₁
- (4) Verses 6-15 of the twelfth chapter, in Hoernle MS, No 149₃₅

No 1 Stein MS, Khora 005a (Plate XIX, No 1, Obverse)

This fragment measures 238 × 72 mm (or 9 $\frac{3}{8}$ × 2 $\frac{4}{8}$ inches) portions being broken off at either end of the folio. Seeing that the fracture at the left side took place at the string-hole and allowing for the vacant space around that hole, it follows that, as the text is written in ślokas of 32 aksaras, about 8 aksaras are missing at either end or as about 3 aksaras go to the inch that between 64 and 77 mm (or 2 $\frac{1}{2}$ and 3 inches) of the folio at either end, or a total of about 128-154 mm (or 5-6 inches) are broken off. In its original state, therefore, the folio must have measured about 380 mm (or 15 inches). The folio number is lost, but the occurrence of the number 100 in the first line of the obverse side seems to indicate that the folio belonged to a larger pothi containing a collection of stotras (see Note 1, p 78). The upper and lower margins of the folio are badly damaged, causing one of the five lines of writing viz the last on the obverse and the first on the reverse side, to be almost wholly illegible. Otherwise, the writing which is in the Slanting Gupta character, though in some places a little sand rubbed, is very fairly legible.

The text, with conjectural complements¹ printed in smaller italic type, reads as follows —

Obverse

1 ×××××××^ॐxm prayatu citto jagatī ×(dhayu)×(matih) ॥ 100 (śloka) ॥
Prasada pratībh ōdbhavo nāma buddha^ॐstotram ×××××

¹ Suggested by Dr Thomas on the basis of the Tibetan version

- 2 xxxxxxxx || "Kṣetr aksetr anabhiñña śruti matr ānusrinā, yad
 avarṇ ārha varṇa me varṇita mohataḥ purah
 3 1 Van malen (pale) pasya, prakṣalanam idam maya, janga(ma) punya
 tīrtham tva, m² arabhy arabhyate mu^{ne} 2 Yad andhakara
 4 n u lhasya kṛtam triratna rāṣiṣu, tasy-ēdam papmano me 'stu, pavī[ti]a)m
 agha marsanam, 3 A nirodha ma xxxxx v
 5 v | xxxxx v -- na, (mahā)xx v - v - | 4 xxxxx v xxxxx v v x |
 xxxxx v xxxxx

Reverse

- 1 v v x 15 xx xne v - mya, (tva ti)xx v v x | xxxxx v xxxxx v
 v x | 6 Evar sarv ōttama dharma
 2 Buddhasya sa pradharta, bhavanti yatī śesañ ca, vastv avaskaratam
 1(va), 7 Na te stī sadrśah kaścidd³ adhika sya kath āstu ka alpa
 3 matrena hino pī n āna kaścana vidyate, 8 Sa⁴ ken ōpanayamī tvā⁵
 nupaneyo sī nayaka, hrt opam āva kasaya nirupamaya
 4 te namah 9 Nirvana samanya gata, s² tato nyair apī pudgalaiḥ tav
 ātular Buddha dharmair antaram su mahama ham, 10 Sunyata matra
 5 sadrsy d yadi n adhiyatu bha vet, romakup anuka-cchidren⁶ āha sam
 pratibimbayet, 11 Kah samkhyasyaty a samkye(yam) xxxxx v v

NOTES

1 In the first line of the obverse we have the conclusion and colophon of a work which preceded the text of the Catuhsataka in the pothī from which our fragmentary folio is derived. Its colophon gives its name as *Prasada-pratibha*, 'libhara' or 'Rise of the Splendour of Graciousness' and describes it as a *B lla stotra* for so no doubt the mutilated term must be completed. The name is followed by the clearly legible numeral figure 100 and two blurred alvars which may be read as *śloka*. Anyhow the numeral 100 indicates that the stotra must have consisted of one hundred verses and as its text precedes that of the 400 versed hymn of M trīceta in the pothī it seems probable that it likewise was a composition of that poet. Among his works however, as enumerated by

* See Note 2 | 79

* d is anomalously duplicated peria's way of marking the end of the pada which in other cases is marked by the interjunction bar

* a used emphatically with the omission of *alam* for so *lam*.

* For *tram* *anupanejo* similar to *te-d l tja bandhara*, in rev l 4 p 39

* Here the usual caesura at the end of the pada is neglected

Dr Thomas in *Indian Antiquary*, vol xxxii (1903), pp 346-7, there occurs no hymn with the name of Prasada-pratibhōdbhava. At the same time it is also noticeable that the list does not contain the Satapañcaśatika and Catuhśataka or '150 versed' and '400-versed' hymns, and that the Varnanārha-varnana (*ibid*, p 346) is described as *bhagarato Buddhaya stotra traya*, or 'three hymns in praise of the blessed Buddha'. This can only mean that the Varnanārha varnana was the name of a collection of three separate hymns, and the conclusion is supported by the fact that in the third fragment (rev ll 3, 4, p 83) the Catuhśataka or 400 versed hymn is apparently indicated as a component part of the Varnanārha-varnana hymn. It may be suggested that the three hymns which constituted the Varnanārha-varnana are three hymns consisting of 400, 150, and 100 verses respectively, and that the 100 versed hymn is the one which bore the specific name of Prasada pratibhōdbhava.

2 With regard to interpunction, our fragment shows two peculiarities in which it differs from the general system explained in the Note on pp 62-3. The first is that, instead of the usual dot, we have a bar, and further that this bar is used to mark the end of the half verse as well as of the full verse. The second is that the bar is used almost invariably to mark also the end of a pada, or quarter verse. There are only two exceptions, (1) at the end of the first pada, in verse 1, obv l. 2, after *anabhynena*, and (2) at the end of the third pada, in verse 10, rev l. 4, after *dharmair*. A third exception, naturally caused by the absence of caesura, occurs in rev l. 5, *chidrenākasaṃ*. In this connexion, it may be noted that, when a case of sandhi interferes with the mark of interpunction the latter is placed in advance of the sandhi, which, from our modern point of view, produces an awkward situation. Thus in obv l. 3 we have *traḥ marabhya* for *tram arabhya*, rev l. 4, *gataḥ stato* for *gataḥ tato*. Similarly in rev l. 3, *trāḥ nupaneyo*, we have the bar in the anomalous contraction *trānupaneyo*.

TRANSLATION

[Obverse] Verse 1 Whereas formerly, not knowing what is and what is not a theme, following merely in the track of speech, I sinfully celebrated what should not be celebrated,

Verse 2 (To rid myself) of that smearing with the filth of utterance I (now) approach* this cleaning, approaching thee, O Muni, as the holy bathing ghat of living beings.

Verse 3 What, blinded with darkness, I sinfully committed against the Precious Ones, of that sin may this be the sanctifying effacement.

Verses 4, 5, and 6, illegible.

Verse 7 Thus, the dharmas of Buddha, when considered, have surpassed all, and all the rest has become, as it were, the off-scouring of the real thing.

This is Dr Thomas's version from *Indian Antiquary*, vol xxxii p 348, and vol xxxiv, pp. 145-6 with some slight modifications to conform to the now discovered Sanskrit original text.

* See footnote 9

Verse 8. Since none is equal to thee, of a superior what need to speak? Even inferiority by a slight difference from thee there is none.

Verse 9 So then, with whom can I compare thee? Incomparable art thou, O Gude⁹ O thou who has left behind the possibility of comparison, to thee, the Incomparable, hail!

Verse 10 Hence, though other individuals may have won the same liberation, (yet) by reason of thy unequalled Buddha-conditions, the distance (between thee and them) is altogether great.

Verse 11 If merely by reason of similarity in void there be (thought to be) no superiority, one might (as well) compare a minute hair-cavity to the heaven's vault

Verse 12 The incomputable who can compute? [Remainder lost]

No 2. Hoernle MS, No 149 $\frac{2}{31}$ (Plate III, No 3, Obverse)

This fragment measures 165 × 82 mm (or $6\frac{1}{2} \times 3\frac{1}{8}$ inches) A large portion of the folio, about two thirds, is missing on the left side, carrying with it the folio number The writing, five lines on each page, is in Slanting Gupta characters, very well done and well preserved The extant lines comprise 15-18 aksaras. As the text is written in ślokaś of 32 aksaras each, it can easily be calculated that, when complete, there must have been about 42-44 aksaras on each line, and as on the average three aksaras go to 25 mm, or an inch, it follows that about 200 mm, or 8 inches are broken off The folio, in its entire state, accordingly, must have measured about 365 mm., or about $14\frac{1}{2}$ inches

The text,¹ together with the conjectural complements, reads as follows —

Obverse

- 1 × 1 × × × × × - × *tadvāda-paravādayoh* 31 *Starga narakayor nsāna* na sudha-
pūtimuktayoh² vidūram³ antaram ya
2 d dh: *tadvāda-paravādayoh* 32 × × × × × - - - × × × × × - - × - vyakhyātam
antaram tena *tadvāda-paravādayoh*
3 33 × × × × × - - - × × × × × - - × × - *tad-uttam ādhama* tvena *tadvāda-paravādayoh* 34 *Asampradharyam e-*

¹ The play on the words *upanayami*, *anupaneyo*, and *nayaka* in verse 9 is hardly translatable An attempt to do so has been made with the pun on *arabhya* and *ārakhyate* in verse 2

² An attempt has been made by Dr Thomas and myself to supply conjecturally such portions of the text, outside the fragment, as were more or less readily suggested by the Tibetan literal translation These are printed in small italic type

³ I read *pūtimuktayoh*

⁴ Note the different form of long ū in the syllables *pu* and *dū*

- 4 *īśtya yataḥ vimuktiḥ jñāyoh ~ tad evāntaram iva tvādvada paravada*
 yoh 35 *Yat pravṛttiḥ nivṛtyor⁴ yat saṃkleśa vyavadana*
 5 *yoh ~ tad evāsty antaram iva tvādvada paravadayoh 36 Tathatvam etad*
evāsti⁵ mōsa dharmah sa kevala⁶ kim anyad astu nanṛtvam

Reverse

- 1 *tvādvada paravadayoh 37 Punyaya kevalam cāśītat tat tu nirodha karanam ~*
īśmatrat āstu k āto 'nya tvādvada paravadayoh
 2 *38 Etena dosa hīto 'sti visuddhim tena gacchati ~ etad evānta⁷ra[m] natha*
tvādvada paravadayoh 39 Asat prah
 3 *pa etad dh kevalam tat subhasitam ~ xxxx ~ xta⁸d(v)ada paravadayoh*
 40 *n Varnārha varne Buddha stotre*
 4 *xxxxxxxx nama śaśtho 'dhyayah || Pravṛttau ca nṛ⁹ttau ca prakṛtir jagato*
'sya ya ~ iam sarve n ātva
 5 *riante satta lokah sa devakah 1 xxxx ~ x xxxx ~ ~ x ~ sad*
dharma savitad⁶ dharma savitri samprakasita [2]

TRANSLATION⁷

[Obv.] Verse 32 Neither between heaven and hell nor between ambrosia and the foul discharges (of the body) is there such a wide difference as between thy teaching and the teaching of others

✓ 33 *It has for its essence only words that has both words and meaning* thus may be expressed the difference between thy teaching and the teaching of others

✓ 34 *What difference there is between thee O Sugata and those teachers that in high and low respects* there is between thy teaching and the teaching of others

✓ 35 *Inconceivable indeed as is the difference between deliverance and (mundane) life etc. such is the difference O hero between thy teaching and the teaching of others*

✓ 36 *What difference there is between worldliness and unworldliness what between moral evil and purification that same difference there is O hero between thy teaching and the teaching of others*

✓ 37 *That is purely truth* this is only the design of a deceiver what other difference could there be between thy teaching and the teaching of others?

⁴ Read *nivṛttior*

⁵ Read *kevalah*

⁶ See footnote 8 p. 82

⁷ The translation follows quite closely the Tibetan version furnished by Dr. Thomas. Those portions of which the Sanskrit text is wanting in the fragment are printed in small italic type.

V 38 *That is solely for religious merit, but this is cause of impediment* what other inequality than this could there be between thy teaching and the teaching of others?

V 39 *By this one is smeared with defilement, by that one attains purity* that, O Lord indeed, is the difference between thy teaching and the teaching of others

V 40 *Idle talk is this verily, only that is well said therefore certainly might and it might are the marks of thy teaching and the teaching of others*

In the hymn to Buddha (called) 'The Praise of the Praiseworthy', this is the sixth chapter named 'the Celebration of Indisputability'

Verse 1. *In regard to worldly life and unworldly, that which is the nature of this world that from which all the worlds of living beings together with the gods cannot escape,*

V 2 *Conformable and not conformable of twelve words, (and) two syllables* that, O Sun of the Good Law, is proclaimed as the Savitri^s of the Law

No 3 Hoernle MS No 149₃₅ (Plate III, No 4, Reverse)

The case of this fragment is similar to that of No 2, No 149₃₁. The fragment measures 154 × 60 mm. (or 6 × 2 $\frac{3}{8}$ inches) About two-thirds of the folio are broken off on the left side There are five lines on either page in well-written and well preserved Slanting Gupta characters, 17-19 aksaras on each line The text being in slokas, and three aksaras going to 25 mm (or one inch) it follows that a complete line would comprise about 42-44 aksaras and that the folio when entire must have measured about 360 mm or 14 inches

* The original text has °*savitaddharma*° which yields no sense nor is the Tibetan sufficiently perspicuous at this place There is obviously some clerical error in the text I propose to emend °*savitar* (voc sing) *dharmā*° and so I translate Dr Thomas prefers to emend *savitur* (gen sing) rendering the Tibetan version doubtfully Conformable and not conformable (equal and non equal? i.e. equal in meaning not equal in sound) (instead) of twelve words two syllables that is taught as the proper way of worshipping the sun in regard to the sun of the good religion —The phrase *dharmā savitri* would seem to refer to some formula of the Buddhists See footnote 2 in the Introduction to the Suttanipata in Sacred Books of the East, vol x p xii The Buddhists took their formula of the *Trisāraṇa* (Mahāvagga I, 38 2 in Vinayapitaka, vol 1 p 69 *buddhāṃ saṃgāham gacchāmi dhammāṃ saṃgāṃ saṃghāṃ saṃgāṃ*) to be the counter part of the Brahmanic *Savitri* (or *Gayatri*) which consists of three clauses (*tri pada*) and twenty four syllables (*caturvīṃśad-akṣara*) (SBE, vol x p 75 verse 456) *Mātricheta*, here seems to describe the Buddhist *dharmā savitri* as consisting of twelve words (*dvadāśa* *pada*) and two syllables (*dry-akṣara*) The phrase two syllables might refer to *dharmā* but the Buddhist formula in question comprises only nine words, unless a fourth clause (*saṃ* *trātānam saṃgāṃ*) be added There is also the other well known Buddhist formula as given in Mahāvagga I, 23 5 (vol 1 pp 40, 41) *ye dhamma hetupphavāra tesam hetuṃ tathagato aha tesaṃ ca yo niruddho evamteḍa mā āsamano* which does indeed yield twelve words but only if *paṇḍu* is disregarded in *tesaṃ*

The text¹ reads as follows —

Obverse.

- 1 xxxx v - x xxxx v - vx a xxxxx - [te tvayy api prahrtam yavaḥ
6 Aho sa(ri)sara daura
2 tmyamaḥo nirvana santata a natho 'pi san tatra gataḥ karuṇa-atma traya sadr²
7 A-ānagata bhīyam n ōktam na netri na pravartita a na
3 samsaras ca gamito n-abhayaṭram catuṛvidhaḥ 8 Na Mahakasyap-Ānanda
pramul³ ha² l rta buddhavah guptaye na samadistah ka
4 xxxv - vx 9 Lok aska-caksur cimalo yadi syas tām nimulitah⁴ a saty āloko⁵
'pi loko 'yam tamas ev āvagunthita² 10
5 xxxvv - x xxxvv - vx a xxxvv - -x xxxx tra⁶d aurasā² 11 Trad-rte
tu Jagannatha gṛtam arth atāram

Reverse

- 1 satyam a gata-candra v⁷akase graha tara gan amkṛte 12 xxxvv x pri⁸
yamanā gun-āṇṇasah janita vṛana dosasya kalp-ānta
2 xv vx 13 xxxvv x xxxvv vx a x⁹da⁴ nagasva sarasah śrīr v
acira naśinih 14
3 Khady ōpama samsare kasya vai na bhaved bhayam a dhyayatam parinire¹⁰
anam Buddhanam⁵ vaśā vartinam iti 15 ॥ Varnārha varne
4 Buddha stotre xxxxxxxx nama dvadasamo 'dhyayah sa¹¹maptaś ca⁶ a Catuh
śatakam, kṛtir acārya bhadanta Ma
5 trectasya xxxxxxxxxxxxxxxx¹²x⁷pai yka tsi : pa nā kti pe rne se(m)
a ka v⁸a : ॥ ॥

TRANSLATION⁹

[Obv.] Verse 7 Ah! the misery of Samsara (mundane existence)! Ah! the
peace of Nirvāṇa! tho gh he is a lord he went there (i.e. into Samsara) har ng a soul of p ty
l ke th ne

¹ See footnote 1 p. 80. For clerical errors see footnotes 2-6

² The original omits the vi arga read *pramul³ ha² avagunthitah aurasah*

³ Read *aloke*

⁴ Apparently clerical error for *ta* for the Tibetan translation suggests *gata-nagasya*

⁵ I read *Buddhan* ॥

⁶ I read *samapta* : ca *catuḥ atāram* transferring the interpunction to *adhya* *śatak*.

⁷ The following remark is not in Sanskrit but in Kuchean

⁸ See footnote 7 p. 81

Verse 8. Future fears were certainly told, guidance was certainly promoted. *'mundane existence of four kinds' was certainly made to attain fearlessness*

Verse 9. *Though Mahakāśyapa, Ānanda, and others, men of enlightened¹⁰ mind, were certainly appointed for the protection of this path;*

Verse 10 *if thou, the sole eye of the world, the pure one, be closed, this world, though there be light, is verily veiled in darkness*

Verse 11 *O Sugata, though there be this Law of the Sugata, though there be thy own sons, excellent sons, whether teachers or not teachers,*¹¹

Verse 12. yet without thee, O Lord of the world, the true ferry of the meaning (i.e. interpretation of the Law) is gone, just as when the sky, marked with planets and stars, is without the moon

Verse 13.¹² . . . of one bright with pleasing qualities, of one in whom the evil of a wound has arisen . . .

Verse 14 *If thou art not there this excellent teaching is without essence, just as the beauty of a pool, from which its Nāga has departed, is not long in perishing*

Verse 15 *Who is not afraid of mundane existence which is like a sword, when the Buddhas who are endowed with power have thought of deliverance from it*

In the hymn to Buddha, (called) 'the Praise of the Praiseworthy', this is the twelfth chapter named 'the Celebration of the Saving from Transitory Existence' Here also ends the Chatuhākāṭaka (or the 400-versed) poetic composition of the Achārya, the revered Mātricheta

* Perhaps referring to the four sights met by the young Gautama, of an old man, a sick man, a dead body, a monk

¹⁰ The Tibetan version has 'purified mind' [Dr Thomas] This points to a reading *kṛta-buddhayaḥ* in the original Sanskrit

¹¹ The reference apparently is to not-teaching Pratyekabuddhas, and teaching Buddhas

¹² The Tibetan version transposes verses 13 and 14 It is also not sufficiently perspicuous to assist in understanding the original text [Dr Thomas]

ADDITIONAL NOTE (16TH AUGUST, 1915)

THE surmise, expressed on p 2, regarding the find place of Hoernle MS 150^{71/2} has now been fully proved to be true While registering and writing descriptive slips of the manuscript fragments of the collection of Sir A Stein's second expedition, I discovered another complete folio, No 4, of the identical pothi of the Mahāpratyangirā Dhāraṇī (Stein Coll. Khs. 1. 156, Reg. No 319) of which fol 6 is edited on p 52, and of which fol 4 was excavated by Sir A Stein on the site of Khadaliḥ That site is thus, conclusively proved to be the find-place of fol 6

MISCELLANEOUS FRAGMENTS

EDITED BY DR F W THOMAS

[THE manuscript fragments dealt with in this section belong to three consignments marked by me Nos 142, 143-143*a*, 144 respectively, transmitted by Lieutenant Colonel P J Miles, acting temporarily as 'Special Assistant for Chinese Affairs at Kashgar', to the Government of India in Simla, whence they were forwarded to me in 1903-4

The letters of the Government of India with reference to these consignments stated that the manuscript fragments were 'purchased or obtained, from Badruddin Ak-sakal at Khotan, and they are said to have been found in the Takla Makan Desert, not far from Khotan. In no case is the exact locality of the find mentioned, but from the remarks made by Sir Aurel Stein in his *Ruins of Desert Cathay*, vol 1, pp 236-7, it appears to be probable that they like the one mentioned on p 2, belong to the proceeds of the diggings carried on by a certain Mullah Khwajah at the ruined site of Khadahlk in the vicinity of Domoko oasis. Those diggings had been intermittently carried on by the Mullah for the last three years or so before Sir Aurel Stein's visit to Khadahlk in September 1906. Their object was to provide him with the means of paying off his arrears of revenue due to the Chinese Government and for that purpose he used to sell his finds of manuscript fragments in Khotan to Badruddin Khan. From the latter they passed on into the hands of the British Agency in Kashgar.—R H.]

All the Sūtras of which fragments are here edited belong to the Mahāyāna division of Buddhists. They are the following —

- (1) Anantamukha Dharaṇī Hoernle MS, No 144 SA 1 (Inset)
- (2) Bhādrapala Sūtra Hoernle MS No 143 SA 3
- (3) Mahāparinirvāṇa Sūtra Hoernle MS No 143 SA 4 (Pl XXI No 2)
- (4) Unidentified Sūtra Hoernle MS No 144 SA 5 (Pl XX No 5)
- (5) Ratnadhvaja Sūtra Hoernle MS No 143 SA 7 (Pl XX No 6)
- (6) Candragarbha Sūtra Hoernle MS, No 143*a* SA 10 (Pl XX No 1)
- (7) Suvarṇaprabhāsottama Sūtra Hoernle MSS No 143*a* SB 9, and No 143 SA 16 (Pl XXI No 3)
- (8) Ratnarasī Sūtra Hoernle MS No 143 SA 17 (Pl IV, No 3)

- (9) Unidentified Sūtra Hoernle MS, No 143 a, SB 2 (Pl XX, No 3)
 (10) Sūramgama-samādhi Sūtra Hoernle MS, No 144, SB 87 (Pl XX No 4)

The notes are not at all intended as a complete commentary, but deal merely with the most obvious problems. Those to which L is attached are due to Professor Leumann, to whom I am indebted also for a considerable number of corrections in the readings and for the valuable assistance of Dr Watanabe. The English translations and also a part of the notes, have been supplied by Dr Hoernle, and he moreover has kindly revised the texts and introductions, and given to them their present form. It will therefore be seen that the parts of this contribution for which I could not claim the sole responsibility include the introductions, the texts, and the notes in the translation I have co-operated for the most part merely by way of suggestion.

1 ANANTAMUKHA DHĀRANĪ

Hoernle MS, No 144, SA 1 (Reverse)

This is a complete folio of a miniature pothī (Fig 1), measuring 122 × 29 mm (or $4\frac{1}{8} \times 1\frac{1}{8}$ inches). The string hole is in the middle of the left half at 27 mm from the left edge. There are three lines to the page written in very early Upright Gupta characters of small size, nearly everywhere legible, except in a few places where some letters are slightly sand rubbed. The folio number 4, only faintly visible, stands on the left margin of the obverse side facing the second line of writing.

Fig 1

The text has been identified by Professor Watanabe as part of the Anantamukha Dhāranī, of which the Chinese Tripiṭaka includes eight translations (Nanjio, Nos 353-60), the earliest, No 355, being by C Chien, whose date is A D 222-80.

The translation (No 360) exhibits the passage in xxvii 9, fol 19a of the Tokyo edition of the Tripitaka. The Tibetan version, which is found in the Bksh hgyur, Mdo 2 fol 475 a-b, does not present any differences of reading.

The text of the folio reads as follows —

Obverse

- 1 ddhy abhisamskaren¹ ābhisamskrtena yavad-eva-bhīksavo² janapada
pradeśe-
- 2 s āpamīśraya³ viharanti tām sarvaṃ mahāvane kutāgāra sālā
- 3 yam samnīpatayeyam-ath āyusmāñ Chāripūtras (t)athārupam rddhy a

Reverse

- 1 bhīksamśkaram abhisamskaroḍ⁴ yatharupena rddhy⁵ abhisamskaren-
ābhisamskrtena
- 2 yavad eva bhīksavo² janapada pradeseṣu viharanti-tām sarvaṃ m
- 3 hāvane kutāgāra śālayam samnīpatayāmasa-tena ca samayena

TRANSLATION

1 [Obv.] by the performance of a feat of supernatural power, as many monks as there are living in the parts of the country around, them all I wish to bring together in the hall of the Mahavana pagoda. Then the venerable Sariputra performed such [Rev.] a feat of supernatural power as that by the performance of that feat of supernatural power, as many monks as were residing in the parts of the

and since—

¹ *abhisamskaroḍ* = *abhisamakaroḍ* (11)

² Note the peculiar form of the initial vowel *r*. [Precisely the same peculiar form occurs in the Bower MS, Part IV, see Introduction p xxvi, Table of Alphabet.—R II]

2 BHADRAPĀLA SUTRA

Hoernle MS, No 143, SA 3

This is a practically complete folio measuring about 393×118 mm (or 15½×4½ inches). The right hand half however, has suffered damage and loss of text, from which even the left has not been entirely free. The latter shows the customary hole for the string within a circle of about 27 mm (or 1⅛ inches) diameter and at the distance of 103 mm (or 3¾ inches) from the left edge. The folio has practically nothing of the usual margins on the left and right, and its number, 28, now rather defaced is placed at the left edge of the reverse side. The paper is soft and has a brownish colour. There are ten lines of writing on the page, in Upright Gupta characters, originally good, but now much defaced by sand rubbing especially on the extreme right quarter of both sides where some of the letters have become entirely illegible.

The text has been identified by Dr Watanabe as from the Bhadrupala Sutra (Nanjo Nos 73 75 76). In Jnanagupta's translation (No 75) it corresponds to III 9 fol 13^{uv}-14^{av} of the Tokyo edition of the Tripitaka.

The text¹ of the folio reads as follows —

¹ [The composition of the text exhibits all the irregularities which usually mark the early Buddhist mixed Sanskrit. Thus we have e.g., the double sandhi in *devapī nagāpi*, &c (obv 1 1 ff) i.e. *devapī* = *deva* + *apī* = *devāpi*, &c) modified spelling in *krīta* for *krīta* (rev 11 5, 8) *kāntara* for *kāntara* (rev 1 7), *caḥśvīndriya* for *caḥśvīndriya* (rev 1 2 also in No 7^{av}, p 110) sing for plur, in *manuṣya* for *manuṣya* (rev 1 2) nominal for pronom declension in *layarī* for *layarī* (obv 1 7), masc. for neut. in *sūtra* for *sūtrāni* (rev 1 10) *takyah* for *takyarī* (rev 1 3), neut for masc. in *garantī* (rev 1 9) omission of inflexion in *pravaritā* (obv 1 10 rev 1 7) *daurcārnika* (rev 1 3) &c, omission of anusvara in *śanta*, for *śantari* (obv 1 8) *rojana* and *pareṣa* (rev 1 7) &c, use of Prakrit (or Pali) forms in *supna* for *śupna* (obv 1 4) *sugatehi* for *sugataḥ* *ratika* for *ratika* (rev 1 8), *kayasmī* for *kaye* (rev 11 3 9) *imarī* for *imarī* (obv 1 8) similarly *eta* (*etarī*) for *etī* (rev 11 3, 4), *yathēṣṭa* for *yathēṣṭa* (rev 1 5) *kadaḥ*, for *kadaḥ* (rev 1 6), *rojana*, for *rojana* (rev 1 7) &c, new or rare words *pravaritā*, apparently for *pravaritā* (rev 1 4 5 7 8) also *pravaritāyanta* (rev 1 8). See also below notes 2 6 7. Semi-prakriticisms *pareṣa* in Skt *pareṣa* (rev 11 6 7) *hasti* (rev 1 10), for Skt *haste* (cf *loki* in *śalika* for *śalī*) and *bodhisāya* for *bodhisattva* *tasya*, obv 1 10 *pratyarthika* for *pratyarthika* (rev 1 1), *vyagras* for *vyaghras* 1 3 *gatī* for *gatī*, 1 10 *śaṅkī* for *śaṅkī* 1 11 *raṣṭhapita* for *purāṣṭhapita*. Similar dot and double dot, as marks of punctuation, occur in obv 11 2 and 4 — R II]

Obverse.

- 1 (*tasya*) *de(v-ā)pi raksām karonti nāg-āpi yaḥś-āpi gandharv-āpi*
h(inna)-āpi mahōrag-āpi rakṣām karonti manuṣya-āpi amanuṣya-āpi
Śakro pi Brahm-āpi catvāro pi mahārāj-ānaḥ bu-
- 2 *ddh-āpi bhagavantas tasya bodhisatvasya rakṣām karonti ye te asam*
kh(y)eyāsu loka-dhātusu • punar aparam gṛhapate (tasya bodhisat-
tasya) d(e)v-āpi [xxxx] *ḥsanti : nāg-āpi*
- 3 *yaḥś-āpi linnar-āpi mahōrag-āpi manuṣya-āpi amanuṣya-āpi Śakro*²
pi Brahm-āpi catvāro pi mahārāj-ānaḥ [tasya bodhisattasya] [xxxx]
 [xxxx] *buddh-āpi bha(ga)nta ta-*
- 4 *śya bodhisatvasy āntamaśaḥ*³ *supin-āntara-gatasy-āpi mukha-darśanam*
nāna-parikīrtana ca karonti buddha dharmām (c-āśya śrāṇa)yanti
tasya bodhisatvasya • (pu)nar aparam (grha)pate *tasya*
- 5 *bodhisatvasya anuddist-āpratilabdhā*² *dharmā-sābdhā śrotr-ā-abhā-*
*sam āgacchanti ppratilabhati*² *ca sa bodhisa sya*¹ *samā(dher anu)*
bhāvena tām (dharmām) śrṇ(oti kalpam) apy aśham
- 6 *grhapate tasya bodhisatvasya guna-parikīrtanam kuryyām, imam*
samādhi dhārayantasya na ca tesā gunānā(m pariyamta)m śakyam
gantum mama vā (pratibhāna)sya kaḥ⁴ pra[ī-]
- 7 *do yo bodhisatva¹ imam samādhiṃ pratilabhitvā tathatvāya śikṣeya*
tathatvāya pratipadyeya atha bhaga(vān ta)yām¹ (veta)yam ima gāth-
ādhvabhāsit⁵ || yo bodhisa *ta :*
- 8 *mam uddiśeyā samadhi sātā sugateḥ desitām tasyānuśamsā⁶ pari*

² [The duplication of *l*, preceding *r* in obv. 1 3, *śaklro*, and similarly of *p* in *appratilabdhā* and *ppratilabhati*, 1 5, may be noted. See Whitney's *Skr Gr.*, § 229 p 72. It occurs only in these three instances. Thus we have, obv. 1 1, *śakro*, ll 6, 7, *prati*², rev ll 3 9, *kramanti*, &c. When following *r*, the consonant is usually doubled, but *dharmā* is always spelled with a single *m*, obv. ll 4, 5, rev 1 6, and *v* is duplicated by *b*, as in obv. 1 1, *gandhariba*, 1 9, *nirevīśaḥ*, rev 1 3, *dauvbarannika*. The same phenomena may be observed in the Bower MS, *Introd.*, II, 3, p lxxii — R H.]

³ *Antamaśaḥ* = *antaśaḥ*, 'even', as in *Mahāvastu* (*Index*) and *Pali antamaso*.

⁴ Here, in 1 8, and in rev 1 3, we have the upadhmānya on the top of *p*, in the form of a cross within a circle ⊕. In rev ll 5 and 8, the *jihvamūliya*, set upon *kr*, in the form, apparently, of two curves ∩.

⁵ Read *ādhyabhāsit*, and see footnote 15 on p 114.

⁶ *Tasyānuśamsā* [v] acc sing feminine of *anuśamsā* (with anusvāra dropped, see footnote 1), 'benediction', 'blessing', as in *Mahāvastu* vol II, p 373, l 18. The *Pali*

Buddhas, with regard to that [1 4] Bodhisattva even when he is gone a-dreaming, show their faces to him and announce their names, and proclaim the Buddha-Law to that Bodhisattva. Once again, O householder, as to that [1 5] Bodhisattva, the undeclared, unobtained words of the noumenal world come within the range of his ear, and that Bodhisattva obtains them and hears (about the things of the) noumenal world through the efficacy of that Samadhi. Through a Kalpa period also, [1 6] O householder, I might announce the excellences of that Bodhisattva who holds that Samadhi, nor is it possible to find an end to those excellences, while what utterance is there for me to describe how a Bodhisattva, having attained that Samadhi may learn the ultimate nature of things¹¹, and may enter into it? Here the Blessed One at that moment spoke the following Gatha verses —

(1) The Bodhisattva who [1 8] may exhibit this quiet Samadhi shown by the Sugatas, his praises I shall proclaim, as many as there are grains of sand in the Ganges,

(2) , [1 9] nor do kings act unfriendly (towards him), who exhibit this Samadhi

(3) Snakes with dreadful poison, terrible become innocuous, nor does a hog offer any risk of injury to him [1 10] whose Samadhi is in progress.

(4) His adversaries, angry and terrifying men are overcome certainly (by him) whose Samadhi is in progress

[Rev] (5) Wild animals, beasts of prey lions and tigers and wolves jackals they for his delectation (serve?)

(6) (When) men of depraved mind are intent on doing injury, they become defeated by the power of him whose Samadhi should be in progress.

(7) For him there is no disease nor obstacle, his organ of sight can never be destroyed, as to speech he is eloquent who exhibits that best of Samadhi

(8) He does not fall into hell or evil birth, nor do diseases attack his body nor does disgrace ever attach to him who exhibits that quiet Samadhi.

(9) (Though) Devas do not protect him neither Nagas and men, yet Yakshas and Rakshasas, (if) evil minded are not able to harass him whose Samadhi is in progress.

(10) Devas speak his praises so also men and Nagas, also Yakshas and Rakshasas, and the Buddhas praise him as a son according to their wish, who keeping [Samadhi] in progress shows it to others.

(11) As to his insight (into the absolute) there is never any failing, as to his conditions (past, present and future) there is never any doubt, as to his form there is no equal to him who keeping [Samadhi] in progress shows it to others.

¹¹ *Tathatva* short for *bhūta tathatva* or *bhūta tattva* the absolute or ultimate nature of all existence. On it and on *Sim lā* see Suz.OMB ch 3, also Suz.AF, 11 57 59 135 139.

(12) When among kings there is agitation, and agitation among living beings, when danger of famine or difficult road is present, there is no agitation in him, nor is [affected] the Bodhi of him, who keeping [Samādhi] in progress shows it to others

(13) By Mara (or death) indeed living beings may be subjected, (but) for him there is no terror, nor bristling of hair, [the anxieties are removed?] of him who has this Samādhi in progress

(14) However many evils, afflictions, sufferings have been mentioned by me, they do not attack his body, . . .

(15) Praised, lauded and celebrated, having set [Samādhi] before them, these eldest sons in whose hands are these grand Sutras go at the last .

3 MAHĀPARINIRVĀNA SUTRA

Hoernle MS, No 143, SA 4 (Plate XXI, No 2, Reverse)

This is a practically complete folio, measuring about 315×93 mm (or $12\frac{1}{4} \times 3\frac{3}{8}$ inches) In the left half there is the usual string-hole, surrounded by a circle of about 23 mm (or $\frac{9}{16}$ inch) in diameter The paper is discoloured by age, and round the edges also by moisture The folio has practically no margin Its number, rather worn, appears to be 162 and stands on the left edge of the obverse, facing the fourth line of writing There are seven lines of writing on the page, in Upright Gupta characters originally good, but owing to wear less black than usual, and in places, especially on the reverse, faint and illegible

The text has been identified by Dr Watanabe as from the Mahāparinirvāna Sutra (Nanjio, Nos 113-15, 120) In Dharmarakṣa's translation (No 113 A D 416-23) the passage is found in XI, 5, fols 49^b -50^a (Tokyo edition), in that of Fa-hian (No 120, A D 417) it occurs in XI, 9, fols 35^b -36^a (Tokyo edition)

The text¹ reads as follows —

¹ [The composition of this fragmentary text is disfigured by many defects There are also numerous scribal errors which are noted below Occasionally an unsuccessful attempt at correcting such errors has been made, see notes 2 and 18 A small flat curve (~), resembling the sign for the numeral one serves for various purposes It regularly represents the *virama* and, as a rule, the single dot of the anusvara It serves also as a mark of punctuation in cases where other manuscripts have a single dot (thus after *karaniya*, obv 1 1, *aha sma* obv 1 2 &c), though in some places it seems uncalled for, e.g. obv. ll 5 and 7 The *vīsarga* is as a rule, omitted altogether (thus *karaniya*, obv 1 1 *i cchisatīai*, rev 1 4, &c), but it occurs as the usual double dot in rev 1 5 (*tathagatah*) and four times in rev 1 7 A double lar appears twice in a peculiar large form to mark the end of a paragraph, in obv ll 4 and 6, also in the fragment No 5, obv 1 2 (Pl XX, No 6) Some examples of the usual grammatical peculiarities of the Buddhist 'mixed Sanskrit' are noticed below in the notes — R H]

TRANSLATION ²¹

[Obv 1 1] (He i e the Blessed One, said Endowed with innumerable merits O noble youth is this Mahāparinirvāna) ²² Grand Sūtra because of its stimulating the Womb of the Tathāgata By any noble youth or noble maiden, who desires quickly to understand the doctrinal principles of the Sūtra an endeavour should be made on the Womb of the Tathāgata [1 2] He (i e Kāśyapa) ²³ said Even so Blessed One even so Blessed One as regards the impregnation of the Womb of the Tathāgata by now I have become strong and proficient in the introduction of seed ²⁴ [1 3] He (i e the Blessed One) said True true noble youth even so it must be conceived speaking after the manner of the vulgar world He (Kāśyapa) said Not so O Blessed One, I do not (mean to) speak after the manner of the vulgar world He (the Blessed One) said True true noble youth [1 4] it must be done by penetrating deeply into the Absolute as one's food even as a bee takes its food from (the depth of) the flowers of a tree Once again O noble youth just as by mosquitoes urine the great earth is in no wise [1 5] satiated (with moisture) by reason of its extreme sparseness even so like mosquitoes urine, this Grand Sūtra will spread sparsely in the world in the coming period characterized by the destruction of the Good Law, [1 6] it will go to waste just as mosquitoes urine oozes into the great earth This is the seventh sign All the numerous depressive ²⁵ signs of the disappearance of the Good Law should be known by a good man [1 7] Once again O noble youth just as upon the passing away of the rainy season (comes) the first winter month (which) is called autumn (*sarad*) (and) on the arrival of that autumn (*sarad*) the clouds giving quick short showers [Rev 1 1] (cause warmth to disappear) ²⁶ even so this Mahāparinirvāna

²¹ The Mahāparinirvāna Sūtra a portion of which is here translated is that of the Mahāyānist. It is a very large Sūtra quite different from the Mahāparinirvāna Sūtra of the Hinayanists which corresponds to the Mahāparinirvāna Sūtra of the Pāli Canon [The translation is based on translations made by Dr Watanabe of the two Chinese versions which Prof Leumann was good enough to furnish to Dr Thomas They are referred to below in the footnotes — R II]

²² Supplied from the Chinese versions and restored by Prof Leumann *aha sma' ana ikhyeya g na i k lapitra eta i Mahāparinirvāna mahā sūtrāṇi*

²³ As the Chinese versions show the text is in the form of a dialogue between Buddha and Kāśyapa

²⁴ On the Mahāyānist doctrine of the Tathāgata Garbha or Tathāgata's Womb see Suz OMB p 126, n 1 and Suz AF p 54 n 2 *Tathāgata garbha* is practically synonymous with *bhūta tattha* and *dharma k ya*, see Suz OMB pp 125 ff 145 and Suz AF pp 96 98 (Cf footnote 11 on p 92) It is treated of at length in the Tathāgata garbha sūtra on which see Suz OMB p 243, note 1, and S S p 407, note 171 13 also Wassiljew's Buddhism (German) p 190

²⁵ The text has *śarīra nimittāni* (for *śarīra* M W D, j 1189), 'signs of depression', 'lad signs', or *sannimitta* 'good sign'

²⁶ Restored according to Tibetan Chinese version as at the end of summer and in the beginning of winter autumnal rains regularly fall and warmth hides itself The text may be restored *ajaratlayanti namam*

Grand Sutra, like the departure of the quick showery autumnal clouds, having entered the southern region, will rain down all the mysterious sayings²⁷ [1 2] (contained in) the cloud of the Law (through the activity) of the southern Bodhisattvas, Mahasattvas.²⁸ On perceiving the destruction of the Law, having after the manner of clouds, at the approach of the winter, [1 3] entered Kashmir, it will become hid in the earth. All the Mahāyana Sūtras the vast²⁹ and exceedingly nectar like texts of the Good Law, will become hid. Hence now, this is [1 4] the advantage of (this Mahāparinirvāna) Sūtra that it may be understood by the Bodhisattvas, Mahasattvas, eminent men that this is the permission of the Tathagata that the texts of the Good Law have gone into hiding. He (Kāśyapa) said. May the blessed Tathāgata declare the absence of distinction between the states of a Pratyekabuddha a Śrāvaka and a Bodhisattva³⁰ explaining it clearly and manifestly [1 6] for the easy understanding of all beings. The Blessed One spoke. It is as if, O noble youth, a householder or a son of a householder, should be the owner of a fit cattle shed and of cattle of various colours and there should be Nilgais³¹ (among them) and a single cowherd should tend these cattle. Then that householder on some occasion for the sake of his own (tutelary) deity (should cause all the cows to be milked into a single vessel)³²

4 AN UNIDENTIFIED SUTRA

Hoernle MS No 144 SA 5 (Plate XX, No 5 Reverse)

This is a complete folio measuring 236 × 96 mm (or 9 $\frac{3}{10}$ × 3 $\frac{4}{5}$ inches) very well preserved with the usual circle (19 mm or $\frac{3}{4}$ inch diameter) and hole for the string. The folio-number 75 or 45 (in some forms hardly distinguishable, see Bubler

²⁷ On *sandha vacana* see footnote 4 p 126

²⁸ The text is here too defective to admit any but a conjectural translation. The Chinese version of Dharmarakṣa has 'in the southern regions it (the Mahāparinirvāna Sūtra) will be spread by all Bodhisattvas, they cause the Dharmamegha to rain and to fill (the south)'

²⁹ The text has *vaitulya sūtra*. The usual term is *vaiṣṭya-sūtra*. Regarding a Vaitulya Sūtra see S S p 354 note 4

³⁰ The text from which the two Chinese versions were made appears to have omitted the *visarga* after *Tathagata* for they translate 'there is no difference between the state of Buddhas Bodhisattvas Śrāvakas Pratyekabuddhas. Regarding the difference of the three classes of Buddhas followers and their respective *Yānas*, see SP p 79, l 6 Dh S No 2 p 35, Suz OMB pp 8 9, 277 ff

³¹ The Nilgai (lit blue cattle *Boselaphus tragocamelus*) of India. 'The general colour of the old bulls is bluish grey but younger bulls and cows are browner' (Enc Brit)

³² Supplied from Dharmarakṣa's Chinese version

Table IX) stands on the left edge of the reverse side. There are on either page, ten lines of very clear and good black writing, in Upright Gupta characters.

The text is a fragment of a Sutra, the identity of which it has not yet been possible to discover. The extant fragment treats of the progress of a Bodhisattva through the three stages of *prathama cittôtpadika*, or one in whom the desire to become a Buddha is first awakened, *bodhicarya pratipanna* or one who has entered on the life of a Bodhisattva, and *anupattika-dharma-ksanti pratilabha* or one who has attained to that spiritual peace which precludes further rebirth. These three stages are referred to in the passage from the *Aksayamatī Sutra* which is quoted in the *Sikṣasamuccaya* (ed. Bendall, p. 212, ll. 12-14). The folio-number points to the fragment belonging to a rather extended Sutra.

The text¹ of the folio reads as follows —

Obverse

- 1 laputro² va kuladuhitā va :³ sa saptāhena⁴ suvisuddha cittena aranye
pratyutpanna buddha manasi-
- 2 karenā viharati ev āsya⁵ buddha surya ma⁶ manasikarenā rāśmibhiḥ
sarvāḥ skandha-dhātvaśāyānesu
- 3 dana-dama samyag satpāramitā⁷ vivṛddhiḥ yavat puripurim gaccha
nti⁸ tadyatha kulaputra grīṣme pa-
- 4 śeṣe māse surya rāśmibhiḥ puspā⁹ vīkṣanti phala dhāny-ōśadha¹⁰
vārdanti¹⁰ yavat pacanti satī
- 5 nām upabhoga paribhogā¹¹ samkhyam gacchanti evaṃ eva kulaputra
prathama cittôtpadiko¹² kulapu-

¹ [The text is written in markedly mixed Sanskrit. Thus for cases of the neglect of sandhi see below note 12 of inflection, note 9, of concord, note 14, and for a case of prakritism note 16. There are also numerous clerical errors, see notes 4, 7, 10, 13, 14. — R. H.]

² Double dot or vi arga as a mark of interpolation.

³ Read *saḥ saḥ* and below, rev. l. 5 *yavat*.

⁴ For *eram aya* as below in l. 7.

⁵ Read *surya yima* cf. rev. l. 3 *surya vimana*, also *manasikarena* as in l. 1, cf. Div., p. 236⁷ and *Mvy* No. 85⁷.

⁶ The subject of *gacchanti* is some plural indicated by *yavat*. As regards *puripurim*, see *Mt.* vol. I, p. 373.

⁷ Neglect of inflection. read *puspāni*, *ōśadhāni*, *anilakṣaṇāni*, *śarīrāṇi*, *asau*, *aripakṣi*, *vimanaḥ*, *anilakṣaṇāni*, *śarīrāṇi*, *uḥ*, *likṣanīyāḥ*, *rasanīyāḥ*.

⁸ Read *varīkṣanti*, and rev. l. 1, *vīkṣanti*.

⁹ Read *paribhoga-irīkhy*, omitting *vīkṣanti*.

¹⁰ Neglect of sandhi, read *ōśadhiḥ*, *mayā*, *leṣya mayanair*, *ōśmīko* 'nulla'.

¹² Complete *kulaputro*.

- 6 tro vā kuladuhitī vā bodhāya cittaṃ¹³ tr saptāhena suvisuddha-cittena
dṛśabhī¹⁴ dikṣu pratyutpa
7 nna samukha¹⁵ buddha mana-ānuprēkṣi¹⁶ viharati evaṃ asya buddha-
manasikara raśmibhūh samadhi-puṣpa

. Reverse.

- 1 sya samtana¹⁷ vihasanti sarvba kuśalamulā¹⁸ bodhicaryaya¹⁶ vivardanti¹⁹
sarvba¹ akuśalamulā² dharmasya
2 vipacyanti uśusyanti¹⁷ aśesa⁹ avipakā⁹ naśyanti sarvba paramita⁷-
bhumisu supariṣakā⁹ āndriyo bha
3 vati sarvba satva paripācaka upajīvyo bhavati tad yatha kulaputra
sūrya mahavimāna⁹ purvabhāna sa
4 maye¹² iha Jambudvīpe¹² udayati sarvba tam āndhakara⁹ vidhamayati
sarvbesam ca priya⁹
5 nīyanai¹² udikṣanīya⁹ pujaṇīyo bhavati ksatriya brahmana-vaiśya
śūdranam yava⁴ tiryagyo-
6 nīgatanamm¹³ apī evaṃ eva kulaputra yah kulaputro va kuladuhita
va prathama-cittōtpadiko¹³
7 anuttarayam¹⁴ sammyak¹⁵-sambodhaya cittaṃ utpadayati tr saptāhe
vivikte praśanta⁹ sayyasaṃ pra-

TRANSLATION.

[Obverse] a noble youth or a noble maiden abides, for the space of six weeks, with well purified mind, in the forest, in mental vision of realized (*pratyutpanna*) Buddhahood. Thus by his meditation on the sun chariot of Buddha by its rays, with respect to all (four) departments of the mind (*dharmā-śāndha*), the (two) elements, and the (two) spheres of sense¹⁵, his growth in charity, temperance, self-restraint, the six perfections (and so forth down to) reaches fullness, it is just as, O noble youth, in the summer, in its last month, by the rays of the sun, flowers

¹³ Here *utpada* is missed out, cf. rev l 7

¹⁴ Read *dasasū*, for another neglect of concord see below, rev l 7, where read *anuttarayā*, dat. sing., agreeing with *bodhaya*. The fem. loc. *anuttarayasi* would agree with *bodhan*, as in SS p 278, l 5

¹⁵ Read *śaśimulā*, but rev ll 6, 7, *gaṇanam, samyak*

¹⁶ Prakritic, or Pali, gen. sing. for Skr *caryaya(h)*

¹⁷ Read *ucchayanti* (ut *śneyanti*) similarly *utrasā* and *anutranta* (for *uttr* and *anutr*) in Nos. 6th, 10th. [See Skr *Vajra*, p. 186, footnote 11 — R H]

¹⁸ On these terms see B Pch., pp 26, 125, cf. *passim*

open out, fruits, grain, and medical herbs grow up (and so forth down to) ripen and are counted fit for the use and enjoyment of living beings. Even so, O noble youth, a noble youth or a noble maiden, being one in whom the first thought (of reaching Buddhahood) has sprung up, turns his thought upon (attaining) enlightenment (*bodha*), and abides, for the space of three weeks, with well-purified mind, mentally envisaging in the ten quarters (the spot where he might become) a realized, face-to-face Buddha. Thus by the rays of the mental vision of Buddha, [Reverse] his chain of Samadhi thoughts¹⁹ opens out like a flower, all the stock of merit of Bodhisattvaship grows up, all the stock of dement (obstructive) of the Absolute mure and dry up (like an ulcer), and without remainder, without consequences²⁰ perish, in all the periods of *pāramitā*²¹ he becomes one whose senses are fully matured, in all the ways of maturing of living beings he becomes one who can be depended upon, it is just as, O noble youth, the great chariot of the sun here in Jambudvīpa rises in the forenoon time, dispenses all darkness, and is the beloved of all, to be gazed at with the eyes, and to be worshipped by Kshatriyas, Brāhmanas, Vaiśyas, Sūdras, (and so forth down to) brute animals. Even so, O noble youth, the noble youth or noble maiden who, from the first springing up of the thought (of Buddhahood), turns his thought to the final perfect enlightenment, (and) within the space of three weeks, in solitude, calmly abiding (*pratyusita*) on his seat . . .

5. RATNADHVAJA, IN THE MAHĀSAMNIPĀTA SŪTRA

Hoernle MS, No 143, SA 7 (Plate XX, No 6, Obverse)

This folio is complete but for the loss of the upper left corner, measuring 330 × 97 mm (or 13 × 3 $\frac{3}{4}$ inches), with the usual circle (25 mm or 1 $\frac{1}{10}$ inch diameter) and string-hole in the left half. The folio-number 94 is at the left edge of the obverse. The paper is discoloured by age. The number of lines is seven on either side. The writing, in Upright Gupta characters, is good, less elegant, larger, and more worn than that of No 4, but nearly everywhere quite legible.

The text has been identified by Dr Watanabe as from the second chapter, called *Pūrva*, of the second part, Ratnadhvaja, of the Mahāsamnipāta Sūtra (Nanjio, No 84, ZDMG LXII, p 100). It was translated into Chinese by Dharmarakṣa a native of Central India, between 414 and 421 A.D., under the Northern Liñ

¹⁹ On *saṃtana*, see Petersburg Dy, s r Bendall's explanation in S S, p 23 n 4, and p 360, n 3, is incorrect, as shown even by the Tibetan *rgyud*, 'chain (of thought)'.
²⁰ *Arīyalani*, lit. 'without maturing', refers to the doctrine of *karma*, when there is no longer any rebirth as the result of actions, good or bad.

²¹ On *pāramitā-bhūmi*, 'stage of pāramitā', see P Dy, p 335 a.

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dynasty (Nanjio, App II, No 67) In the Tokyo edition of the Tripitaka the passage corresponds to III, 2, fol 4 a⁸⁻¹⁰.

It reads as follows¹ —

Obverse.

- 1 x x *amanasīlāra bhāranti bhagavan aha karma pratyayam eva drasta vya lotūhala prāptānam satbanam bhagava samśaya*
- 2 *cched ārtka* ² *imam purvba-yoga udaharati smam* ³ *|| bhuta pūrvbam kulaputr ātite 'dhvani aparimanebbhi* ⁴ *mahakalpebbhi*
- 3 *adhikkranterbbhi asmim c'āva cātu-dvīpikayām yad'āsmim tena kalena tena samayena Jyotisuryagandhaobhasa-*
- 4 *śrī nama abhūsis tathagata arha samyak sambuddho yava buddho bhagatam kliste pañcaka sade* ⁵ *loke varitta*
- 5 *mane caturām parisānām sata trini* ⁶ *yanani dharman deśayati smam* ⁷ *tena ca kala samayena : raja* ⁷
- 6 *m abhūsi Utpalavaktro nāma cātu dvīpika-cakkravartti : atha rajā Utpalavaktro aparena samayena s āntahpu*

¹ [The text is written in very irregular Sanskrit. Thus we have instances of false concord in obv 1 3, *asmim* 'dvīpikayam', false number, rev 1 6, *kulaputrah* for 'putrah', false gender, obv 1 6, 'dvīpika' (but 1 3, *dvīpikayam*) rev 1 2, *gathebbhi*, false spelling, obv 1 5 *yanani*, false sandhi, obv 1 2, 'kalpebbhi' *adhikkranterbbhi asmim*, 1 4, *śrī nama*, and *tathagato arha*, 1 6, 'vaktro aparena', rev 1 2, *bhagavato śrīasa*, and *imebbhi gathebbhi* 1 5, *trapaya* and so ca, 1 6 *samantagato satpurusa*, omission of final consonant, obv 1 4, *yata*, of visarga, rev 1 1, *gandhebbhya*, 11 4, 5, *nara*, 1 5, *pathai*, of anusvara obv 1 1, *drastarya*, and *bhagava* (for *prakritic bhagavati*) 1 2, *artha*, *yoga*, rev, 11 4, 5 *kūtha*, though in all these cases the anusvara may be only rubbed off, on the other hand, there is a wrong anusvara in rev 1 2, *krtrasi*, and 1 4 *abhūtan*, insertion of euphonic *m* in obv 1 6, *raja m abhūsi*, prakritic contraction in obv 11 3, 7, rev 1 6, 'gandha'o'hasa' for *gandhāra'hasa* Curiosities of spelling are the subscript *b* for *r*, e g., in obv 1 2, *purvba*, 1 6, *dvīpika* (but 1 3 *dvīpikayam*), *lotuhala*, obv 1 1 (for *laut*²), *abhūtarinsu*, rev 1 3 (for *abhūta*³). Also the dots as marks of punctuation may be noticed and the peculiar shape of the inter functional double bar, obv 1 2, rev 11 3 5, see footnote 1, p 93 — R H J

² Note the anomalous attachment of the superscript *r* to the side of *tha* in *artha*, instead of above it. See footnote 8, p 90, footnote 15, p 95

³ Here, and in 1 5, *smam* reminds us of some Vedic nasalizations (L).

⁴ 'Uhin mahā' is a clerical error for 'bhīr mahā

⁵ Apparently syn *pañca kasaya*, see Dh S, No 91 Mvy, No 124, L V, p 248 1 13. But see also SBE, vol xlix Part II, p 169, footnote 2

⁶ Compare the similar *dve sata* M W Dy, p 507². On the three *yana* see S S, p 328³, L V, pp 257¹¹, 260¹³, Mst II, p 362², Dh S, No 2

⁷ *Rajam* acc sing, for Skr *rajanam*, cf Pāli *rajanī*, and footnote 7, p 105

7 ra parivārah sa-bala kāyo : yena Jyotisomyagandhaobhāsa-śris tathagato tenzōpasamkkrami upctya tasya

Reverse

- 1 bhagavatah pādaś śirasā vanditvā bhagavanta(m) nānā puspebhya oki(r)nsu . nānā vādyebhyaḥ nānā-gandhebhya pūjām krtvā sārḍ dha(m)
- 2 aparimitena bhikṣu-saṃghena pradakṣiṇī-krtvām punar api bhagavato śirasā pādaś vanditvā : imebhī gāthebhī bhaga-
- 3 vantam abhistavinsu || Sura nara-bhujaga-pūjaniyā praśama-kara kaḥ kalusam aram, sapta dhana-rahita sṛti
- 4 karā⁸ bhani katha bhavati nara sūksma matih [1] Sarvba jagatī tama-sphuta pradipa karā⁸ jara maran ābhīhitam-⁹
- 5 pramoksa kara : tr apāya-jaga¹⁰ pramo(caya)se bhani¹⁰ katha mucyati nara maru māra pathai¹¹ 2 || So ca ku
- 6 (la)putrah Jyotisomyagandhaobhāsaśris tathāgato rāja¹² Utpalavaktram etad avocat, traya-dharma samanvāgato¹³
- 7 sa¹⁴ ttpurusa sūksma-matir bhavati : addhyaśayena sarvba-satbe(su) karunāyati : sar(vba satīnām dūh)kha praśaman ārtthā

TRANSLATION

(Obverse) they become inattentive The Blessed One spake, 'the doctrine of Karma, verily, must be considered' To beings taken with curiosity the Blessed One, for the purpose of removing their doubts, related the following old time story In a long by-gone age, a man of noble family (having been such a one) in times past, and countless Great Periods of time having passed, (was born again) in this world of four dvīpas¹⁴ At that time, on that occasion, there was a Tathāgata

⁸ *Sṛti* sphuta 'help', 'touched' (cf Jaina Prakrit *phula*) are from *ṣṛ* 'win', 'reach', 'touch', whence comes also the E. Turkestan word *phara* 'obtainment', used of the four stages *srota-apanna*, &c (L) The *a* of the vocative corresponds to the Vedic and Sanskrit *pluti* (L)

⁹ Probably read *ābhīhata-pramoksa*.
¹⁰ On the three *apāya*, see L V, p 89¹⁴ *et passim* The Southern Buddhists have four *apāya*, see P Dy, p 49 b — With *bhani* compare *bhane* in Mv VI, 20, 2, p 214

¹¹ Maru 'god' = *marut* (L) Compare L V, p 257¹⁷, *deva-manuṣyānāḥ*, with p 260¹⁴, *maru-manuṣāḥ*, and S P, p 12, l 13.

¹² Read *rajam* See footnote 7
¹³ Note *traya-dharma* for *tri dharma* (L)
¹⁴ Here the original reads *yadāsmu*, which is not intelligible Apparently the text is corrupt or mutilated One expects some phrase like *nirrtta*

named Jyotisūryagandhāvabhāsasrī¹⁵ an Arhat, thoroughly enlightened, (and so forth down to) the blessed Buddha, while the world was being afflicted by the fivefold defects declared to his four classes of disciples the three equal Vehicles (and) the Law. At that time, on that occasion, there was a King Utpalavaktra¹⁶ by name, (who was) the sovereign of all the four dvīpas. Now King Utpalavaktra at another time, accompanied by his wives and courtiers and his bodyguard, proceeded to where the Tathagata Jyotisomyagandhavabhasasrī (was staying). Having arrived (Reverse) and having respectfully touched the feet of the Blessed One with the head, they besprinkled the Blessed One with various flowers, and having done worship to him with various forms of music and various scents and having circumambulated him together with his countless community of monks and having once more respectfully touched the feet of the Blessed One with the head they eulogized him with the following Gatha verses

(1) O thou that art worthy to be worshipped by gods, men, and Nagas, that art the complete remover of the impurity of the Kali age, that art the supplier of those that are destitute of the seven kinds of treasure¹⁶ say, how does a man become subtle minded?

(2) O thou that in all the world art the illuminator of those that are touched with darkness that art the deliverer of those that are afflicted with old age and death that deliverest the world of its three places of suffering say how is a man delivered from the paths of the Maruts and Mara?¹⁷

Then that man of noble family Jyotisomyagandhavabhasasrī, the Tathagata spake thus to King Utpalavaktra 'A good man, who satisfies the (following) three conditions becomes subtle minded (namely, first that) he becomes purposely compassionate towards all creatures, (secondly, that) for the sake of allaying the sufferings of all creatures.

6 CANDRAGARBHA, IN THE MAHĀSAMNIPATA SUTRA

Hoernle MS No 143 a, SA. 10 (Plate XX No 1, Obverse)

This folio measuring 402 x 118 mm (or 15 $\frac{4}{8}$ x 4 $\frac{3}{8}$ inches) is very fairly preserved, except for a small gap in the right half, and loss of the right lower corner with a portion of the text. In the left half there is the usual circle (25 mm, or 1 in

¹⁵ The Tathagata Jyotisuryagandhavabhasasrī (elsewhere, obv 17 and rev 16, called Jyotisomya) and also King Utpalavaktra (obv 16, rev 16) appear to be otherwise unknown. (The Chinese translation calls the Tathagata *Gandhaguna*, and his world would be *Sugandharabhāsa* (L))

¹⁶ On the seven kinds of treasure see Mvy, No 78

¹⁷ That is gods (*deva*) and devils

diameter) and hole for the string. The folio number 20 is at the left edge of the obverse. The number of lines is nine on either side. The paper is dark with age or use. The writing in Upright Gupta characters is large and clear though not very elegant a little rubbed and smudged especially on the reverse.

The text has been identified by Dr. Watanabe as from the sixth part *Candra garbha*, of the *Mahasamnipata Sutra* (Nanjio No 63). It was translated into Chinese by Narendrayasas a native of Udyana A D 566 under the Northern Tsi dynasty see Professor S. Levi's *Notes chinoises sur l'Inde* p 9 also JA 1913 II p 343. The passage corresponds to III 4 foll 7^b 8^b of the Tokyo edition of the Tripitaka. The work is not found in the *Bkah hgyur* which has however a short work entitled *Candranarbla prayna paramita-mahayasa sutra* (Ser phym 7 foll 176 7).

It reads as follows¹ —

Obverse

- 1 (*st/a*) *samgamya sama(ga)mya paraspara evam abuh kim (e) tad ih adya*
bhavisyanti : vad bayam imamny adrsta purvbanu rupani pasyam
asruta purvbas ca sa
- 2 *bdaḥ (śr)nomah na ca kaści janite • yatha Mara papimam sva bhavanad*
avatiry a bhagavamtam vandana *śy ś pasamkkrintaś catursu r² dbi*
pesu puspaṃ³ kṣi
- 3 (*pamtah*) *puspa varsam pravarsamtah yaṇi ca puspani caturśv asura⁴*
pureṣu pri(versitani tani) puspai sa *śrve* *hy asura purah parama :⁵*
durgandhen apu
- 4 *ritah parama papa dhuma-rajasa āmsu⁵ dhudibhir apurita dandamaśak⁴*
sari(śrpāḥir i aściha) viśamaś śikabhir apurita śok ākula m² anabhi
- 5 *ramya t² tam āvṛta sarvbe hy asura purah samvṛttah sarvbe c asurah*

¹ [The text exhibits the same irregularities as No 5. Thus in obv 1 1 plur for sing. in *bhavisya ti* obv 1 2 *śrnomah* for *śrñ mah* anomalous sandhi in *pasya ś* *asruta* for *pasyam asruta* also rev 1 3 *rat iha* for *rat r iha* superfluous an *isvira* in *imamny* single and double dot as punctuation *b* for *i* in *gallaḥ jam* &c. Others are noticed in the following notes — R II.]

² Euphonic insertion of *r* al o m and t in ll. 4 and 5.

³ *puspa* irreg masc acc. plur for *puspani* as in 1 3.

⁴ The in *caturśv asura* and the double dot after *parama* are clerical errors read *ca vṛt asura* and *parama-durgandhen*. [But see also the Note on pp 62-3 — R II.]

⁵ Read **rajasa su* and **śrpāḥir vṛcāḥ* (see footnote 6).

stri-puruṣa-dāraka-dārikāḥ param-ôpadrav-ôpadrutāḥ śok-ākulā-
m² a-

- 6 nabhiramyāḥ saṁsthitāḥ te svaka-svakāsu vithiṣu saṁgamyā samā-
gamyāśura-rājñoh purata sthitbā paśyanti asura-rājānaḥ [xxxx]
7 upadrutaṁ yāvat, Vaimacitro 'sura-rājā sarvb(ai)ḥ sva-rāṣṭra-nivāsibhi
stri-puruṣa-dāraka-dārikābhir asurair saha sa-pari[ā]vārā [xxxx]
8 di Vairocanaś c'asura-rājā sarvbair sva-rāṣṭra-nivāsibhi stri-puruṣa-
dāraka-dārikābhir asurai saha sa-parivārā i [xxxxxx] saṁ-
9 sthān darśayāmāsa⁶ : drṣṭbā ca Rāhur asur-ēndro Vaimacitro⁷ asura-
rājānaḥ prechati sa āha : vikṛtā sarvbe as[urā] [xxxx] sa-

Reverse.

- 1 drṣṭāḥ vāyava uṣṇa āgatā jvalana-sadrṣṭāḥ ime ca pādapa-phalāḥ kṣiti-
tala-patitāḥ śuṣk-ēha padmanī⁸ jaladhara-sa[rassu] rajasāmśu-dhū-
2 pena sphutā hy asmākaṁ asura-bhavanāḥ makṣikā-damśamaśaka-
śalabhāḥ⁹ bahu-vividha-kṛmayāḥ etat pāpa-svara śrṇomi vi [xxx
xxxxx]
3 kaṁ • nāsti rati ihāiva asurā bahu-duḥkha-vihatāḥ sarvbe tṛṣa-
bhukṣa¹⁰ piḍitā āsaraṇa-duḥkhitāḥ sarvbe utraṣta¹¹ śuṣka-hṛda[ya]
ya [xxxxx]
4 bhayair kasyāyam prabhāva idṛśo deva-nāśa asurair kena upāya¹²
śakya śamitum ima idṛśa-bhayam, mā iha nāga kṣipra pr[ā] [xxxx]
5 ya asurair Rāhur asur-ēndraḥ prāha : bho śrūyatām mama vacanaṁ
sa āha : sarvbe bho asura bhūṣi¹³ sukhitām⁹ kāma-guṇair pañcabhir¹²
rddhyā

⁶ Note the peculiar position of the superscript *r* here and in l. 4, ⁹ *śrūyāhiraśaikā*; also in rev. l. 7, *śiṣṭaparūḥina*, with an anomalous insertion of *ṣ*. See footnote 8, p. 90.

⁷ Read *Vaimacitram*; probably a clerical error, due to the preceding *asurēndro*.

⁸ *Padmanī*, for *padmini*, unless it is a clerical error for *padmāni*.

⁹ Superfluous anusvāra; also in *sukhitām*, l. 5, *kṛayatām*, ll. 7, 8, 9.

¹⁰ *Bhukṣa*, hunger, for Skr. *bubhukṣa*; apparently a hitherto unexampled form; but *Mahāvastu*, II, p. 202³, has *bhukṣita*, hungry.

¹¹ Read *utraṣta*; correctly *utraṣṭāḥ*, qualifying *asurāḥ*. For another example of omission of *t*, see footnote 17, p. 99.

¹² *Upāya* for *upāyena*.—Compare *pañca kīma-guṇā* in *Jātaka*, II, p. 60, l. 6.

¹³ Read *asurā abhūṣi*. The text is here rather smudged by interfering traces of

musical instruments, ² decay of garments, decay of food and drink; decay of joy and gladness, decay of Devas, decay of Yaksas and men, decay of Gandharvas and Asuras,

NOTE

[The two speeches, beginning in obv 1 9, are in verse. That of Vaimacitra's inquiry (obv 1 9 and rev 11 1-4) consists of three verses, as shown by the number 4 (rev 1 7) which marks the first verse of Rāhu's reply. Their metre, however, cannot be determined with certainty, owing to the mutilation of the text. The number of the surviving aksaras in the five lines is 174 to which must be added 35 aksaras (i.e. seven on the average, lost in each line), making a total of 209. The three verses in question would comprise twelve pādas, or quarter verses, hence dividing 209 by 12, we obtain 17 as the number of aksaras in each pāda, leaving over four aksaras which are required to complete the beginning of the prose sentence after the third verse. It follows, therefore, that the undetermined verses should be some kind of the Atyasti class, which contains metres consisting of 17 aksaras in each pāda. On the other hand, there is no difficulty in determining the metre of the three verses of the reply of Rāhu: the text of which is preserved in its entirety. It is the well-known Sardulavikṛdita, which consists of 19 aksaras in each pāda, with the caesura at the twelfth. The scansion of the metre, however, is not quite correct in some of the pādas, owing partly to evident scribal errors, but mostly to the fact that the Sanskrit text is an imperfect translation from some vernacular original. Forms like *śukla*, for *śukra*, in rev 1 7, would point to the vernacular having been that of Magadha (see Introd., p. xxxi) — R. H.]

7 SUVARNAPRABHASÔTTAMA SUTRA

Hoernle MSS, No 143 a, SB 9, and No 143, SA 16

These are two folios of the same manuscript pothi. A short notice of them was published by Dr Hoernle in the Journal of the Royal Asiatic Society, for 1906, pp 696-8. The second (SA 16) is complete, measuring 410 × 93 mm (or 16½ × 3½ inches). The first (SB 9) is a fragment, measuring about 180 × 93 mm (or 7 × 3½ inches) and therefore being about three sevenths of a complete folio. It is from the right side of that folio, and hence bears no number. Its right margin is marked off by an inked line, which, however, is not regarded by the lines of writing. The latter are on the obverse very clear, but on the reverse much defaced by sand rubbing. The other folio (SA 16) displays along the edge of one of the long sides a few irregular gaps, which have entailed, on the obv 11 5,

² The original text has *turya*, i.e. Skr *turya*, Mst., III, p 12¹² has *turiya*

6, and rev ll 1, 2, some loss of text Irrespective of these gaps, the text is on the whole very well preserved In the middle of the left half there is the usual circle, of about 29 mm (or $1\frac{1}{8}$ inches) in diameter, with the hole for the string Nearly *vis à vis* on the right half of the obverse side there is a double circle, with an inner diameter of 30 mm (or $1\frac{1}{8}$ inches), and with slanting spokes in the intercircumferential space, perhaps intended to enclose a drawing or miniature, which however was omitted The folio number 98 is on the left margin of the obverse side The paper of the two folios is fairly fresh, and there are, on either page, six lines of writing in the Upright Gupta character, and in a rather ornamental hand

The text of the two folios is from the Suvāna-bhāsa ōttama Sūtra, perhaps more commonly known as the Suvāna-prabhāsa ōttama Sūtra Two manuscripts of it are in the Cambridge Collection of Nepalese MSS (Add 875 and Add 1342), a third is in the Hodgson Collection of the Royal Asiatic Society (No 8), and a fourth in the Hodgson Collection of the Asiatic Society of Bengal (No B 9) From the latter an edition has been published in the Buddhist Texts of the Buddhist Text Society of India (Calcutta, 1898) Two passages from the Sūtra are quoted in the *Sikṣa-samuccaya* (ed Bendall, in the *Bibliotheca Buddhica*), pp 160 and 216, where both elements of the name, *bhāsa* and *prabhāsa*, occur An abstract of the contents of the Sūtra is given in R L Mitra's *Sanskrit Buddhist Literature in Nepal* (Catalogue of the ASB, Hodgson Collection) pp 241-8 There exist translations into Chinese (Nanjo, Nos 127, 130), Tibetan (Rockhill, *Life of Buddha* p 218) and Mongol (I J Schmidt, *Geschichte der Ostmongolen*) Fragments of a translation into Khotanese have been published by M P Pelliot (*Études Linguistiques*, fasc iv, 1913), and into Uigur, by Professor F W K Muller (*Uigurica*, pp 10-35, 1908) Fragments of the former are mentioned by Professor Leumann (*Zur nordarischen Sprache*, &c, p 10, 1912)

(1) Hoernle MS, No 143 a SB 9

This fragment comprises portions of the colophon of the fifth chapter (*parivarta*) and of the nine initial verses of the sixth chapter From the fact of the text being written in verse (*upajāti variety of tristubh*) it can readily be seen that, allowing for the vacant space of the string hole, from 21 to 26 akṣaras are lost from the several lines of writing In the subjoined transcript these lost syllables are supplied from the text of the manuscript of the Royal Asiatic Society (fol 17), which is more correct than the printed text of the Indian Buddhist Text Society¹ Neither of these texts is satisfactory, but a discussion of their variations and defects seems out of place here Some of the more relevant ones are noticed in the footnotes

¹ For the collation of the Cambridge MSS, Add 875, fol 18 b, 19 a, and Add 1342, fol 15 b, 16 a, the readings of which also are referred to in the footnotes

booters in the village, they all indeed reside in the village, (but) they do not recognize one another

[Reverse] Verse 5 The sense of sight makes for things endowed with form, the sense of hearing is concerned with sounds, the sense of smelling grasps the manifold odours, the sense of the tongue continually makes for the tastes

Verse 6 The body-sense²⁷ makes for things amenable to touch, the sense of ideation²⁸ is concerned with the mental objects²⁹ These are called the six senses, they do not mutually overstep their own particular spheres

Verse 7 Thought again, unsteady like Māya, and concerned with the objects of the six senses, runs about like a man in the deserted village, and is taken up entirely with the six freebooters of the village

Verse 8 According to which of the six objects thought is occupied with, it is conscious of the objects of the senses form, and sound, moreover smell, taste, and tactility furthermore mental objects

Verse 9 And thought is fitting everywhere like a bird over the six senses, and settles on a sense as an instrument and becomes a combined instrument-sense, for (without such combination) a sense cannot produce a knowledge of its own (object),

Verse 10 And the body is without motor impulse or activity and there is no real basis for the rise of consciousness

(2) Hoernle MS, No 143 SA 16 (Plate XXI, No 3 Reverse)

This folio comprises a portion of the final verse (upendravajra variety of tristubh) and the colophon of the fourteenth chapter, and the prose introduction and the six initial verses (śloka), together with a portion of the seventh, of the fifteenth chapter In our folio the former chapter is numbered the fifteenth, which is probably a clerical error otherwise it would indicate that the Sutra as it stood in the manuscript to which our folio belonged included a chapter which is not now found in any other existing manuscript The obverse text of our folio occurs also in one of the fragments of the Mannerheim MSS, and is edited by Professor Reuter on pp 7 ff of the Journal of the Linno Ugrian Society, xxx In the Hodgson MS of the Royal Asiatic Society the text of our folio stands on folio 55 and in the Calcutta print on pp 69 70¹ It reads as transcribed below, the missing portions, in smaller italics are supplied from the RAS MS

²⁷ i.e. skin sensibility, see B Pech, 1 p 172 and in, note 1

²⁸ See B Pech Pl 18 and xxxii, *manēdrija* is 'the faculty of ideation or representative imagination', and '*dharma*, when related to *manas*, is as a visual object to visual perception—in namely, mental object in general'

¹ See footnote 1 on p 10¹ The passage stands in Add 875 fol 59 ab, and Add 1342 fol 50 b, 51 a In Add 2831 it is missing

Obverse

- 1 ^m me śrutam suti ^{an} ² umoditam ca yath ābhīprāveṇa ^m ³ bodhi⁴
prāptam sa dharmā kavam hi mayā ca labdham ~ 32 || Suvarna
bhas ottamatah⁵ su
- 2 ^{trendra} rajñe⁵ Su sambhara parivartto namni pamca(*dasa*)mah⁶
samaptah 15 © Atha kṛlu Bhagavam⁷ śrīvo mahadevata(*y āmam*)
- 3 trayamasa yat kaścī chri mahadevate⁸ śraddhah kulaputro va • kula
duhita va • itī ina(*g*)ata pratyū(*tpa*)nna
- 4 nam Buddhanam bhagavatanam⁹ acintya mahatī upula vistrirna¹⁰
sarv-ōpākaranāḥ pujaṁ karttu kameṇa • a(*t*)t ānu
- 5 gata pratyutpannam B[u]ddhanam bhagavatam ~ gambhu(ram
Buddha go[*ca*]ra)m prajanitu¹¹ kamo bhavet, ten āśāsyam tatra
pradeśe va vihare va ~
- 6 ¹²arambva¹³ deśe va ~ yat āyam Suvarna bhas ōttamah sutre ^{endra} ^{ra}
ja vīstareṇa samprak ^{is} ^{jate} ⁿ ^{avyakṣi} ^{pta} ^c ^{tten} ^{va} ^{hita} ¹⁴ ^{śi} ^o

Reverse

- 1 tren āyam Suvarna bhas ōttamah sutrendra ^{ra} ^{ja} ^s ^o ^{ta} ^v ^y ^a ^h ^u ^A ^t ^h ^a ^h ^a ^h
lu Bhagavan imam sarv-artham bhujas ^{ya} ^{ma} ^{traya} ^(sam) ^p ^r ^m ^d ⁱ
payama

² A half formed *m* cancelled by a vertical line passed through it similarly in
rev 1 5 a badly formed *th* cancelled by cross lines From the Cambridge MSS
supply the complement *Tatha pramana i baḥ puṣya-śan khaṇ yan* and amend with
Cambridge MS Add 1342 *me śrīta i c abhyanumoditani ca* Add 875 has al o
faultily *c a umod ta i ca*

³ *n i m c* prakritic for *i e* (*mama*) see Pischel's Prakrit Grammar § 418 p 294

⁴ [*boḥi* seems treated as neuter so also rev 1 6 *stupa i* cf *sa adhi sre ta*
No 2 ¹³ p 90 The Cambridge MS Add. 875 al o has the neut *kaya i labd/a i*
but it and Add 134^o read *bodhi prapta* --- R H]

⁵ See footnotes 2 and 3 on p 110

⁶ Apparently an error for *catir dā amah* as in all the MSS

⁷ Prakritic for *bhagava i* and below rev 1 6 for *asmin*

⁸ Originally *mahadev* had been written but the long *i* sign is deleted

⁹ Read *bhagavata a* as in 1 5 also read with the three MSS *acintya* ^o ^l ⁱ

¹⁰ ^{ra} ^o ^r ^{na} ⁱ

¹¹ Read *e st rna*

¹² Prakritic for *prajnatum*

¹³ This line is much smudged by impressions of letters on the superjacent folio

¹⁴ Read *ara iya* so also in rev 1 6 *antare*

¹⁵ The three MSS and the Calc print read differently *naviḥs pta-c ttenavirah ta*^o
but the reading *naryakṣipta c ttenavirah ta* is confirmed by the Mannerheim MS

- 2 nas tasyam velayam imam gatham adhvabhasit, ¹⁵ ¶ Ya(d i)cehe
[sariba] Buddhanām pujaṃ (ka)rtum ac[i]nt[i]a[m] • gambhira(m)
sarvba-Buddhanam gocaram ca prra
- 3 janitum¹⁶ 1 tam ¹⁷ ca deś-ōpasamkkramya ¹⁸ viḥaram lenam eva ca
yatra deśiyate ¹⁷ sutram Suvarṇa bhaṣa ōttamam ¹⁹ nv idam 2 Acmti
kam idam
- 4 sutram ananta gunam akaram, mocakam sarvba satvanām anekair
duḥkhaḥ sagaraḥ 3 Ādim sūtrasya paśyami maddhy ānta nidhanamta
- 5 ¶² tha • tigambhira sūtr āndram upam āśya na vidyate ~ 4 Na
Gaṅga rajasani²⁰ ca na dharanyam na ca sagaram na c āmbara
tata-sthasya • kincic cha
- 6 ky ōmākrtum²¹ 5 [Dha]rma dhatu praveśe ca pravestavyas²² tath
āmntare ¹³ ~ vatra dharm ātmakam stupam⁴ gambhīram su pratisthi
tam 6 Tatra ca stupa maddhye smim⁷ pa²³

¹⁵ [Read *adhya* / *asit* The curiously misshapen form of the aksara *dhya* occurs also in the preceding fragment, obv 1 2 (p 110) and in the fragment of the Bha drapala Sūtra obv 1 7 (p 89) The verb *adhyabhas*^o is very commonly used in connexion with *gatha* see e g L V, pp 118²⁰ 124¹⁴ 132, 140²² &c, Mst, I, 33⁷, 56¹², &c II 66¹⁶, 84⁸ 11 4 7 &c, III 28¹² 31¹⁶ 34¹³ &c In fact it is used as frequently as the simple verb *abhas*^o The verb *abhyabhas*^o also occurs though rarely (e g L V, pp 47⁴ 49⁴, 78³, 97⁴) and the aksara *bhya* does not so easily account for the misshapen *dhya* There is possibly a similar clerical error in No 6, rev 1 7, *vidya* for *vidya* The three MSS read here simply *abhasata* — R H]

¹⁶ Note the Khotanese *rr* in *prajanitum* and see footnote 13 on p. 110

¹⁷ Prakritic for *tat* (*tac*) conj and for *desyate* pass. causale

¹⁸ Correctly *desam upasamkramya*, which however, would not have suited the metre The aksara *mya* is a correction by a later hand, originally it seems to have been *myi* The three MSS have a different reading which avoids the grammatical difficulty, *ya icchet* *sa carec cōpasamkramya*

¹⁹ Read *starna*^o, m c

²⁰ Read *°rajasani* the final *i* is m c. and omit the second *na* The MSS read *rajasu cāta*

²¹ The aksara *pa* had been missed out, and is written in the margin, below 1 6 and the place where it should be inserted is marked by a small cross above the line Prakritic for *sakyam upamakarṇi* 11

²² Read *pravesāryas* (scil *dharmadhatu*) and *antaro* The RAS MS has *pravesārya talantaro* the two Cambridge MSS have *pravesāryam tadantaram* Moreover all three MSS read *pravesena* The Calc. print, apparently quoting the ASB MS reads *prakusena*

²³ The complement of the verb in the three MSS is *paśyet Śākyamunim jinaṃ | idam sūtraṃ prakusanta i ma cjuena starena ca*

TRANSLATION

[Obverse] Verse 32 As being the earnest of a great store of merits (*punya skandha*) this Sutra has been heard by me and approved, and, according to its intention, absolute knowledge (*bodhi*) has been obtained by me, and with it the absolute body²¹ (*dharma kaya*) by me has been acquired

Here ends the fifteenth chapter, named *Susambhava*, in the *Suvarnabhasottama* most royal Sutra

Thereupon then the Blessed One addressed the excellent Mahadevi, 'if, O Mahadevi, any believing noble youth or noble maiden, from a desire to render inconceivable, great abundant, extensive worship with every means (in his power) to the past, future, and present blessed Buddhas, be desirous to know the profound Buddhasphere of the past future, and present blessed Buddhas, he must necessarily, wherever this *Suvarnabhasottama* most royal Sutra is proclaimed in full detail, whether it be in the country, or in a monastery, or in the forest, [Reverse] listen to this *Suvarnabhasottama* most royal Sutra with an undisturbed mind and an attentive ear There upon then the Blessed One, illuminating this whole subject in an increasing measure, spoke on that occasion the following gatha verses²²

Verse 1 Since I desire to render unthinkable worship to all Buddhas, and to know the profound sphere of all the Buddhas,

Verse 2 therefore I betake myself to a country, or a monastery, or even a cave, where this *Suvarnabhasottama* Sutra is taught

Verse 3 Unthinkable is this Sutra, infinitely good, precious, and liberating all living beings from many oceans of pain

Verse 4 The beginning of the Sutra I see, (but) it has neither a middle nor an end (i.e., it is illimitable), it is a very profound Sutra, like it there exists nothing

Verse 5 Neither the sands of the river Ganga, nor the ocean on the earth, nor in heaven (*lit* what stands on the surface of the sky) can anything be likened to it?

²¹ On *punyaskandha*, *bodhi dharma kaya* and *dharma dhātu* see *Suz OMB* pp 199 294 ff 256 ff and 115 193 ff, also *SRE* xlix, p 178, and Prof de la Vallée Poussin in *JRAS* for 1906, pp 946 ff, where other references will be found See also p 96, footnote 24 The idea in verses 6 and 7 seems to be that the study of the Sutra serves as the entrance to the noumenal, or absolute world (*dharma dhātu*) and enables one to realize the absolute (*dharma*) In the Sutra the Jina or Buddha in his *sarvabhoga kaya*, speaks, as it were to the human bodhisattva (see *Suz OMB* pp 267-8, 272), and therewith agrees the reading (see note 22) *prakasena*, 'for the sake of the proclamation of the *dharma dhātu*, let its interior be entered, where the stupa exists from which the Jina proclaims

²² See for a very similar phrase *L V*, p 36 1 12

Verse 6 And by the entrance of the noumenal world (*dharmadhātu*) let thus its interior be entered where a profound stūpa representing the noumenal (*dharmā*) is well set up²⁴

Verse 7 And there in the middle of the Stūpa one may behold the Jina (sage) Saḥyamuni proclaiming this Sūtra with a pleasing voice

8 RATNARAŚI SŪTRA

Hoernle MS No 143 SA 17 (Plate IV No 3 Obverse)

This is a nearly complete folio measuring about 290 × 65 mm (or 11½ × 2½ inches) but on the right side a narrow slip about 30 mm (or 1½ inches) which had been glued on has come off and is now missing. The blank place of junction (about 8 mm wide) can be seen on the Plate, beyond it the slip projected about 22 mm (or ¾ inch) and allowing for the usual blank margin carried on the reverse side about one to three aksaras while on the obverse side on the whole width of the slip there stood about two to four aksaras. The entire length of the folio including the projecting portion of the glued on slip must have been about 312 mm (or 12½ inches). The missing syllables are conjecturally supplied in the transcript and shown in smaller italic type. The folio is also slightly damaged along the right half of the bottom and on that right half also the writing is indistinct through sand rubbing. Otherwise the writing is black and well preserved. It is in a small but very neat calligraphic hand in Upright Gupta characters and in five lines on either side. The folio number 5 is on the left margin of the obverse.

The text is from the Ratnaraśi Sūtra of which a Tibetan version is to be found in the *Bkaḥ hgyur* (*Dkon brtsegs* vol 5 (vi) fol 261 a 298 b of the India Office copy). The part contained in our fragment corresponds to fol 265 6a. The Sūtra was translated into Chinese in A.D. 397–439 (Nanjio No 23 (44) col 19). Passages from the Sūtra outside our fragment are cited in the *Sikṣasamuccaya* of Śāntideva, see the Index to the edition by the late Professor Bendall.

The text of our folio with the Tibetan version in parallel columns runs as follows —

Sanskrit	Obverse	Tibetan
1 samamoham niracchati . 8 ime		ltun ba stei Hod srin brgyad
kāśyapa āstau śrāmaṇa		po hdi dag ni dge shyon gi
dharmāvaranāśa te jayāra		chos kyī sgrub pa ste rab tu
jiteṇa parivrajyitavyaḥ A		byun brs de dag yons su

Sanskrit

āham Kāśyapa sra(mana)
linga samstha¹panam ida
2 m iti vadāmi • guna-dharmam¹
pratipaty āham Kāśyapa śra
manam iti vadāmi • śramanena
Kāśyapa kaye smim kasaya²
dhara(yam)anenā niska³saye
na³ te

3 na bhavitavyam • tat kasmā
dhetoh niskasayasya Kāśyapa
kasayam anujñatam, yah kaś
cit Kāśyapa sa kasayah laye
smim⁴ kāsū⁵yam dharaya
4 ti anyatr āśay ādhimuktya sar
vams tath⁴ kasaya dagdhan
iti vadāmi tat kasmā dhetoh
aryanam⁵ esa Kāśyapa dhva
jah upasam⁶ ā(nuku)lo maitr
a(nu)⁷yukta⁶ :

5 ti viraga caritanam⁵ etani
vāstra(n)¹ • tatra Kāśyapa ya
aryanam dhvajis tam⁴ srnuṣva •
dvadaś eme Kāśyapa ariyam

¹ Read *pratipadya*, and note the curious position of the anusvara in *dharmam*

² *n* was omitted, and is supplied above the aksara *dha*

³ Read *niskavayena*

⁴ Prakritic for *asmin tan*

⁵ Read *aryanam*, *upasam*^o, *caritanam*

⁶ See P Dy s v *metta*

Tibetan

span bar byaho : Hod srun
dge sbyon gi kha dog¹ dan
rtags kyī dbyibs kyis dge
sbyon zes na mī hchad kyī
yon tan gyī chos la nan tan
byed pahī dge sbyon nī dge
sbyon žes nas bśad do Hod
srun dge sbyon gis nī rñog pa
med pahī sems kvis² lus la
dur smrig dag bean bar byaho
de cihi phyr ze na Hod srun
rñog pa med pa la nas dur
smrig gnan gi Hod srun rñog
pa dan bcas pahī lus la³ dur
smrig dag hchan
de dag thams cad dur smrig
tshig paho žes bśad de bśam
pas mos pa rnams nī ma gtogs
so de cihi phyr ze na hdi
[265 b]nī hphags pa rnams kyī
rgyal mtshan vin pahī phyr te
skyo⁴ zin

hdod chags dan bral bar spyod
pa rnams kyis gos hdi dag
nī ſie bar zi bñi rjes su
mthun pa byams pahī rjes su

¹ Tib. inserts *arna* (ལྷ་ dog) between *sramana* and *linga*

² Tib reads *niskasayena manasa* (rnog pa med pahī sems kyis)

³ Tib has *sa kasaya kaye* (rnog ja dan bcas pahī lus la)

⁴ Tib inserts either *soka* or *upalapa* (skyo) before *viraga*

Sanskrit

dhvajah (katam)e (dv)a(da) ॥
śa • ta

Tibetan

zugs⁵ paho. Hod srün de la
hphags pa rnams lyi rgyal
mtshan gan ze na. Hod srün
bcu gñis po hdi dag ni hphags
pa rnams kyī rgyal mtshan te

Reverse

1 pa aryanam dhvajam, 1 samadhir
aryanam dhvajah 2 prajña
aryanam dhvajah 3 vimuktir
aryanam dhvajah 4 vimukti
jñāna darsanam aryanam dhva
jah 5 saty āvatara a⁵ ryanam
dhvajah 6

2 pratitya samutpad ānubuddhy

¹ Neuter to suit *tapas* otherwise
masculine as neut *dhvaj* is exceedingly
rare see M Williams's Skr Dy The
curve or prone comma placed over the
śaśa m does duty for both the numeral
one and the sign of virama

bcu gñis gan ze na⁶. Hod
srün tshul khrims hphags pa
rnams kyī rgyal mtshan dan
tin ne hdzin hphags pa rnams
kyī rgyal mtshan dān. śes rab
hphags pa rnams kyī rgyal
mtshan dan. rnam par grol ba
hphags pa rnams kyī rgyal
mtshan dan. rnam par grol ba
ye śes mthon ba hphags pa
rnams kyī rgyal mtshan dan
bden pa la hyug pa hphags pa
rnams kyī rgyal mtshan dān.
⁷ rten cū hbrei bar hbyun bā

⁵ Tib has *upaśānan kulo mātranu
gukto* (ne bar zi bāhī rjes si mkhūn
pa byams pañi rjes su zugs) It has
ke *aryana dhvaj*s and omits *tan* and *na*

⁶ Tib has what twelve? Morality
(śīla in place of *tapas*) Kāśyapa is a
banner of the Aryas

⁷ Tib here differs considerably giving
as successive dhvajās *rtēn cū hbrei bar
hbyūn la hyug pa* (prat tyasamutpa lara
tara) *bsam glāi bā* (cātrāi dhyānāni)
tshad med pa bā (cātrāi apramānāni?)
gugs med pañi agoms par hyug pa bā
(cātrāo rupaśānanavataṛak?) *shyon
med pa la hyug pa* (a lomaīatara?) *ag
pa ad pa* (asratākaya)

Sanskrit.

anatā āryānām dhvajah 7
catbāro brahma-vihārā āryā-
nām dhvajah 9^{*} catbāri
dhyānāni āryānām dhvajah 9
catasra ārūpya-[†] samā-

3 pattaya āryānām dhvajah 10
niyām-āvakkraṅtīr āryānām
dhvajah 12 ime Kāśyapa
dvādaś-Āryā[†] 9 dhvajah tatra
Kāśyapa yo bhikṣur ebhir.
dharmair a[†] nanu-

4 gataḥ āryānām dhvajam kāsāya-
vastram kāye dhārayati tam
aham vitatha-dharma-prati-
pannam iti vadāmi • uddara¹⁰
dharma-vihāriṇam iti vadāmi •
ta[†] thāgata-

5 śāsana-dū-sthitam iti vadāmi
nirvāṇa-pakṣa-vipakṣa-sthitam
iti vadāmi • saṃskāra¹⁰-pakṣ-
ānukūlam iti vadāmi • māra-

^{*} Read 8.

[†] *nām*, which had been omitted, is added above the line, and the place of insertion indicated by three dots.

¹⁰ Probably read *saṃsāra* with the Tibetan, which has *hkhor* • *ba*.

Tibetan.

la • hjug • pa • hphags • pa • rnam •
kyi • rgyal • mtshan • dan • bsam •
gtan • bži • hphags • pa • rnam • kyi •
rgyal • mtshan • dan • tshad • med •
pa • bži • hphags • pa • rnam • kyi •
rgyal • mtshan • dan •

zugs • med • paḥi • sgoms • par •
hjug • pa • bži • hphags • pa • rnam •
kyi • rgyal • mtshan • dan • skyon •
med • pa • la • hjug • pa • hphags •
pa • rnam • kyi • rgyal • mtshan •
dan • zag • pa • zad • pa • hphags •
pa • rnam • kyi • rgyal • mtshan •
te • Hod • sruṅ • bcu • gñis • po • hdi •
dag • ni • hphags • pa • rnam • kyi •
rgyal • mtshan • no • ^{*} Hod[266 a]
sruṅ • gaṅ • la • la • rgyal • mtshan •
hdi • dag • dan • ldan • par •

hphags • paḥi • rigs • gos • dur •
smrig • dag • hchan • ba • de • ni •
nor • baḥi • chos • la • žugs • paḥo •
žes • nas • bśad • do • chos • dan •
hgal • bar • gnas • pa • žes • bśad •
do • de • bžin • gśegs • paḥi •

bstan • pa • las • riṅ • du • gnas • pa •
žes • bśad • do • ¹⁰ mya • nan • las •
hdas • paḥi • phyogs • kyi • mi •
mthun • paḥi • phyogs • la • gnas •

^{*} Tib. has *gatra Kāśyapa ya ebhir dhvajair* (sic) *upēta āryakulavastrakāśyāṇi dhārayati*.

[†] Tib. gives *dharma-virodha-sthitam* (?) for *uddaradharmavihāriṇam*.

¹⁰ Tib. has *buddha-śāsana-dūra-sthitam* for *tathāgata-śāsana-dū-sthitam*.

Sanskrit.

baḥiśa¹¹-grastam iti vadā¹²
mī.

Tibetan

pa · zes · bśad do ॥ hkhor · bahi ·
phyogs dau · mthun · pa · zes ·
bśad · do ॥ na rgyal gyi · mthil
bas zin · pa zes bśad · do ॥¹¹

¹¹ Read *baḥiśa*

¹¹ Tib replaces *mara baḥiśa* (= *mara vadisa*) by *munakaratala* (?)

TRANSLATION.

[Obverse] . falls into infatuation. These, O Kāśyapa, are the eight hindrances¹² to observing the principles of a Sramana they must be abandoned by one who has abandoned the world Nor do I, O Kāśyapa, speak as setting up a mark of a Sramana By his practising the principles of virtue, O Kāśyapa, do I judge any one to be a Sramana A Sramana, O Kāśyapa, who wears the yellow robe on his body, must be free from (moral) stain. For what reason? To the stainless, O Kāśyapa, the yellow robe has been allowed Whoever, O Kāśyapa, (being soiled) with stains, wears the yellow robe on his body, save with a steady resolve (to keep his duties), all such, I say, are burned by those robes For what reason? For the Elect, O Kāśyapa, it is their banner¹³, they are the garments of those that practise renunciation (symbolizing) that they are disposed to calmness, that they are devoted to friendliness Now, O Kāśyapa, listen to what are the banners of the Elect Twelve, O Kāśyapa, are these banners of the Elect What twelve? [Reverse] (1) Asceticism is a banner of the Elect, (2) self-concentration¹⁴ is a banner of the Elect, (3) wisdom is a banner of the Elect, (4) emancipation is a banner of the Elect, (5) knowledge of and insight into emancipation is a banner of the Elect, (6) incarnation of truth is a banner of the Elect, (7) firm¹⁵ recollection of the chain of causation¹⁶ is a flag of the Elect, (8) the four perfect states¹⁷ are a banner of the Elect, (9) the four (kinds of) mystic

¹² Five *āvarana*, or hindrances, are mentioned in Dv y, p 378, l. 4, and in S S, p 90, l 6 and note 2 A twofold division is mentioned in Dh S, No 115

¹³ For the metaphorical use of *dhvaja*, banner, see S S, p 134, l 6, and Mst, vol III, p 65, l 4

¹⁴ On this, and the three following items, see Dh S, No 23, also Mvy, No 4, Mv, I, 36, 2 (p 62, transl. pp 182-3)

¹⁵ The word *anala* is obscure, perhaps a false reading for *avalāra*

¹⁶ See Dh S, No. 42

¹⁷ See P Dy, p 95 a, also p 70 a

meditation¹⁸ are a banner of the Elect, (10) the attainments of the four incorporeal states¹⁹ are a banner of the Elect,²⁰ (12) entrance upon a course of asceticism²¹ is a banner of the Elect These, O Kaśyapa, are the twelve banners of the Elect Now, O Kaśyapa, that monk who, not observing his principles, wears on his body the yellow robe which is the banner of the Elect, him I declare to be devoted to false principles, him I declare to be practising heretical²² principles, him I declare to be badly observing the commandments of the Tathagata,²³ him I declare to be taking a stand with the partisans opposed to the party of Nirvana, him I declare to be well disposed towards the partisans of Samsara, him I declare to be seized by the hook of the Evil One .

9 AN UNIDENTIFIED FRAGMENT

Hoernle MS, No 143a SB 2. (Plate XX, No 3 Obverse)

This is an incomplete folio measuring 270×120 mm (or $10\frac{3}{8} \times 4\frac{7}{16}$ inches), being short, to judge by its similarity to No 6 (*ante*, p 103), by about one third on the right side In the left half, about 88 mm ($3\frac{5}{8}$ inches) from the left edge, there is the usual circle (27 mm or $1\frac{1}{8}$ inches in diameter) and hole for the string There are practically no margins, consequently the folio number 106, on the left edge of the obverse side, trenches on the space of the fifth line of writing The writing, nine lines on either page, in Upright Gupta characters, is clear, though not elegant, very similar to that of fragment No 143a, SA. 10 (No 6, p 103) apparently by the same hand

The text, written in a curiously debased dialect, is astrological It names a Rishi Kharusta, with reference to whom we may take note of the researches of Professor Sylvain Lévi in the *Bulletin de l'École Française d'Extrême Orient*, vol iv, pp 543-79 especially p 565 As will be seen, the 'mixed dialect' is here

¹⁸ See Dh S, No 72

¹⁹ In the four brahmaloka= P D₃, p 58a See Dh S, No 82

²⁰ The eleventh banner is missing in the text, compare the Tibetan version

²¹ Cf Ś S, p 270, l 4, also p 374

²² The text has *uddara*, an otherwise unknown word The context requires a word with a bad sense, such as 'heretical' Perhaps derived from *udlara* or *aralara* from *√idhr* or *aradr*, 'split', cf Prakrit *dara* for Skr *dara* There is also *urdara* a *rākṣa*

²³ The text has *du-sthila*, which may be correct, but it might be a clerical error for *dura-sthila* 'far removed from', which is suggested by the Tibetan, see footnote 10

Reverse

[Line 1, Verse 94] The shadow turns round, and here (the asterism) Āsvini leads the night but (the asterism) Anuadha the sun towards the southern quarter

[1 2] by Suras (and) Rishis thou art encouraged and in this month (and) field by Rakshasas, men, serpents (and) Yakshas [Verse 95] (The asterism) Vṛścika (or scorpion)

[Line 4] Now the Rishi Kharusta² addressed the whole congregation, which stood with folded hands, and said

[1 5] 'you have seen, heard (and) understood the (astrological) fields, hours, signs, positions, progresses, (and) revolutions, and likewise

[1 6] the motions of asterisms and planets, are you satisfied and content, or not? Now then, all (the congregation), [1 7] bowing (to him) with folded hands, spoke thus 'thou art the preceptor of all the Devas, the best sage in the world of Suras and Asuras, unlike any other,

[1 8] a well wisher of all living beings, possessed of all eminences, pastmaster in all virtues, endowed with an equal range (of knowledge) of the three periods of time (past, present, and future) nor has any other (person) [1 9] such knowledge as thou, to give instruction with regard to nights, days, moments, asterisms, planets, half months, months

10 ŚURANGAMA SAMADHI SUTRA

Hoernle MS, No 144 SB 87 (Plate XX, No 4 Reverse)

This is a part, between one half and two thirds of a folio imperfect on the left and therefore lacking a number. But for one small gap near the right lower corner the existing part, measuring 208 × 121 mm (or 10 × 4 $\frac{1}{2}$ inches) is undamaged. The writing eight lines on either side, in Upright Gupta characters, is fine bold formal black and clear a little rubbed at the left lower corner of the *obverse* and corresponding upper corner of the reverse, but the reverse lines 6-8 with continuation 8a, are in a different, smaller, thinner, distinctly cursive hand and probably by another scribe (*footnote 13 p. 127*), and contain a different text.

The text is the conclusion of a Śurangama samadhi Sutra followed by a Dharani or charm (in the cursive hand). A Tibetan version, with however an amplified ending may be seen in the *Bka' hgyur*, Mdo vol 5 (ix) fol 407 b 510 a of the India Office edition. It was translated into Chinese in A.D. 384-417 (Nanjio

² The reputed inventor of the Kharoshthi script, whose story is related in the *Suryagarbha Sutra*, see Professor S. Levi's article referred to in the introductory remarks.

Line 4. *Vvāti* = *viāda*; *Kirttiya* = *Krttikā*. Read *vīpat-kara*.

Line 5. Read *tikṣṇa-karmāni* and *sampat-kara*; *t* was omitted originally, and afterwards inserted above *ka*, though wrongly in the form of *n* *Maga* = *mārgam* (?); *āṣā a* = *āṣādhā*.

Line 6. *Murga* = *mārga*, note the position of *r*, see footnote 8, p. 90; *ardra*^o = *ārdrā-dhanisthā*; *yota* = *yotram* or *yoktram*, at end of compound; *kurya* = *kuryāt*.

Line 7. *Jiṣṭa* = *jyesthā*; *bhadravati* as in l. 1.

Line 8. Read *satva-kite* (?) *Vvūtās ca vidu* = *virūdhās ca vidarah* (?); *yamadevati* as in l. 1.

Line 9. *Kryāiyam* = *kriyā iyam* (?); *trivṛṣi rātrau* = *trivṛṣyām rātrau* (?), *rsayām* = *rsayah* (?)

Reverse Line 1. *Cchāyā parvarttati iha aśvinī rātrīm nayati anurādhā sūryam*.

Line 2. Apparently read *etan-māsa ksetra rāksasa nara bhujaga yaksa*, and compare the clause in No. 5, rev l. 3, *sura-nara-bhujaga* (p. 102). *Bhṛścika* = *irścika*.

Line 3. *haurattaya* = *horā-traya* (?); *deśi deśi* = *deśe deśe*

Line 4. Read *anukūla*; *kharuṣṭam rsiṃ sarvā prāñjalikṛtya parṣad vyñāpayati*

Line 5. *ksetra-horā-rāśi*, &c.

Line 6. *anumodanam utāha na iti* (?), *tāraṃ* = *tārat*

Line 7. Read *prāñjali*, *śristo* = *śreṣṭho*, *vūdhā* = *vidvān* (?)

Line 8. Read *satva-kite-āsi*, *sarva-kriyā sampanno*; *sarva-try-adhva*. With *tradhva* compare *trapaya* in No 5, rev. l. 5, p. 102

TRANSLATION.¹

Obverse

[Line 2, Verse 87.] A formula of medical herbs, in this respect effective are (the lunar asterisms) *Citrā*, *Mrigaśūrā*, *Śravanā*, [Verse 88], *Nidhana*, *Punarvasu*, *Svāti*, *Satabhīṣā*, of those who abandon disputes, quarrels, knives (?) and . . . rites [Verse 89] Causers of misfortune are (the lunar asterisms) *Kṛttikā*, *Phalgunī*, *Āśādhā*, . . . [l. 5] rough works, having made a firm path Causers of success in this respect are (the lunar asterisms) *Parva-phalgunī*, *Parva-āṣādhā*, *Parva-bhadrāpadā* . . [l. 6, Verse 90] arrangers to go on a secret path are (the lunar asterisms) *Ārdrā* and *Dhanisthā* in combination. [Verse 91] One may do here all fierce rites, here firm, foremost friends are (the lunar asterisms) *Āśleṣā* and *Jyesthā*. [Verse 92] If (the lunar asterism) *Uttara-bhadrāpadā* be here the third (?), let him do [l. 8] for the benefit of living beings, according to circumstances, having known, and various wise men [Verse 93] The fourteenth day, again, has Yama for its deity he should proceed to act as in the former case .

¹ The text is in too bad condition to admit of a complete or satisfactory translation.

Tibetan Version

[1. 5] gśeḡs̄ · paḥi · b̄sam · gyis · mi · khyab · pa · thob nas · mi · h̄jgs̄ · par · ḥdod · pas · dpah̄ · bar · ḥgro · baḥi · tin · ne · ḥdzin · dkon · mehog · ḥdi · mūan · par · byaḥo ḥ ma · thos · paḥi · chos · rnams · thos · nas · mi ·

[1. 6] spon · bar · ḥdod · pa · dan ḥ idem · po · nag · rtogs · par · ḥdod · pa · dan ḥ ye · śes · mnon · sum · du · gyur · pa · rtogs · pa · ḥdod · pas · dpah̄ · asbar · ḥgro · baḥi · tin · ne ḥ dzin ḥ di la

[1. 7] mos par · byaḥo ḥ 502 a ḥ dpah̄ bar ḥgro baḥi tin ne ḥ dzin ḥ di b̄sad paḥi tshe sems can grans med tshad med pa bla na med pa yan dag par ḥ dzogs paḥi byan chub la yan dag par ḥ zugs so ·

[1. 8] gan byan chub sems dpah̄ sa la gnas pa ḥ m de bas kyan śin tu tshad med do ḥ gan dag bzod pa thob par gyur pa ḥ m de bas kyan śin tu tshad med do ḥ skye ḥr ḡc̄ḡ ḡs̄ thogs̄ paḥan tshad med par gyur to ḥ

Sanskrit conjectural rendering

[1. 5] gata-cintikatam labdhv²⁴ anuttrasitu-kāmena²⁵ idam²⁶ [śūram gama-samādhī ratuam śrotavyam ḥ aśruta-dharmān śrutvā na]

[1. 6] ksipitu kāmena abhisandhi²⁷-vacanam anugantu kāmena pratyakṣa jñāna darśa[na kāmena imasmiṁ śūramgama samādhau

[1. 7] adhimuktavyam] imasmiṁ²⁸ śūramgama-samādhau nirdiśyamāṇe aprame[yāni asamkhyeyāni sattvāny anuttarāyām samyak sam bodhāyam samvistāni²⁹]

[1. 8] yāni bodhisattva³⁰ bhūmau pratisthitāni apramānatarāni ca ḥ yesām [ksāntir labdhā tāni ca apramānatarāni ḥ eka jati dhrtāni punar apramānāni ḥ aśitānīm bodhisattva sahasrānām³¹]

²⁴ Skr *śrutva*

²⁵ Skr inserts *pratyakṣa jñanam gantukāmena*

²⁶ Skr *iha*.

²⁷ Skr inserts *ho punar*

²⁸ Skr *avavarttika*

²⁹ Skr *sandha*

³⁰ Skr much briefer here

Tibetan Version.

[Obv. l. 1] rigs · kyī · bu · ham
rigs · kyī · bu · mo · tshe · hdi · ham ·
tshe · rabs · gzan · la · yon · tan ·
yons · su · hdzin · par · hdod · pas ·
dpah · bar · hgro · bañi · tin · ne ·
hdzin · hdi · yi · ger · bri · ba ·
dan ı bklag · pa · dan · lun · nod ·
pa · dan ı kha · ton · bya · ba ·
dan ı bsad · pa · la · brtson · par ·
byaho ı

[l 2] blo · gros · brtan pa ·
yan · rigs · kyī · bu · ham ı rigs
kyī · bu · mo · byan · chub · hdod
pas · bskal · pa · brgya · phrag
ston · du · pha · rol · tu · phyin
pa · drug · spyod · pa · bas ı gan
gis ·

[l 3] dpah · bar · hgro · bañi
tin · ne · hdzin · hdi · thos · ma
thag · tu · sems · ma · 2um · la · mi
skrag · mi · dnan ı dnan · bar · mi
hgyur 2in · mos · pas · byed na ·
de · ni ·

[l 4] ches · myur · du · bla · na
med · pa · yan · dag · par · hdzogs
pañi · byan · chub · tu · nes · par ·
hbyun · bar · hgyur · na · gan · gis ·
thos · nris lun · hlog · pañam · gzan ·
la · hchad · par · hgyur ba · lta ·
ci · smos ı de · bzim ·

Sanskrit conjectural rendering

[Obv. l. 1] kulaputrena vā kula-
duhitunā vā imasya sūramgamasya
samādhau likh[itrā vācayitrā
udgrhya pathitvā nirdiśya yatnah
kāryah ı]

[l 2] yaś ca ho¹⁹ punar Dhrdha-
mate bodh-ārthikah kulaputro vā
kuladuhitā vā kalpa-śata-sa[hasre
sat-pāramitās caritvā imasmīn]

[l 3] sūramgame samādhau saha
śraavanena na oliyen na samtraśen
na samtrāsam āpadye[d adhimuñcet
sa kṣi-]

[l 4] prataram niryāty²⁰ anu-
tarāyām samyak-sambodhīyām²¹ ı
kum punar²² yah śrutvā uddiśet
pa² [rebhya vā nirdiśet Tāthā-]

¹⁹ Is not in the Tibetan

²⁰ Skr. *śravyāśraya*

²¹ Skr. *pra*

²² Skr. *niryāna's tadami*.

²³ Skr. *kaś punar upiyo*.

Tibetan Version

[1. 5] gśegs²⁴ · pañi · bsam · gyis ·
mi · khyab pa · thob · nas · mi ·
hugs · par · hdod · pas · dpañ · bar ·
hgro · bañi · tin · ne · hdzin · dkon ·
mechog · hdi · mñan · par · byaño n
ma · thos · pañi · chos · rnams · thos ·
nas mi

[1. 6] spon · bar · hdod · pa · dan ·
ldem po · nag · rtogs par · hdod ·
pa · dan · ye śes · mnon · sum · du ·
gyur · pa · rtogs · pa · hdod · pas ·
dpañ · asbar · hgro · bañi · tin · ne
hdzin hdi la

[1. 7] mos par byaño 1502 a ·
dpañ bar hgro bañi · tin · ne
hdzin hdi bsad pañi tshe sems
can grans med tshad med pa
bla na med pa yan dag par
hdzogs pañi byan chub la yan
dag par žugs so

[1. 8] gan byan chub sems
dpañ sa la gnas pa n de
bas kyan śin tu tshad med
do n gan dag bzod pa thob
par gyur pa n de bas kyan
śin tu tshad med do n skye
ba gags gas thogs pañen
tshad med par gyur to n

Sanskrit conjectural rendering.

[1. 5] gata-cintikatām labdhv²⁴
ānuttarasitu kāmena²⁵ idam²⁶ [śūram
gama-samādhī ratnām śrotavyam
āsruta-dharman śrutva na]

[1. 6] ksipitu-kāmēna abhisam-
dhi²⁷ vacanam anugantu kāmēna
pratyakṣa-jñāna-darśa[nā] kāmēna
imasmī śūrangama samādhau

[1. 7] adhimuktavyam] imasmī²⁸
śūrangama samādhau nirdiśyamāne
aprame[ya]ni asamkhyeyāni satt-
vāny anuttarāyām samyak sam
bodhayām samvīstāni²⁹]

[1. 8] yāni bodhisattva³⁰-bhūmau
pratisthitāni apramānatarāni ca
yesām [ksāntir labdhā tāni ca apra-
mānatarāni ika jāti dhrtāni punar
apramānāni āsitūnam bodhisattva
sahasrānām³¹]

²⁴ Skr śrutva

²⁵ Skr inserts pratyakṣa jñānam gantukamēna

²⁶ Skr iha

²⁷ Skr inserts ho punar

²⁸ Skr avavarttika

²⁹ Skr sandha

³⁰ Skr. much briefer here

eye for the Absolute has been made free from dust, free from defilement pure, to a myriad and thirty six devas [1 3] there has been right discernment

This spake the Blessed One With attentive mind the venerable Ananda Manjusi in his condition of youth, Dridhamatī the Bodhisattva, Maitreya the Bodhisattva and the other Bodhisattvas, great beings, and all those great Sravakas the world with its devas men, asuras gandharvas welcomed the speech of the Blessed One

This profound, auspicious, great Sūramgama Sūtra, which conveys the three-fold supreme knowledge, has been copied by me for the sake of absolute knowledge

[1 6] having made obeisance to the seven perfectly Enlightened Ones together with their Sravakas this magic formula I apply [1 7]

O Gandharti O Malini may (the fever) depart which comes every day, may it have no lodgement here (i.e. in this body), may (the fever) depart which comes every other day, or which comes every third day, [1 8] may the words of the mantra be effective, may the magic prevail, may Brahma grant it Svaha! With these words standing on the brink of the river listening to the noise of the water in the cavern, this (i.e. the desired) success may be attained.²³

11 SADDHARMA PUNDARIKA SUTRA

Hoernle MS No 142, SB 53 (Plate XX No 2, Obverse)

This is a fragment of a folio which is mutilated on both sides. It measures 180 × 118 mm or $7\frac{1}{8} \times 4\frac{3}{4}$ inches. The larger loss seems to be on the left hand side, and with it the folio number is lost. The writing is in Upright Gupta characters, and though not elegant it is clear. It much resembles that of No 9 (Pl. VV No 3). The Khotanese hard *rr* seems not unfrequently to replace the ordinary *r*.

The text of the fragment is from the Saddharma pundarika Sūtra, of which it comprises the end of the 15th (obv. ll 1, 2) and beginning of the 16th chapters (*parivarta*). The complete text of the Sūtra has been edited from Nepalese Manuscripts by Professor H. Kern, in conjunction with Professor Bunyiu Nanjio in the Bibliotheca Buddhica. An English translation of the Sūtra, also by Professor Kern, has been published in the Sacred Books of the East, vol. XXI. There exist several translations into Chinese. On these, as well as on other points connected with the text of the Sūtra Professor Kern's Introduction to his Translation and

²³ The text and translation of this clause is conjectural. The restoration of the phrase *nadi-tīre*, 'on the river's bank', is fairly certain, and the subsequent reading and interpretation of the phrase *raṣṭralanada* is suggested by it. The mantra would seem to have been pronounced in a rocky cave on a river's bank. The two akṣaras, which have been read *nada*, admit also the reading *tao*, but this reading in conjunction with *raṣṭrala*, yields no sense.

Professor Nanjio's Preface to the Edition may be consulted. See also the latter's Catalogue Nos 134 136 138 139.

The text of our fragment is given below in parallel columns with that of the Bibliotheca Buddhica edition (p. 326 l. 10 p. 329, l. 4) the missing portions being printed in smaller italic type and within brackets.

Obverse

Hoernle MS

1 [antidurgatī] 22 Carī acari janyā
nitya kalām vadāmi satvina
tathā tathī¹

2 "rīke sutre Tathāgata īyū prā
mānā nirdeśa parivartto nūna
pañcadasama²

3 [bhūṣyamane apprameyamam]
asamkhyeyamam satvanam art
tham abhūṣi³

4 "etad avocit, āsmim khalu punā
Ajita Tathāgata īyū prāma
nirdeśe (dha)²

5 "valika samanāni bodhisattva
koti nayuta śatasahasranāni
utpattikesu (dhi) ^{armeṣu}³

6 "dhisattvanam mahasattvanam
dharani pratilabha abhūṣit,

Nepalese MSS

[prapata]ntī durgatīm || 22 || Carīm
carīm jñāmyā nityā kalām va
dāmi sattvinā tathā tath[ī]hanā
katham nu bodhī upanāmeyā; katha
Bud dha dharmāna bhavessu bhikkhū
23 || Iti ārya Saddharma puṇḍarīka

rīke dharmā paryāye Tathāgat
īyus prāmanā parivartto nūna
pañcadasama [h] || Asmim khalu punā
Tathāgat īyū prāma nirdeśe

nirdiśyamāne prameyamam āsmim
khyeyamam satvanam artham
krto bhūṣi || [at] khalu Bhagavān
Maitreya bodhisattvā mahā
satt

īnam
mantrāyate smāsmim khalu
punā Ajita Tathāgat īyus prā
manā nirdeśa dharma paryāye
nirdiśyamāne 'śaṣaṣī Gaṇanā

valukā samanāni bodhisattva koti
nayuta śatasahasranāni utpa
ttikā [dharma ks antir utpanna i e
bhjāh sahasra guṇena yeṣā bo-]

dhisattvanam mahasattvanam dha
rāni pratilambho bhūṣi || [anye

¹ See footnote 8 on p. 90

² Read 'yana' and abhūṣit. Note the apparent hard rr in appra² here and elsewhere compared with the ordinary r in prati² l. 6

³ For this varia lectio comp. B. B. edition p. 437 footnote 1

Hoernle MS

lokadhātu paramā

7 [abha abhusi² aparesam ca loka
dhātu paramānu raja samanā
bodhisatba]

8 [sahasrika lokadhātu paramānu
raja sama bodhisatba maha
satba idam dharma pa]

9 [ma bodhisatba mahasatba⁴ ima
la nirbhāsa cakram pravart-
tayinsu anye ca cuti]

10 [ti prratibaddha abhusi, anut
tarayam sammyak sambodha
va⁵ anye ca catbara ca]

Nepalese MSS

saṃ ca sahasrika]lokadhātu para
mānu [rajaḥ-samanā bodhisattva
nam mahasattvanam imam dharma
pariyāyam śruti asanga pratibhāṇa
prati]

lambho bhūṭ, i anye saṃ ca [du
sahasrika]lokadhātu paramānu
rajaḥ samanā bodhisattva[nam
mahasattvanam koṭi nayuta satasa
hasra-parivartaya dharanyah prati
lambho 'bhi t, i anye ca tri]

sahasrika lokadhātu paramānu ra
jaḥ sama bodhisattva mahasattva
imam dharma pa[riyāyam śruti
anavartaya dharmacakram pravarta
yamasuḥ i anye ca madhyama loka
dhātu-paramānu-rajaḥ sa]

ma bodhisattva mahasattva [imam
dharma pariyāyam śruti] vimāṇ
nirbhāsa cakram pravartayam
asuḥ i anye ca ksudrika-[loka
dhātu paramānu rajaḥ sama bodhi
sattva mahasattva imam dharma par
yāyam śruti asā]

ti baddha abhuvann anuttariy im
sammyak sambodha i anye ca
[turd paka lokadhātu paramānu
rajaḥ sama bodh sattva mah isattva
i na i dharma-pariyāya i sri ti a catur
j ti]

⁴ The final is partially rubbed out

⁵ Real sammyak sa 'bodhiy

Reverse.

Hoernle MS.

- 1 ▮pratibaddhā abhūṣit, anuttarāyā⁶ samyak-saṁbodhāyām anye ca tri-cātudbīpi▮
- 2 ▮bhūṣit, anuttarāyām samyak-saṁbodhāyām anye ca dvi-cātudbīpika-paramā(nu)▮
- 3 ▮anuttarāyām samyak-saṁbodhāyām anye ca cātudbīpika-paramāṇu-rajā-sa▮
- 4 ▮yām samyak-saṁbodhāyām aṣṭa-lokadhātu-paramāṇu-samebhīś ca satbebhi⁷ (ma)▮
- 5 ▮manantara-nirdiṣṭā ca Bhagavata imeṣū bodhisatbānām mahāsatbānām dharm-ā▮
- 6 ▮mandārava-divyāpa puṣpāṇā

Nepalese MSS.

- pratibaddhā abhūvann anuttarāyām samyak-saṁbodhau | anye ca tri-caturdvīpa[ka - lokadhātu - para-māṇu-rajah-samā bodhisattvā mahā-sattvā imaṁ dharma-paryāyām śrutevā tri-jāti-pratibaddhā a-
- bhūvann anuttarāyām samyak-saṁbodhau | anye ca dvi-caturdvīpaka-[lokadhātu]-paramāṇu[-rajah-samā bodhisattvā mahā-sattvā imaṁ dharma-paryāyām śrutevā dvi-jāti-pratibaddhā abhūvann]
- anuttarāyām samyak-saṁbodhau | anye ca[āika]-caturdvīpaka-[lokadhātu]-paramāṇu-rajah-sa[mā bodhisattvā mahā-sattvā imaṁ dharma-paryāyām śrutevāāika-jāti-pratibaddhā abhūvann anuttarā-]
- yām samyak-saṁbodhau | aṣṭa-[tri-sūhasra - mahāsūhasra -]lokadhātu-paramāṇu[-rajah-]samaiś ca [bodhi]sattvair ma[hāsattvair imaṁ dharma-paryāyām śrutevāanuttarāyām samyak-saṁbodhau cittāny utpādītāni || Albo so-]
- manantara-nirdiṣṭe Bhagavat-sūśām bodhisattvānām mahā-sattvā-nām dharm-ā[bhisamaye pratiṣṭhāne atha tīvad et-sōpari vaihāyāsād antarikṣān
- māndārava-mahāmāndāravāṇām pu-

⁶ Read *anuttarāyām*.⁷ Read *bodhisattbebhi*.

Hoernle MS.

mahāvarṣa abhipravarṣi* teṣu
ca lokadhātu-śata

- 7 *nisrtāni* sarvbāni abhyava-
kiranti abhiprakiranti Bhaga-
vantañ ca Śākya

- 8 *(sa)na* nisanam² abhyavakiranti.
abhiprakiranti tam ca sarvbā-
vanta bodhisatva

- 9 *upare* ca vaihāyase antarikse
mahā- dundubhayah prrādur-
bhavinsu te ca a

- 10 *(vai)hāyase* antarikṣāto prra-
patinsu hār-ārdhabhāra-mukti-
hāra-maniratnāni

Nepalese MSS.

spāṇām puspa-varsam abhipra-
vrṣtam tesu ca lokadhātu-[*koti-
nayuta*]-śata[*sahasresu yāni tāni
Buddha-koti-nayuta-śatasahasrāny
āgatya ratna-irksa-mūleṣu simhāsana-
ḥp*]

vistāni tāni sarvbāni cāvakiranti
smābhyavakiranti smābhipra-
kiranti sma | Bhagavantam ca
Śākya-[*muniṃ Tathāgatam arhantaṃ
samyak-sambuddhaṃ tam ca Bhaga-
vantam Prabhūtaratnaṃ Tathāgatam
arhantaṃ samyak sambuddham pari-
nirvartaṃ simhāsan-ḥpa*]

vistam avakiranti smābhyava-
kiranti smābhiprakiranti sma |
tam ca sarvāvantam bodhisattva-
[*ganam taś catasrah parsado rakī-
ranti smābhyavakiranti smābhipra-
kiranti sma | dūyāni ca candan-
āguru-cūrnany antarikṣāt pravarṣanti
sm*]

ōparistāc cāntarikse vaihāyasaṃ
mahādundubhayo 'ghattitāḥ pra-
nedur [*manoḥā-madhura-gambhīra-
nirghosāḥ | dūyāni ca dūṣya-yugma-
śatasahasrāny*]

uparistād antarikṣāt prapatanti sma
| hār-ārdhabhāra-muktāhāra-ma-
niratna-[*mahāratnā*]ni, &c.

* Read *manūṣarava-dīrḡya puṣpānām mahāvarṣam abhipravarṣitaṃ*. The Nepalese text in ll 6-10 differs not inconsiderably in places.

² Read *nisanam*.

TRANSLATION ¹⁰

Verse 23 Knowing the moving and not-moving (of living beings) I say unceasingly in this way or that [‘How then may I lead (them) to the knowledge of the Absolute how may they become recipients of the Buddha doctrines?’]

Thus ends the fifteenth chapter in [the noble Saddharma pundarika Sutra] named ‘the Exposition of the Duration of Life of the Tathagata

[Now while this exposition of the duration of life of the Tathagata] was being spoken innumerable countless living beings profited by it. [Then the Blessed One] spoke thus [to the Bodhisattva Mahasattva Maitreya] ‘O Ajita, while this exposition of the duration of life of the Tathagata was being given hundred myriads of lotus of Bodhisattvas, comparable to the sands [of sixty eight Ganga rivers have acquired the peace of the existence] which involves no liability to rebirth ¹¹ [A thousand times more than these] are the Bodhisattvas Mahasattvas who have obtained Dharani, [and other Bodhisattvas Mahasattvas equal] to the [dust] atoms of a [one thousand] world system [have by hearing this sermon of the Law] obtained [the condition of unhampered intelligence] [17] Again, other Bodhisattvas [Mahasattvas] equal to the dust atoms of a [two-thousand] world system, [have obtained the Dhāraṇī that makes hundred thousand myriads of lotus of revolutions. Again other] Bodhisattvas Mahasattvas equal to the dust atoms of a [three] thousand world system [have by hearing] this sermon of the Law [moved forward the wheel that never rolls back. Again other] Bodhisattvas Mahasattvas [equal to the dust atoms of a mean world system have by hearing this sermon of the Law] moved forward the wheel of spotless radiance. Again other [Bodhisattvas Mahasattvas equal to the dust atoms of] a small [world system, have by hearing this sermon of the Law] after being entangled [in eight rebirths] reached supreme perfect enlightenment. Again other [Bodhisattvas Mahasattvas equal to the dust atoms of a four-continental world system have by hearing this sermon of the Law,] [Reverse, 11] after being entangled [in (only) four rebirths] reached supreme perfect enlightenment. Again other [Bodhisattvas Mahasattvas equal to the dust atoms] of three four-continental [world systems have by hearing this sermon of the Law, after being entangled in (only) three rebirths,] reached supreme perfect enlightenment. Again other [Bodhisattvas Mahasattvas, equal to the dust] atoms of two four-continental [world systems have by hearing this sermon of the Law, after being entangled in (only) two rebirths reached]

¹⁰ With a few alterations based on the fresh Sanskrit text, the translation follows Prof. Kern's translation in the Sacred Books of the East vol. xxi pp 310 ff. Passages outside the fragment are enclosed in square brackets.

¹¹ Less accurately in S.I. II, vol. xxi pp 256 311, and vol. xix Pt II pp 40 169

The leaves are perfect, although small holes, apparently due to the corrosive action of the ink, are found in many places. In the transcript all letters that on this account have been more or less damaged are printed in italic type.

The characters belong to the Upright Gupta script of the calligraphic type. The most striking feature of this alphabet is the variety of signs for medial *a*. In our fragment there are no less than four distinct forms. There exists, however, even a fifth form in this species of script, though no example of it happens to occur in our fragment, but an example is found in the third fragment described below (p. 168), and may be seen in *na* at the end of line 4 on Pl. XVIII, No. 3 obv. 14. The most frequent form is an acute angular rightward prolongation of the head line of the matrkā (see e.g. *ga*, 253 a^v). It is regularly used in *ka* *kha* *ga* (*gryā*), *ca* (253 a^v), *ñccha*, *ta* (253 aⁱ, or *ttha*, *tra*, *ta*), *da* (253 a^v, or *dya*, *dra*, *dva*), *na* (*nya*, 253 aⁱⁱⁱ), *bdha*, *bha* (Pl. XVIII, No. 3 a, l. 7), *ra* (Pl. XVIII, No. 3 b, l. 2, or *rya*, *rya*, *rla*) *la* (Pl. XVIII, No. 2, l. 5), *va* (Pl. XVIII, No. 3 a, l. 1, or *vya*), *śa* (*śca*, *śta*), and is added also to the sign for initial *a* to form initial *a* (Pl. XVIII, No. 3 a, l. 7). Once only the second form is used in *ka* (260 bⁱ) and the fourth form in *tva* (260 a^v) but in both cases the aksara stands at the end of the line, and the regular sign would have protruded on the margin. The second form, a vertical stroke resembling the modern Nagari sign, occurs regularly in *ma* (e.g. 253 a^v) and *dha*, there being only one case where *dha* shows the first form (259 aⁱ). The *tva* sometimes shows the first form but sometimes also a form which might be called intermediate between the first and second (253 aⁱ). The third form consists of a curve, rising above the head of the matrkā, and turning to the right. It is used in *pa* (254 bⁱ, or *pra* 254 a^v), *ya* (Pl. XVIII, No. 3 a, l. 8) *śma*, *śya* (254 aⁱ) *sa* (Pl. XVIII, No. 3 a, l. 7, or *sta* 254 aⁱⁱ, *stha* 254 aⁱ, *śya*, Pl. XVIII, No. 3 a, l. 6, *sra*), and *ha*, but never in *ja* (or *jna*) and *na* (or *nya*). In the latter cases, there is always in use a fourth form, which is a strong exaggeration of the third form, and which appears to have originated in Central Asia, though the germs of it are already apparent in the Northern Indian script of the seventh century (see Bühler's Indian Palaeography, table IV, 14ⁱⁱ xh *ja*, 17^{xvi} xix *ja*, 21^{iv} xiv *na*, 26^{xv} *na*, 27ⁱⁱⁱ xiv *pa*, 37ⁱⁱⁱ xv *śa*). In this form the original curve is made to rise, in two parallel lines, high above the head of the matrkā. So we have it always in *ja* (253 aⁱⁱⁱ, and Pl. XVIII, No. 3 b, l. 4), or *jña* (253 a^{iv}, and Pl. XVIII, No. 3 a, l. 5) and in *na* (253 aⁱⁱ), or *nya* (Pl. XVIII, No. 2, l. 5), and optionally interchanging with the third form, in *tpa* (253 aⁱ), *pa* (254 bⁱⁱ, or *pta*, or *prā*), *ya* (253 aⁱⁱ, but with the third form 254 aⁱ, bⁱ), *śma* (254 aⁱⁱ), *śya*, *sa* (254 bⁱⁱ, but with third form 254 aⁱ), or *sta*, or *stha*, or *śma*, or *śya* (253 aⁱ, but with third form 254 bⁱⁱⁱ) or *sra* (254 a^{iv}), and *hā* (253 aⁱⁱⁱ). Sometimes indeed, these two forms are found to alternate in the same letter in the same line, as e.g. in *ja* (254 bⁱ) and in *stha* (254 a^{iv}, twice with the third, and once with the fourth

form)—a fact which shows them to be mere varieties of an essentially identical form. A modification of the fourth form appears in *ṇu* (253 a^v), in which the down stroke of the two parallels is so reduced as to form a mere hook at the top of the up stroke.

A similar variety of forms exists in the case of medial *u* and *ū*. Medial *u* is generally expressed by a sort of wedge added at the foot of the matrka (see e g *ṇu*, 253 aⁱ). This form is found in *cu*, *ṇu*, *ddhu*, *nu* (253 aⁱ, or *nnu*), *pu* (253 a^v), *bu* (Pl XVIII, No 2, l 4), *mu* (253 a^v), *ṇu* (Pl XVIII, No 3 b, l 8) *lu* (253 a^v), *śru*, *su* (*kṣu*), *su* (Pl XVIII, No 2, l 2, or *usu*), *hu*. But in other cases medial *u* is denoted by a curve or a hook. In *ku* (253 a^v), *du* (254 a^v, b^v) and *ru* (259 a^v) the sign exactly resembles the modern Nāgarī sign. In *gu* (253 aⁱ ⁱⁱⁱ) and *śu* (253 aⁱⁱⁱ) the *u* is expressed by an upward curve attached to the lower part or the middle of the second vertical of the matrka. The same sign is added below to the foot of the letter in *d/ḥu* (259 bⁱⁱ ^v) and mostly in *tu* (254 aⁱⁱⁱ, bⁱ, 259 b^v, 260 a^v in *dhatu*), but in *tu* (254 aⁱⁱⁱ and 260 a^v in *samprakāśayitum*) the *u* sign has the shape of the modern Nāgarī sign for medial *u*.

For medial *u* we find four different forms, which are apparently nothing but the forms for medial *u* doubled. (1) The wedge shaped form is doubled in *pu* (e g 253 aⁱ), *mū* (260 b^v), *sū* (253 b^v), and *hū* (253 bⁱⁱⁱ), the two wedges being placed one before the other and the first one being connected by an ascendant line with the foot of the matrka. (2) The sign for *u* in *ku* (253 a^v) is the doubled *u* sign used in *ku* with shortening of the second sign. (3) The sign used in *śu* is doubled to denote the long vowel in *śu* (253 a^v) and (4) the sign found in *dhū* is doubled with enlarging of the lower sign in *dhū* (253 a^v).

The ordinary form of medial *i* takes the form of an erect acute angle, seen e g in *ti* (253 aⁱⁱⁱ). Twice however, it occurs in a modified form, in which the angle appears to be laid on one of its sides, viz on the right side in *li* (260 bⁱ) and on the left in *bhī* (253 bⁱⁱⁱ). The former prone alternative seems to be restricted to combination with *l*, while the latter does not seem to be subject to any particular restriction. All the three forms occur in the third fragment, see p 168.

A modified form of medial *o* is found in *lo* (e g 253 bⁱ, 259 a^v ⁱⁱⁱ) the right part of the ordinary sign being attached to the upper end of the vertical bar of the *la* and drawn out into a long downward straight line, exactly as in the fourth form of the medial *a*¹.

The rest of the medial vowels appears in one form only.

As regards consonantal signs it will be observed that the wedge at the foot of the second vertical of *ga* (e g 253 a^v) and *śa* (Pl XVIII, No 3 a, l 1), and mostly also the faint side stroke of *śa*, disappear whenever another consonant is joined to

¹ [Most of these vowel signs occur also in the Sanskrit Vajracchedikā. MS see p 178—R. H.]

Nepalese text, but incorporates a number of Eastern Turkestan readings (denoted by O, see Prof Kern's Add Note, p v), such as *sramasaty* (p 264, l 9) for *samprākāśaty*. The two portions of text preserved in our fragment are in that print on p 261, l 14–p 265, l 3, and on p 269, l 7–p 271, l 3 — R H]

TEXT

HOERNLE MS No 148

Fol 253 Obv.

1 (sarv)e ca (te) Mamjuśriya Kumā
ra bhūtena vi(n)ī(t)ā anuttara
sya¹ samyak-sambodhau tatra
ye bo-

2 dhisatva mahāyāna samprasthitāh
pūrvam abhūvams te mahayā-
na-guṇā² sat parami

3 tath samī arnayanti .

sarve ca

te sarva-dharmah śūnyan³ iti
samjānanti mahayana guṇām

4 s ca . atha khalu Mamjuśrih
kumāra-bhūtah Prajñākūtam
bodhisattvam etad avocat, sarvo

5 'yam kulaputra mayā samudra-
madhya gatena satva vinayah
krtah sa c'āyam samdr

6 śyate : atha Prajñākūto bodhi-
satvo Mamjuśriyam kumāra
bhūtam gāth-ābhigītena pari-
precha-

¹ Read *anuttarasya* :

² Read *gunan*

³ Read *dharmah śūnyan*

NEPALESE MSS

sarve ca te Mañjuśriyā kumāra
bhūtena vīmtā anuttarāyām sa
myak sambodhau tatra ye bo

dhisattvā¹ mahāyāna samprasthitāh
pūrvam abhūvams te mahayāna
guṇān, sat-parami

tāh samvarnayanti | [*ye sraivaka purā*
*bodhisattvas*² *te sraivaka yanam eva*

samvarnayanti |] sarve ca te sarva
dharmāñ³ chūnyan iti samjānate
sma mahāyāna guṇām

s ca atha khalu Mañjuśrih kumara
bhūtah Prajñākūtam bodhisatt-
vam etad avocat, sarvo

'yam kulaputra mayā samudra-
madhya gatenasamvinayahkrtah
sa c'āyam samdr-

śyate : atha khalu Prajñākūto
bodhisattvo Mañjuśriyam kuma-
ra bhūtam gāth ābhigītena pari-
precha-

¹ C^b adds *mahasattva*

² AW *“pūria-bodhi”*

³ BK *sarvan dha*

⁴ AW *maha-samu*.

HOERNLE MS. No 148

7 t. mahāsamudra¹ mahāprajñā ma-
hāśūra mahābala • asamkhyeyā
vinitā

NEPALESE MSS

tī sma¹ ॥ mahābhadrā prajñayā
sūra-nāmann asamkhyeyā² ye
vinitās [trayśdyāḥ sattva amī kasya
cānyam prabhavas tad bruhī prsto
naradeva tīam etat, ॥ 47 ॥ Kam vā
dharmam desitavān asī tīam kim vā
sūtram bodhi marg śpadeseyam ॥ yac
chrutī-āmī bodhaye jata cittaḥ sarva
jñātve niscite labdha gāthak³ ॥ 48 ॥
Mañjuśrīr ahaḥ samudra madhye Sad-
dharma pundarikam sūtram⁴ bhāsi-
tavān na cānyat, ॥ Prajñakuta ahaḥ
īdam sūtram gambhīram suksmam
durdrśam⁵ na cānena sutrena kimcid
anyat sūtram samam astī ॥ astī kascit
sattva ya īdam sūtra ratnam⁶ satku-
ryad avaboddhum anuttaram samyak
sambodhim abhisamboddhum ॥ Mañju-
śrīr ahaḥ ॥ astī kulaputra Sagarasya
naga rajāno duhit-asta-rarṣa jatya
maha prajñā tīkṣṇ ēndriya jñāna
pūrvamgamena kaya-van manas kar-
manā samam-agatā sarva tathagata-
bhāsita vyañjan ārtḥ śāgrahane dha-
ranī-pratīlabdha sarva dharma sattva-
samadhana samadhi-sahasr āṭika lak-
ṣaṇa pratīlabhīni ॥ bodhicitt ānivar

¹ Read mahābhadrā¹ C^b jaryaprecchata, K jaryaprecchat² KW °khyayu³ A °ga, B °lobhak, C^b °na'hak, H
°gudhak⁴ BC^bK om⁵ W durdaśanar⁶ BK ratna sūtrāḥ

HóERNLE MS No 148

NFPALESE MSS

kadācid viryam sram

Fol 253 Rev

1 sitavān, trsāhasra mahāsāhasrā-
yām loka dhāto¹ n'āsti s' ka-
ścid antamaśah sarsapa mā-

2 tro pradeś'ih yatr-ānena śarīram
na niksīptam satva hetoh pa-
ścād bodhim abhisambuddha² .
la e-

3 tam (śra)ddadhāsyati yah śakya³
muhūrten-ānuttī(rā)⁴ samyak-
sambodhum abhisamboddhum
atha tasyam

4 velayām Śāgara nāga rāja-duhitā
agratah sthitā drśyate sā bha-
gavata

¹ Read °dhātau

² Read °bīddhah (see p 156)

³ Read śakya-

⁴ Read °nutturam

tinī vīstirna-pranidhana sarva satt-
veṣv atma prem-ānugatā gun ōtpa-
dane¹ ca samartha na ca tebhyaḥ pari-
hujate | smṛta mukhi paramayā subha-
varna puskaratayā samanvāgata ma-
tra-cittā karuṇām ca vacam bhasate |
sā samyak-sambodhim abhisambod-
dhum samarthā || Projñakūto bodhi-
sattva aha | drsto maya bhagavañ
Śākyamams tathāgato bodhaya ghata-
mano bodhisattva bhūto 'nekam pun-
yāni kṛtvā anekāni ca kalpa saha
sraṇi na] kadācid viryam sam-

śritavān | tri-sāhasra-mahasahasra-
yām loka dhātau n'āsti kaścid
antas'ih sarsapa mā

tro [pi prthivī] pradeśo yatr-ānena
śarīram na niksīptam sattva
[hita] hetoh | paścād bodhim abhi-
sambuddhah | ka e

vam² śraddadhāyād³ yad [anaya]⁴
śakyaṃ muhurtena samyak sam-
bodhim abhisamboddhum || atha
[khalu] tasyām

velayām Śāgara - nāga rāja - duhitā
āgratah sthitā[sam]drśyate[sma]⁵
sā bhagavata

¹ BK °nena

² BK enaṣi, W etas'i

³ B śraddadhāsyati, K śraddadhāsyat,

C śraddadhā

⁴ BK yat taya, C yadā° naya

⁵ AW om.

HOEYLE MS. No 148

5 *h* padau sirasa vandy¹ âlkânte
'sthat tasyam velayām" ima
gathā abhasata : " punyam
punya

6 (*gabh*)iram ca disah spharati sar-
va(śa)h suksmam (śar)iram
dbatrimśa laksanaḥ samalam
krtam anuvyam

7 (*jana*)-yuktam ca sarva satta na
maskr tv³ ābhī(gamyā)m ca
antarāpanavad yathā yam

Fol 254 Obv

1 ya(mi) sambodhim sâksi me tatra
tathagata⁴ • vistīrnam deśayī
syami sarva duḥkha⁵ pramoca
nam, a

2 tha tasyam velayam ayusmañ
Cchariputras tam nāgaraja du-
hitaram etad avocat, kevalam

3 kulā-duhite bodhaya cittam ut
jannam avīrar(ty) āprameya
prajā c āsī samyak sambud-
dhatvam tu du

4 rrlabham asti kulā duhite strī na
ca vīryam samśrayati anekani

¹ Originally *edy ai* was written, but
the scribe seems to have corrected it into
ram by effacing the down stroke of the
e sign

² Read *velayam*

³ See p 156

⁴ Read *gatah*

⁵ The visarga in *duḥkha* has been
added afterwards above the line

NEPALESE MSS

h pādaṁ siras ābhivandy¹ âlkānte
'sthat tasyām velayām imā gathā
abhasata " punyam punyam

gambhīram ca disah sphurati sarva-
śah : suksmam śarīram dvatrim-
śal laksanaḥ samalamkrtam "49"
anuvyañ

jana yuktam ca sarva sattva nama
skr[*tam : sarva sa*]ttv ābhigamyam
ca antarāpanavad yatha " 50 " ya

[*th eccha*]ya me sambodhiḥ sâksi me
'tra tathagataḥ : vistīrnam deśa-
yīsyami dharmam duḥkha pra-
mocanam, " 51 " a

thā [*khalu*] tasyam velayam ayus-
mañ Śariputras tam [*Sagara*] na-
ga rāja-duhitaram etad avocat :
kevalam

bhaginī² bodhaya cittam utpannam
avivarty āprameya prajā c āsī
samyak sambuddhatvam tu du-

rlabham : asti bhaginī³ strī na ca
vīryam samprakaśyaty⁴ [*anekani*

¹ AW *sa vanditva*

² BC^bK *te kulaputri*

³ BC^bK *kulaputri*

⁴ C^b *jana-jati* BK *sarimayati*, W
prasayati

HOERNLE MS No 148

ca kalpa sahasra

- 5 ni punyāni karoti sat paramitāni
paripurayate • na c ady āpi
buddhatvam prāptobhī¹
- 6 kim (Ia) ranam pañca sthānāni
ady āpi strī na prāpnoti • pra
thamam brahma sthānam dvī
tīyam śakra-stha
- 7 nam • trītiyam maharāja stha
nām² caturtham ca³ rāvarī
sthānam pañcamam avarī
kā bodhisattva

Fol 254 Rev

- 1 sthānam atha tasyam velayam
Sagara nāgarāja dūhītur ekam
manī ratnam asti yā³ kṛtsnam
- 2 trisahasra mahāsahasram⁴ lokadha
tūm mūlyam⁵ kṣamāti sa ca
manis tīya nāgarāja dūhītra
bha
- 3 gavaṇo datto bhagavati c anu
kāmpam upādīya pratigṛhīta⁵ •
atha Sāgara nāgarāja
- 4 dūhīta Prajñakūṭam bodhisattvam
sthāviram ca Śrīputram etad
avocāt 10 yam mīya bha

¹ Read *prāpnoti*² Read *sthānāni* or *sthānāni*³ Read *ya*⁴ Read *trīśa sahasra*⁵ Read *mūlyam* and *grhīta*

NEPALESE MSS

ca kalpa satany] anekāni ca kalpa
sahasra

- ni punyāni karoti sat-paramitāni
paripurayati na c ady āpi bud
dhatvam prāpnoti •
- kim karanam • pañca sthānāni strī
ady āpi na prāpnoti • [katamāni
pañca] prathamam brahma stha
nam dvītiyam śakra stha
- nam trītiyam maharāja sthānam¹
caturtham cākṛvartī sthānam
pañcamam avarīvartika bodhisā
ttva

- sthānam • atha [khalu] tasyam vela
yam Sāgara nāgarāja dūhītur eko
manī² asti yā kṛtsnam
- trisahasram mahāsahasram loka
dhatum mūlyam kṣamate • sa ca
manis tīya [Sāgara] nāgarāja-du
hītra bha
- gavate dattāni • [sa] bhagavati c
ānukāmpam upādīya³ pratigṛhī
tāni • atha Sāgara nāgarāja
dūhīta Prajñakūṭam bodhisattvam
sthāviram ca Śrīputram etad
avocāt 10 yam manī mīya bha

¹ C^b r. *ika*² BK. *ka manī ratnam*B¹ *anukāmp mīya d ya*

HOERNLE MS No 148.

- 5 gavata¹ manir dattah sa ca bhagava(tā śīghrram pratigrhito n=ēti sthavira āha • tvayā ca śī-
- 6 ghrram datto bhagavatā ca śīghrram pratigrhitah Sāgara-nāgarāja duhit-āha • bhadanta Śāripu-
- 7 tra yady aham mardhini² syām śīghrratara³ samyak-sambodhim abhisambuddhyeyam na c'āsya maneh pratigra-

Fol 259 Obv

- 1 prativīṭṭkam ājñāya Yaśodharām bhikṣum etad avocat, ārocajāmi te Yaśodhare
- 2 itaś cavitā stri bhāvam vivartayitvā da(ś)ānām buddha koti-nayuta-śata sahasrānām
- 3 sātike bodhisatvo dharma-bhānako bhavisyasi • anupūrvena ca bodhisatba-caryām pari-
- 4 pūrayitvā paścime samucchraye Raśmi-śata-sahasra-paripūrna-dhvajo nāma

¹ Read *bhagavato*.² Read *maharddini*.³ Read *śighrataram*

NEPALESE MSS

- gavato dattah sa ca bhagavatā śīghram pratigrhito n=ēti¹ tvayā ca śī
- ghram datto bhagavatā ca śīghram pratigrhitah | Sāgara-nāgarāja duhit-āha | yady aham bhadanta Śāripu-
- tra maharddbikī syām śīghrataram samyak-sambodhim abhisambuddhyeyam na c'āsya maneh pratigrā-
- [*hakah syāt, n*]

- [*Atha khalu bhagavan Yaśodharāya bhikṣuṇyāś cetasa-āna cetah*]
- parivīṭṭkam ājñāya Yaśodharām bhikṣum etad avocat, ārocajāmi te Yaśodhare
- [*prativedayami te | tām apī*] daśānām buddha koti sahasrānām
- antike [*satkaram gurukaram mānanam puṇam arcanam apacayanam² kṛtvā*] bodhisattvo dharma bhānako bhavisyasi | bodhisattva caryām c'ānupūrvena pari-
- pūrya³ Raśmi śata sahasra paripūrna dhvajo nāma

¹ K ^oto utteti, W ^ota utareti, B ^ota uta, A ^ota² arcanam apacayanam only in K.³ ACW paripūrayitvā

HOEPNLE MS No. 148

- 5 *tathāgato 'rhan samyak sambud*
dho loke bhavisyasi • vidyā
carana-sampannah sugato lo-
 6 *ka-vid anuttarah purusa damya-*
sārathih śāstā deva manusyā-
nā¹ buddho bhagavān, bhā².
 7 *drāyām loka dhātau : aparimitam*
ca tasya bhagavato Rāsmi
śata-sahasra pari

Fol 259 Rev

- 1 *pūrnā - dhvajasya tathāgatasya*
āyus-pramānam bhavisyati //
atha khalu Mahāprajāpati bhi
 2 *ksuni sad bhikṣuni-sahasra³ • sa*
parivāra bhagavatah śāntikād
ātmano vyākā-
 3 *ranam śrutv-anuttarāyām sam*
yak sambodhau āścarya prap-
tī abhūd adbhuta prāptā Ya-
śodharā
 4 *bhīl suni Rahula mātā catur bhik*
ṣuni-sahasra³ parivārā : pura
 5 *skrtī bhagavatih śāntikāt sam-*
mukham ātmano vyākaranam
śrutv anuttarāyām
 6 *samyak sambodhau āścarya prap-*
tī abhūḥ adbhuta prāptās ta
syām velāyām tā bhīl sunya i-

¹ Read 'nānā² Read 'bhā'³ Read 'śrutā' (see p 156)

NEPALESE MSS

- tathāgato 'rhan samyak-sambuddho*
loke¹ bhavisyasi vidyā carana
sampannah sugato lo
ka-vid anuttarah purusa damya sa
rathih śāstā devānām ca manu
syānām ca buddho bhagavān
bha-
dīāyam loka dhātau : aparimitam ca
tasya bhagavato Rāsmi-śatī-sa-
hasra-pari-

- pūrṇa dhvajasya tathāgatasya [ārha*
taḥ samyak sambuddhasya] āyus pra
mānam bhavisyati // *atha khalu*
Mahāprajāpati [Gautami] bhi-
ksuni sad bhikṣuni sahasra-parivārā

Ya

- śodharā ca*
bhikṣuni catur-bhikṣuni-sahasra
parivārā
bhagavato 'ntikat svakam vyākā
ranam śrutv-anuttarāyām
samyak-sambodhau āścarya prap-
tī adbhuta-prāptās ca tasyām
velāyām i

¹ ACW om

HOERNLE MS. No 148

7 *mā*¹ *gāthām bhāsimsu* || bhagavām si net-āsi vināyako 'si śāst-āsi lokasya sa deva-

Fol 260 Obv.

- 1 kasya • āśvāsa-dātā nara-deva-pūjī² vāyam tī samtosita adya nāyaka || *atha*
- 2 khalu tā bhiksunya imā gāthā¹ bhāsitā bhagavantam etad avocu • vāyam apī bhaga-
- 3 vān utsahāma imam dharma-paryāyam paścime kale tathāgate parimivrie³ iha Sa-
- 4 he loka-dhātāu samprakaśayitum apy anyesu loka dhātusu • *atha khalu bhagavān*⁴ ye-
- 5 ta⁵ tāny asīti bodhisatva koti nayuta-śata sahasrāṇi pratilabdhanām bodhisatva-
- 6 nām mahāsatvāna⁶ avaivartika dharma-cahrra-pravartakā bodhisatvā mahāsatvās ten-āvalo-
- 7 kayatī sma || *atha khalu te bodhisattvā*⁷ • samanantar-āvalokitā evam bhagarata sarīe utthā

NEPALESE MSS

mām gāthām abhāsanta¹ || bhagavān vinet-āsi vināyako 'si śāst-āsi lokasya sa-deva-

kasya āśvāsa dātā nara-deva pūjito vāyam pi samtosita adya nātha || 1 || *atha*
 khalu tā bhiksunya imām gāthām bhāsitvā bhagavantam etad ūcuh | vāyam apī bhaga-
 van samutsahāmaha² imam dharma-paryāyam samprakaśayitum paścime kāle [*paścime samaye*]
 'pi [*tv*]anyesu loka-dhātuṣv [*ti*] || *atha khalu bhagavān* ye

na tāny asīti bodhisattva-koti nayuta-śata sahasrāṇi [*dharani*] pratilabdhanām bodhisattvā
 nām avaivartika - dharma cakra pravartikanām

ten-āvalokayāmāsa | *atha khalu te bodhisattvā* [*mahasattvāḥ*] samanantar-āvalokite bhagavatā utthā-

¹ Read *imā*, and *imā* *gātham*

² Read *pūjito*, and for the same blunder see the third fragment, rev l. 8, *śāli* for *śālo*, p 171, and Notes, p 173

³ Read *parimivrie*

⁴ Read *bhagavan* ⁵ Read *na*

⁶ Read *mahasattvanam*

⁷ Read *bodhisattvāḥ* (see p 156)

¹ W *śataḥ*, AB *śata*

² BC²K om *sam*

HOEHLER MS No 148

Fol 260 Rev.

- 1 y-āsanebhṣyo yena bhagavāms ten-
āṃjali¹ pranāmaytvā bhaga-
vantam upasamkraminsu • e-
2 vam cintayaty² asmākam api bha-
gavān adhyesaty³ asya dhar-
ma paryāyasy-ānagate 'dhvani
samprakā-
3 śna(tā)ya • atha khalu te sarve
bodhisatvā evam anuvicintayī-
tvā samprakampayisu (pa)
4 rasparasy-āvam ucuḥ katham
karisyāma kulaputrāḥo ayam
bhagavatann³ asmākam adhye-
5 saty asya dharma paryāyasy-ānā-
gate 'dhvani samprakāśanātā-
ya • atha khalu te sarve bodhi-
6 satvā bhagavatā⁴ gauraven-ātma-
naś ca pūrva-carya prañidhā-
nena sāmagryā bhagavatau⁴
'bhīmukha
7 sthūtvā simha-nadam nadinsu •
vayam bhagavann³ imam dhar-
ma paryāyam tathāgate pari-
nirvṛte daśa-

NEPALESE MSS

y-āsanebhṣyo yena bhagavāms ten-
āṃjalim pranāmy-āi-¹

vam cintayāmāsuḥ | asmān² bhaga-
vān adhyesaty³ asya dharma
paryāyasya samprakā-

śanatāya⁴ | te khalv
evam¹ anuvī-

cintya samprakampitāḥ pa-
rasparam ūcuḥ | katham [vayam] ku-
laputrāḥ karisyāmo yad bhaga-
vān adhye-

sayaty asya dharma paryāyasy-
ānagate dhvani samprakāśana-
tāya⁵ || atha khalu te kula-
putrā bhagavato gauraven-ātmanāś
ca pūrva caryā prañidhānena
bhagavato

'bhīmukham

simha nādam nadante sma | vayam
bhagavann³ [anagate 'dhvani] imam
dharma-paryāyam tathāgate pari-
nirvṛte daśa-

[su dīkṣu gatiā sarvā sattvā¹ lekha-
ṣyamāḥ pāthayisyamas cintapayī-
syamah prakāṣayisyamo bhagavata et-
ānubhāvena]

¹ Read *amjali*.

² Read *cintayayati*.

³ Read *bhagavan*.

⁴ Read *bhagavato*.

¹ K *pranamy āi*.

² ABC-K *asmākam* ³ K *adhyesaty*.

⁴ AW *śanayeti*, B *śanaya*.

⁵ BK *śanayeti*, C *śanayati*.

TRANSLATION ¹

(Fol 253 a) And all these had been instructed by Mañjusrī, the royal prince, so that they had reached the highest perfect enlightenment. The Bodhisattvas among them, who had previously set out in the Great Vehicle, praised the virtues of the Great Vehicle, the six perfections ². And all of them recognized the voidness of all objects and the virtues of the Great Vehicle. Thereupon Mañjusrī, the royal prince, spoke thus to the Bodhisattva Prajñākuta. Noble youth, all this instruction of beings has been done by me while I was staying in the midst of the ocean, and this is seen (as the result thereof). Thereupon the Bodhisattva Prajñākuta asked Mañjusrī, the royal prince, by chanting the (following) Gāthas

'Most excellent one ³ most wise one, great hero, most mighty one innumerable (beings) have been instructed

[The Bodhisattva Prajñākuta said 'I have seen the Lord Sakyamuni, the Tathagata, striving after enlightenment. He did many meritorious works, when he had become a Bodhisattva, and during many thousands of ages] he never slackened in his energy (Fol 253 b) In the Trisāhasra-Mahasāhasra world there is not even a spot as large as a grain of mustard seed where he has not sacrificed his body for the sake of beings. Afterwards he has attained enlightenment. Who will believe that ⁴ it will be possible to attain the highest perfect enlightenment in one moment?' Now at that instant the daughter of Sagara, the King of Nagas, appeared standing in front (of them). Having bowed her head to the feet of the Lord, she stood aside. At that time she spoke the following Gāthas

'The holy, subtle body, gifted with profound virtues, adorned with the thirty-two signs pervades the regions in all directions,

'(The body,) provided with the secondary signs, worshipped by all beings, accessible to [all] beings like a market-place

'According to my wishes was (Fol 254 a) my enlightenment, ⁵ the Tathagata

¹ All passages in square brackets have been supplied from the Nepalese text, those in round brackets are explanatory.

² Here the Nepalese text adds 'Those of the Bodhisattvas who had been formerly Śrāvakas praised the Vehicle of Śrāvakas' [See Index p 210—R. H.]

³ *Mahasamudra* must be a clerical error for *mahābhadrā*.

⁴ After this there is a long gap, see the remarks below, p 156.

⁵ I have translated *yat* instead of *yaś*, see footnote 1 on p 159.

⁶ I have followed the Nepalese text, as the passage is corrupt in the fragment.

(260 b^v) Instead of *o* we find *a* in *bhagavata* (254 b^v) *a* in *bhagarata* (260 b^v) and *i* in **puyiti* (260 a) Anusvara is missing in *anuttarasya* (253 aⁱ), *sakya* (253 b^v) **anuttara* (253 bⁱ) *lighrratara* (254 b^v), **manusya* (259 a^v) *ima* (259 b^{vii}), *ima gatha* (260 aⁱⁱ) *mahasatvana* (260 a^{vi}) **ariyati* (260 bⁱ) *cintayaty* (260 bⁱ), and on the other hand superfluously added in *elayamm* (253 b^v), **sthanamm* (254 a^v i) *bhagavamm* (260 a^{iv}) Visarga is omitted in *abhisambuddha* (253 bⁱⁱ) *tathagata* (254 aⁱ) *pratigrhita* (254 bⁱ) **sahasrai* (259 bⁱⁱ), and *bodhisatva* (260 a^v), but it is to be observed that in all these cases the word is followed by a single dot which appears to be a blunder for the double dot of the visarga,¹ while in the case of **sahasrai* (259 b^v) that double dot (or visarga) is misplaced after *parivrtta* Final *n* is missing in *guna* (253 a^{iv}) final *t* in *ya* (254 bⁱ) and medial superscribed *r* in *parimurte* (260 aⁱⁱⁱ)² In 260 b^v we have *bhagavann* for *bhagavan*

Considering the limited extent of the fragment, this is rather a long list but it must be borne in mind that it is not quite sure that in all these cases we really have to assume mere clerical errors Some of those forms, such as *puyiti guna* &c, may after all be Prakrit and others, such as *sunyan*, *mulyam*, *bhadrayam* &c may be imperfect and incorrect Sanskrit renderings of Prakrit forms, due not to a mistake of the scribe, but to the ignorance of the author of the text

A certain want of care on the part of the scribe however is undoubtedly proved by a number of omissions³ especially on the first two leaves. The largest lacuna occurs in 253 a^v, where the text suddenly breaks off after *vinita* in the middle of a Gatha The Nepalese text shows that about 420 aksaras are omitted so that it becomes almost certain that a whole leaf of the original manuscript was missing or overlooked by the scribe In 253 aⁱⁱⁱ the Nepalese MSS add after *samiarnayanti ye sravaka purta bodhisattvas te sravaka yanam eta samiarnayanti* and the context shows that such a supplementary sentence is absolutely necessary It is highly probable, therefore, that the scribe of our manuscript inadvertently omitted it by passing from the word *samiarnayanti* of the preceding sentence to the same word in the next one Similarly in 253 bⁱⁱ the words *pi prthui* seem to have been left out between *sarapa matro* and *pradesah*, which would account for the *o* of *sarapa matro* In 253 b^v four aksaras (*ta i i sariasa*) are omitted In 253 b^{vii}, 254 aⁱ two aksaras are missing in *yai yami sambodhi*, for which the Nepalese MSS read *gath ecchaya me sambodhi* In 260 a^v the word *dlarani* is omitted before *pratilabdhanam* probably because the word preceding *dhara* ended in *ni* For a similar reason *abhuzi* is probably omitted in 259 b^v, in the Nepalese text before *adbhuta prapti*

¹ [So also probably in the case of the prakritic or semi Sanskrit forms *atocu* (260 aⁱ) *upasa akraminsu* (260 bⁱ) *nadinsu* (260 b^{vii}) with a single dot, for *atocu* &c, but see the remarks on pp 159-60 — II]

² The correct form *parimurte* is found in 260 b^v

³ Shown in italic type within square brackets in the transcript of the Nepalese text

In spite of these inaccuracies the fragment is of the highest importance for the history of the Saddharma pundarika. Even a cursory comparison with the text of the Nepalese MSS reveals the fact that there are numerous passages where one or more words have been added either in the fragment or in the Nepalese MSS. The fragment adds 253 ^b *sa*, 253 ^b *anuttara[m]* 254 ^b *ratnam* (in *ekam maniratnam* instead of *eko manir*), 254 ^b *sthavira āha*, 259 ^a *itaś caṣṭha stri-bhāram uṇṇatayitū, 'nayaṭa-saṭa'* (between *buddha-koti* and *'sahasrānam*), 259 ^a *paścime samucchraye*, 259 ^b *Rakula-mala*, 259 ^b *sammukham*, 260 ^a *tathagata parini[r]vṛte iha Sahe loka-dhātān*, 260 ^a *mahāsatīnā[ṣi]*, *bodhisatvā mahāsatvā*, 260 ^a *evam, sarre*, 260 ^b *bhagavantam upasamkrāmanu*, 260 ^b *api, anagata 'dhrani*, 260 ^b *attha, sarre bodhisatva*, 260 ^b *eram* (in *ṣaṣṭaparavy-ānam*) *asmākam*, 260 ^b *sarre*, 260 ^b *saṃagrya*, 260 ^b *sthitra*. The Nepalese MSS add¹ 253 ^b *'hita*°, 253 ^b *anaya* (or *taya*), *khalu*, 253 ^b *saṃ*°, *sma*, 254 ^a *khalu, Sugara*°, 254 ^a *anehan ca kalpaśatāny*, 254 ^a *kataman pañca*, 254 ^b *khalu*, 254 ^b *Sugara*°, 254 ^b *sa*, 259 ^a *prativedayami te ttram api*, 259 ^a *sakurani gurukurani mananam pujanam arcanaṃ apacayanani kṛta*, 259 ^b *arhataḥ samyak-sambuddhasya, Gautamī*, 260 ^a *paścime samaye*, 260 ^a *tv, iti*, 260 ^a *mahā-sattva*, 260 ^b *vagam*, 260 ^b *anagata 'dhrani*.

These divergences sufficiently show that we have to acknowledge two different versions of the Saddharma pundarika, the one represented by the fragment, the other by the Nepalese MSS. The number of additions being about the same in either of the two versions, it cannot be said that the one is either an amplification or an abridgement of the other, both must have developed from a common source. The original certainly had one of the readings preserved in the fragment, viz *maniratnam* in 254 ^b, which is supported also by the MSS BK of the Nepalese version, while the *sma* in 253 ^b, omitted in the fragment, probably was missing also in the original, as it is omitted also in some of the Nepalese MSS (AW). As for the rest of the additional matter, it seems to me impossible to decide whether it was already contained in the original or added afterwards.

The existence of two recensions is further proved by occasional differences in the order of words. In 254 ^b the fragment reads *khadanta Śariputra yady aham* the Nepalese MSS *yady aham khadanta Śariputra*, in 259 ^a the fragment *anupūrtena ca bodhisatva caryān*, the Nepalese MSS *bodhisatva-caryam c anupūrtena*, in 260 ^a the fragment *paścime kile . samprakṛṣyitum*, the Nepalese MSS *samprakṛṣyitum paścime kile*, in 260 ^b the fragment *khalu te*, the Nepalese MSS *te khalu*, in 260 ^b the fragment *karīyama kulajutrikho*, the Nepalese MSS *kulajutrah karīyam*.

Of even greater importance are the differences in Gāthā 47 of chapter xi (253 ^a) and in a prose passage in chapter xii (259 ^b). In the Nepalese MSS Gāthā 47 is in the Triṣṭubh metre

¹ See footnote 3 on p. 156.

FRAGMENT.

NEPALESE MSS

254 ^{aⁱⁱⁱ} iv kuladukhite	bhagini (BC ^b K kulaputri)
254 ^{bⁱ} kṣamati	kṣamate
259 ^{aⁱⁱⁱ} sāntike	antike
259 ^{aⁱⁱⁱ} anupūriena (compare Pali anu- pubbena) ca	csānupūriena ¹
259 ^{a^v} paripūrayitā	paripūrya (AC ^b W paripūrayitā)
259 ^{a^v} 'rhan	'rhan
259 ^{bⁱ} v 'lak sāntikād (sāntikāl)	'lo'ntikāt
259 ^{bⁱⁱⁱ} bhāsānta	abhāsanta (W 'satah, AB 'sata)
259 ^{bⁱⁱⁱ} bhagavān ²	bhagarān
260 ^{aⁱ} aroc	ūcuh
260 ^{aⁱⁱⁱ} utsahāma	samutsahāmaha (BC ^b K utsa ³)
260 ^{bⁱ} pranāmayitā	pranāmysā ³ (K pranāmysā ³)
260 ^{bⁱ} v saṃprakāśanatāya	saṃprakāśanatāya (AWK 'śanāyeti, B 'śanāyeti and 'śanāya, C ^b 'śanāyati)
260 ^{bⁱⁱⁱ} anuricintayitā	anuricintya
260 ^{bⁱⁱⁱ} saṃprakāṣayitā	saṃprakāṣpitāh
260 ^{b^v} karisyama	karisyāmo
260 ^{b^v} kulaputrāho	kulaputrāh
260 ^{b^v} nadānu	nadante sma ³

Similarly instead of faulty or clumsy constructions in the fragment the correct ones appear in the Nepalese MSS. In 253^{aⁱⁱⁱ} we read in the fragment *sarve ca te sarva-dharm[ā]h s[ū]nyān iti saṃjānanti*, the Nepalese MSS have correctly *sarva-dharmān*. The words *sad-bhikṣuni-sahasra-parivārā* in 259^{bⁱ} are replaced by *sad-bhikṣuni-sahasra-parivārā* in the Nepalese MSS. In 260^{bⁱ} the fragment has *parasparasyāivam ūcuh*, the Nepalese MSS *parasparam ūcuh*. In 260^{a^v} the words *avavartika-dharma-cahṛa-pravartakā bodhisattv[ā] mahāsattv[ā]* stand quite unconnectedly in the fragment, as if added by an afterthought; in the Nepalese MSS they are incorporated into the period by putting the first epithet into the genitive and dropping *bodhisattvā mahāsattvā* altogether. In the same way the words *ayam . . . saṃprakāśanatāya* in 260^{bⁱ} v are connected with the preceding sentence in the Nepalese MSS by substituting *yad* for *ayam*.

¹ Provided that this is to be dissolved into *ca ānupūriena*

² This form is found also in the Mahāvastu and in the fragments edited by Pischel. See Pischel, loc. cit., p. 6

³ To these may be added a few forms which have no equivalents in the Nepalese MSS, but seem to be foreign to the language of that recension, viz. *caritā* (259^{aⁱ}), *virīṣayitā* (259^{aⁱ}), *alān* (259^{bⁱ}), *upasaṃkramānu* (260^{bⁱ})

which are at present at our disposal are not sufficient to prove this, in fact, I do not see how it ever could be proved definitely except by discovering that Prākṛt version itself

But apart from this question we can with the help of the fragment, determine the Prākṛit dialect which must be at the bottom of the language of the Saddharma pundarika. In 260^{iv} we find a vocative plur *kulaputraho*. Vocatives in *-aho* from bases in *a* are found only in Magadhī.¹ We may therefore assert that the original text of the Saddharma pundarika was written, if not in pure Magadhī, in a 'mixed Sanskrit' which was based on that dialect

2 ANOTHER FRAGMENT OF THE SADDHARMA-PUNDARIKA

Hoernle MSS, No 142, SB 12 (Plate XVIII, No 2, Reverse)

This fragment, one of the smaller of the Hoernle Collection, is the right side of a leaf belonging to another manuscript of the Saddharma-pundarika. The preserved portion of the text is found in the beginning of chapter xxii

The fragment, measuring 170 × 132 mm (or $6\frac{7}{10} \times 5\frac{1}{2}$ inches) is only about one-third of the whole leaf, as it contains on an average eleven aksaras in each line, whereas about twenty-four aksaras are missing in the beginning of each line.² There are six lines on either side

The characters are of the same type as those of the larger fragment, Hoernle MS, No 148, SA 22-5. There are only four points of difference. First the four varieties of medial *a* are reduced here to three *ma* and *dha*, which in the larger fragment are combined with the second form, here showing the first form (obv II 1, 5). In *rha* also the first form is employed (obv I 4). With this exception the use of the different forms is the same as in the larger fragment. The third form is found once only, in *ayam* (rev I 4). Secondly of the two forms of medial *i*, the prone never occurs, but only the erect (e.g. *mi*, obv I 2). Thirdly, the sign placed above the small letter to denote absence of vowel is not a semicircle but a dot with a tail slanting down to the right (obv I 3, rev I 2). Fourthly, the retention of the side-stroke in conjunct *t* appears to be almost regular. There are altogether seven cases. Among them there is only one in which the side stroke is clearly

¹ See Fischel *Grammatik der Prakrit Sprachen*, § 372

² This estimate is based on line 4 of the obverse and II 5-6 of the reverse, taking into account such divergences from the text of the Nepalese MSS as appear absolutely certain

omitted viz in *tta*, in obv 1 3, **dattam* In four cases it is retained viz in *tta*, obv 1 2 and rev 1 4, **satia*, in *tta*, rev 1 2, *tatsadhu*, and in *tra*, rev 1 3, *tatra* The remaining two cases are indistinct, viz *tta* in obv 1 1 and rev 1 6 Below the *ja* in obv 1 3 and the *lya* in obv 1 5 there is a small sign apparently added afterwards, which looks like *sa*, but the meaning of which is unknown to me The peculiar sign of the special Khotanese *r* occurs thrice in the subscript position, in obv 1 5 *prati*, 1 6 *sahasrrebbhi*, and in rev 1 6 *pradala*, while we have the ordinary *r* in obv 1 2 *priya*, rev 1 1 **rebbhi*

The text, with that of the Nepalese manuscripts printed opposite runs as follows —¹

TEXT

HOEPFLE MS

NEPALESE MSS

Obverse

1 *ṣṭva (sama)dhi labdhah viryam*
drdham hy āra-

2 *ṣam/ usumita sa Sarvasatva*
priya

3 *ṣanam Vimaladattam etad avo*
cat

4 *ṣagato rhan samyak sambud*
dhah tistha

[*ayam mama cankrama raja srestha yas*
min maya sthi] *tva samādhi lab*
dhah viryam drdham ara

[*bhitam mahavratam parityajitva priyam*
atma bhavam, ॥ १ ॥ *Attha khalu Nak*
satraraja] *sambhusumitā [bhūna] sa*
Sarvasattvapriya

[*darsano bodhisattva imam gatham*
bhasita] *tvu sva mātā pitarav*¹
etad avocat,

[*ady'ap/ amba tata sa bhagavams*
Candrasuryavimalaprabhasasris tath-]
agato rhan samyak sambuddha
[etarhi] tistha

[*ti dhriyate yapayati dharmam desayati*
yasya maya bhagavatas Candrasurya
*vimalaprabhasasriyas tathagatasya*²

¹ ॥ १ ॥ *tani sari mata pitaram*

² Some MSS omit *Candra tatha*
gatasya

¹ For the text of the Nepalese MSS my thanks are again due to Professor Kern [See also the Note on p 143 The corresponding text of the Bibliotheca Buddhica edition is on p 408 l 14 p 409 l 12—R. H.]

TRANSLATION¹

(Obv) '[Th. O excellent king, is my walk] standing [in which] I have acquired meditation I have strenuously accomplished an act of heroism, [a great vow, by giving up my own dear body]'

[After having spoken this stanza], Nak-satrarajasamkusumita, [the Bodhisattva] Sarvasattvapriyadarsana spoke thus to the great King Vimaladatta '[Even now, great king, the Lord Candrasūryavimalaprabhasaśrī] the Tathagata, the Arhat the perfectly enlightened one, is living, [staying, existing, by worshipping whom] I have obtained the Dharani Sarvarutakausalyā [and this Dharmaparyāya of the Saddharma pundarika consisting of] hundred thousands of myriads of thousands

(Rev) [of stanzas, which I have heard] from that Lord' [Then the Bodhisattva Sarvasattvapriyadarsana] spoke [thus] 'Therefore, great king I should like to go [to that Lord, and] having gone there, [worship] that Lord again' At that instant [the Bodhisattva] Mahasattva [Sarvasattvapriyadarsana, having sat down cross legged on a tower consisting] of seven precious substances rose [seven talas into the sky and went] to the pre ence of that Lord [Having gone there, he bowed his head to the feet of that Lord] circumambulated that Lord seven times [stretched his joined hands towards the Lord and having thus paid his homage, praised him with the following stanza]

NOTES

The differences between the two texts are of the same kind as those existing between the larger fragment and the Nepalese MSS. Instead of the correct forms *rhan*, **sahasraśrī*, *antikat*, we find in the fragment the incorrect, but certainly more original forms **rhan* (obv 1 4) **sahasrebbhīh* (obv 1 6, rev 1 1) and *santi[kat]* (rev 1 1). Perhaps also **krīta* (rev 1 6) for **krītaś* is to be added to these but it may be merely a clerical error. On the other hand *dr̥kham arabhītam* in the Gatha has been changed into *dr̥kham hu ara[bhītam]* in the fragment as in Sanskrit the anusvara cannot stand before a vowel, and yet a long syllable was required by the metre.

The words [*sarta ruta lausa*][yay: *dharaṇyaḥ pṛatīlabho* (obv 1 5) compared with *sarta ruta-kausalya dharaṇi pṛatīlabdhā* in the Nepalese MSS show that the construction of the sentence was different in the fragment.

A difference in the order of words occurs in ll 4 and 5 of the reverse. Line 4 ends *saptara*, line 5 begins *bhūdḡgama*. The text therefore is to be restored to

¹ All words in square brackets have been supplied from the Nepalese version or from the context

sapta-ra[tnamaye kutagure paryankam ābhujya sapta tāla-matram rāhayaṣam a]bhūd-gamya, twenty-four akṣaras being missing at the beginning of line 5, just as twenty five akṣaras are missing at the beginning of line 6. In the Nepalese MSS the two gerunds together with the words dependent on them are reversed, but the reading of the fragment is undoubtedly the correct one. Sarvasattvapriyadarsana first sits down on the tower and from thence rises seven talas into the sky to meet the Lord Candrasuryavimalaprabhasaśrī. In the Nepalese version the story is quite unintelligible.

A rather indifferent various reading is *tatra* (rev 1 3) for *tasmimś ca* in the Nepalese MSS. Larger differences affecting the sense occur in rev 1 1, where [*saha*]srebhīḥ shows that the number of Gathas ascribed to the Saddharma-pundarika was not the same as in the Nepalese version, and in obv 1 3, rev 1 2 where from the readings [*mahara*]janam Vimaladattam and *maharāja* instead of *īau-śa-matāpitarau* and *amba tata* it appears that in the Central Asian version Sarvasattvapriyadarsana addressed his speech not to his parents, but to his father, King Vimaladatta, alone.

Additions in the Nepalese MSS are *etarhi* in obv 1 4 and *a'hijya* at the end of the name of Naksatrārājasamkusumita in obv 1 2, both of which are quite superfluous, although the name of the Bodhisattva seems to be used always in the longer form in the Nepalese version. In the fragment the rest of an additional sentence is found in rev 1 2 where *cat* apparently is to be restored to something like *atha sa Sarvasattvapriyadarsano bodhisattva etad avocat*. Other and considerable additions in either version may be inferred from the fact that the number of akṣaras corresponding to the missing akṣaras of the fragment varies from ten (rev 1 3) to forty nine (obv 1 5) in a line in the Nepalese MSS.

This little fragment thus tends to confirm the conclusions we have drawn from the larger fragment with regard to the existence and character of the two versions of the Saddharma-pundarika and it would be interesting to know in what relation these two versions stand to the Tibetan and the several Chinese translations of the work.

3 A FRAGMENT OF THE SANSKRIT CANON OF THE BUDDHISTS

Hoernle MSS, No 142, SB 35 (Plate XVIII, No 3, Obv and Rev)

Tradition asserts that the Buddhist school of the Mūlasarvāstivādins, who traced their origin back to Rāhula, the son of the Master, used Sanskrit as the language of their holy scriptures. Until recently this Sanskrit canon seemed to have been lost, but the archaeological exploration of Central Asia so vigorously

carried on during recent years has shown that fortunately this is not the case. After Professor Oldenbourg had first pointed out, in fragments originating from Kashgar, single verses that had their parallels in the Pali Suttapitaka,¹ Pi chel, in an excellent paper in the Transactions of the Royal Prussian Academy,² was able to show that fragments of a block print purchased by Professor Grünwedel at Idyktšari contained portions, both in prose and in verse, of the Samyuktagama, a division of that part of the ancient Sanskrit canon which was concerned with matters of Dharma and corresponded to the Suttapitaka of the Vibhajjavādins. A supplement to these discoveries is the fragment which I now lay before the public. It is the Sanskrit version of a text which in the Pali canon is found in the Vinayapitaka, as well as in the Suttapitaka, and therefore in all probability a fragment of the Sanskrit canon.

The fragment, measuring about 313 × 135 mm (or $12\frac{1}{2} \times 5\frac{1}{2}$ inches) is the left side of a single leaf.³ The missing portion contained about sixteen akṣaras in each line. Unfortunately on the left side also a piece has been torn off, which has caused the loss of one or two akṣaras in the last three lines of the obverse and the first four lines of the reverse. In a few places, especially on the reverse, the writing has become indistinct by the rubbing off of the ink but on the whole the reading presents no difficulties. About 130 mm from the left margin is the string hole, surrounded by a circle 27 mm (or $1\frac{1}{2}$ "') in diameter. There are eight lines on either side. The number of the folio, unfortunately is obliterated on the damaged left-hand margin.

The characters are of the same type as those of the preceding two fragments of the Saddharma-pundarikā, but, as may be seen from Plate XVIII they are somewhat more rounded and cursive. There are besides some special points of difference. The *bha* here shows a distinct loop, of which there is no trace in the two fragments of the Saddharma-pundarikā, compare *bha* and *bha* in Pl. XVIII, No 3 a, ll 4 and 6, with *bha* and *bha* in No 1 l 6, and *bho* and *bhi* in No 2, ll 5 and 6. The same loop appears, e.g., also in the variety of the alphabet used in the block print from Idyktšari.⁴ Of the four forms of medial *a* appearing in the first fragment of the Saddharma-pundarikā, only three are found here, the second form being absent, and their distribution is quite regular. The first form is employed in *cā* (obv. l 5), *tṛa* (rev. l 7),

¹ Записки Восточного Отделения Императорского Русского Археологического Общества VIII 59 f., 151 f. As this publication is not accessible to me, I quote it from Pischel's paper mentioned below.

Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften, 1904 p. 807 ff.

³ Only a portion of the fragment being rather more than the right half, is shown in Plate XVIII, No 3.

⁴ See, e.g., l c Plate VII, fol. 158^b, ll. 1, 2.

tyā (rev 1 4), *tra*, *tha* (obv 1 1), *dha* (rev 1 3, *dhyā*, rev. 1 6), *na* (rev 1 5), *bda* (obv 1 6), *bha* (obv 1 7), *ma* (obv 1 6), *ra* (*rgā* rev 1 3, *rma* obv 1 8, *riā* rev 1 4), *ta* (obv 1 1, *ya* rev 1 6), and also in initial *a* (obv 1 7). The third form occurs in *ghra* (obv 1 1), *yā* (obv 1 7), *śna* (rev 1 6), *sā* (obv 1 7, *śya* obv 1 1), *hta* (obv 1 7). The fourth form is found only in *ja* (rev 1 4), and *jna* (obv 1 5). In addition to these forms we find here a new and quite peculiar one in *na* (obv 1 4). It consists in the right wing of the letter turning rightward and upward in a long leftward sweeping curve. The beginnings of this form may be seen in Northern Indian inscriptions from the fifth century onward, especially in Mahanaman's Bodhgaya Inscription of A.D. 588-9, 1 3, *nirānā*, 1 5, *gunā*, 1 7, *śarānā* (see Dr Fleet's *Gupta Inscriptions*, Pl. XLI)¹. Medial *z* also appears in all three forms in which it is found in the first fragment of the Saddharma pundarika. Thus the erect form may be seen, e.g. in *di* (obv 1 1), *li* (obv 1 5), *ni* (rev 1 3), *di* (rev 1 6). Of the two prone forms, the rightward occurs only in *li* (rev 1 8), while the leftward is found, e.g., in *si* (obv 1 2), *ci* (obv 1 4), *ji* (obv 1 7). But in *si* (rev 1 1 and 7) we have both the prone and erect forms, so also in *ti* (rev 1 1 and 3) and *zi* (obv 1 5 and 6); in fact with *ti* and *zi* the erect form is more usual, so that it is quite clear that the use of the two forms depended not on any fixed principle, but on the momentary whim of the scribe². The signs for medial *v* and *u* call for no remarks with the exception of the *u* in *bhu* (obv 1 1), which is quite different from the angular sign found in the same aksara in the fragments of the Saddharma-pundarika³. Superscript *r* is always written above the line except in *rsi* (rev 1 3), where it is added behind the *sa* to avoid its running into the *śja* of the line above, a regular *rsi* is found a little further on in the same line⁴. The virama in *t* of **tepayet* in obv 1 2 (not seen in Pl. XVIII, No 3) shows the same form as in the larger fragment of the Saddharma pundarika. The sign for the upadhmaṇya occurs in **manah pratyā* (rev 1 4). The dot serves as a sign of punctuation (rev 1 7, 8).

The Pāli text corresponding to the fragment is found in the Mahāvagga of the Vinayaṭṭhaka V 1 26-7, and in the Anguttara nikaya VI, 55, 11. To

¹ See also the Mandasor inscription of the time of Kumaragupta I *ibid.*, Plate VI, 11 3, 4 &c. and F. Müller, *Indische Palaeographie*, Plate IV transverse 21 cols. xii, xiv, xvii.

² [The same two forms are found also in the Sanskrit Vajracchedikā MS. and may be seen on Pl. XVI, No 1 1 3, the prone form in the first and the erect form in the second of the two *ci* in *cittātharī cittadharā*—R. II.]

³ [It is however found not infrequently in the Sanskrit Vajracchedikā MS., and may be seen on Pl. XVI No 1 1 2 in *Sulūsa*—R. II.]

⁴ [The same peculiar upward position of *r* is found also in other manuscripts coming from the Khotaree area in connexion with *ś* as well as other consonants, see footnote 8 on p. 90 and footnote 18 on p. 183—R. II.]

facilitate a comparison, the text of the Mahavagga is printed opposite to that of the fragment, with the few various readings of the Anguttara-nikāya added below.

Conjectural restorations of lost portions of the text are shown in small italic type

TEXT

HOERNLE MS

Obverse.

- 1 same bhūmī bhāge pratisthitah
ath āgacchet pūrvasyā diśah
śighrā vāta-vr(sti) || r na c
ānam kampayen na samprakampa-
- 2 yen na sampravapayet, paścīmāyā
diśah śighrā vāta vrstīr na
c ānam ka || mpayen na sampra-
kampayen na sampra
- 3 vepayed uttarasyā diśah daksin
asyā diśah śighrā vāta vrstīr
na c ānam ka || mpayen na
samprakampayen na sam
- 4 pravepayed evam ev ālvam vi-
mukta cīttasya bhadanta ar
hatah ksin ā(sra) || vasya bhrsam
caksur-vijñeya rupas ca
- 5 ls(u)sa ābhāsam āgacchamti na
c āsya ceto vimuktim prajñā
vimuktim {pa} || ryāharanti ¹
amisiṣikṛtam eva tac cīttam bhavati
vyayam
- 6 ca || samanupaśyati bhrsam c
āiva śrotra vijñeyāh śabdāh
śrotrasy ābhāsam ā(ga) || ccha

¹ The syllable *rya* is doubtful

MAHĀVAGGA.

- seyyathāpi bhante selo pabbato
acchiddo asusiro ekagghano
- ¹ puratthamāya ce pi diśāya āgac-
cheyya bhusā vātavutthi n'eva
nam samkampeyya na sampa-
kampe
- yya na sampavedheyya ¹ pacchi
māya ce pi diśāya la-
- ¹ uttarāyacepi diśāya la- ¹ dakkhinā-
ya ce pi diśāya āgaccheyya bhusā
vātavutthi n'eva nam samkam
peyyanasampakampeyya na sam
pavedheyya evam eva kho bhante
evam [samma] vimuttacittassa
bhikkhuno bhusā ce pi cakkhu
viññeyyā rūpā ca
- kkhussa āpātham āgacchanti
n'ev'assa cīttam pariyādiyanti
amissikātam ² ev'assa cīttam hoti
[ittham aneyjappattam] vaya
- ñ c'assānupassati n bhusā ce pi sota
viññeyyā saddā ghāna viññeyyā
gandhā

¹ Ang inserts *atha*

² Ang *amissikātam*.

tya (rev 1 4), *tri tha* (obv 1 1) *dha* (rev 1 3, *dhya* rev 1 6), *na* (rev 1 5) *bda* (obv 1 6) *bha* (obv 1 7), *ma* (obv 1 6), *ra* (*rgā* rev 1 3 *rma* obv 1 8 *ria* rev 1 4) *va* (obv 1 1 *ya* rev 1 6), and also in initial *a* (obv 1 7). The third form occurs in *ghra* (obv 1 1) *ya* (obv 1 7) *śna* (rev 1 6) *śa* (obv 1 7 *śya* obv 1 1) *hīa* (obv 1 7). The fourth form is found only in *ja* (rev 1 4) and *jna* (obv 1 5). In addition to these forms we find here a new and quite peculiar one in *na* (obv 1 4). It consists in the right wing of the letter turning rightward and upward in a long leftward sweeping curve. The beginnings of this form may be seen in Northern Indian inscriptions from the fifth century onward especially in Mahanamas Bodhgaya Inscription of A D 588 9 1 3 *nirvanā*, 1 5, *gunā* 1 7 *saranā* (see Dr Fleet's *Gupta Inscriptions* Pl XLI)¹. Medial *z* also appears in all three forms in which it is found in the first fragment of the Saddharma pundarika. Thus the erect form may be seen, e g in *di* (obv 1 1) *kli* (obv 1 5) *ni* (rev 1 3), *dhi* (rev 1 6). Of the two prone forms the rightward occurs only in *li* (rev 1 8) while the leftward is found e g in *li* (obv 1 2) *ci* (obv 1 4) *ji* (obv 1 7). But in *sci* (rev 11 1 and 7) we have both the prone and erect forms, so also in *ti* (rev 11 1 and 3) and *zi* (obv 11 5 and 6) in fact with *ti* and *zi* the erect form is more usual, so that it is quite clear that the use of the two forms depended not on any fixed principle but on the momentary whim of the scribe². The signs for medial *u* and *u* call for no remarks with the exception of the *u* in *ū/u* (obv 1 1) which is quite different from the angular sign found in the same aksara in the fragments of the Saddharma pundarika³. Superscript *r* is always written above the line except in *rśi* (rev 1 3) where it is added behind the *śa* to avoid its running into the *śa* of the line above a regular *rśi* is found a little further on in the same line⁴. The virama in *t* of **tepayet* in obv 1 2 (not seen in Pl XVIII No 3) shows the same form as in the larger fragment of the Saddharma pundarika. The sign for the upadhmaṇya occurs in **manah pratyā* (rev 1 4). The dot serves as a sign of punctuation (rev 11 7 8).

The Pāli text corresponding to the fragment is found in the Mahāvagga of the Vinayaṭṭhaka V 1 26-7, and in the Anguttara nikaya VI 55, 11. To

¹ See also the Mandasor inscription of the time of Kumaragupta I *ibid* Plate VI 11 3 4 &c. and Müller *Indische Palaeographie*, Plate IV transverse 21 cols xii xiv xvii.

² [The same two forms are found also in the Sanskrit Vajracchedikā MS and may be seen on Pl XXI No 1 1 5 the prone form in the first and the erect form in the second of the two *ci* in *cittāḥ śreṣṭhādā*—R. H.]

³ [It is however found not infrequently in the Sanskrit Vajracchedikā MS and may be seen on Pl XXI No 1 1 2 in *śrī Uta*—R. H.]

⁴ [The same peculiar sideward position of *r* is found also in other manuscripts coming from the Kanheri area in connexion with *ś* as well as other consonants, see footnote 8 on p 90 and footnote 18 on p 183—R. H.]

facilitate a comparison the text of the Mahāvagga is printed opposite to that of the fragment, with the few various readings of the Aṅguttara nikāya added below
Conjectural restorations of lost portions of the text are shown in small italic type

TEXT

HOERNLE MS

Obverse

- 1 same bhumī bhāge pratisthitah
ath āgacchet pūrvasya disah
śighra vata vr(stī) *na c*
ānam kampayen na samprakampa
- 2 yen na sampravēpayet pascīmāya
disah śighra vata vrstīr na
c ānam ka *mpayen na sampra*
kampayen na sampra
- 3 vepayed uttarasya disah daksin
asya disah śighra vata vrstīr
na c ānam *ka mpayen na*
sa prakampajen na sa
- 4 pavēpayed evam ev āvam vi
mukta cīttasya bhadanta ar
hatah ksin ā(sī a) *asya bhrsam*
cakṣur-vijīya rūpa ca
- 5 *ls(u)ṣa* ubhasam āgacchamti na
c asya ceto-vimuktim prajna
vimuktim (px) *rguherant* ¹
amūśrīkṛtam eia tac citta i bhavati
vyaya
- 6 ca *samanupaśyati* bhrsam c
āva śrotra vijñeyah sabdah
śrotrasy ābhasam a(ga) *ccha*

¹ The syllable *rya* is doubtful

MAHĀVAGGA

- seyyathāpi bhante selo pabbato
acchiddo asusiro ekagghano
- ¹ puratthimaya ce pi disaya āgac
cheyya bhusa vata-vutthi n eva
nam samkampeyya na sumpa
kampe
yya na sampavedheyya ¹ pacchi
maya ce pi disaya la
- ¹ uttarayacepi disaya la ¹ dakkhina
ya ce pi disaya āgaccheyya bhusa
vata-vutthi n eva nam samkam
peyyanasampakampeyyana sam
pavedheyya evam eva kho bhante
evam [samma] vimuttacittassa
bhikkhuno bhusa ce pi cakkhu
viññeyya rūpa ca
- kkhussa apatham āgacchanti
n evassa cittaṃ pariyādiyanti
amissikatam ² evassa cittaṃ hoti
[ghatam aneyyappattam] vāya
- ñ c assanupassati n bhusa ce pi sota
viññeyya sadda ghana viññeyya
gandha

¹ Ang inserts *atha*

² Ang *amissikatam*

within reach of his ear, [though smells perceptible by the nose should frequently] come [within reach of his nose], though tastes perceptible by the tongue should frequently come within reach of his tongue, [though touches perceptible by the body should frequently] come within reach [of his body], though thoughts perceptible by the intellect should frequently [come] within reach of his intellect [they do not change the emancipation of his mind, the emancipation of his intellect], (Rev) undefiled is his mind, and he perceives the passing away, ¹ he perceives the condition of the passing away of those (impressions), he perceives the condition of absence of desire, [he perceives annihilation] he perceives [renunciation], perceiving the passing away, perceiving annihilation, perceiving renunciation, [he is not in fear], ² not being in fear, he is individually extinguished, he recognizes that his rebirth is cut off ³ his existence. Thus spoke the venerable Sriona. Having thus spoken, [he said further 'He'] ⁴ who is set upon [renunciation] ⁴ and solitude, who is set upon kindness and delights in the rooting out of thirst — [who has attained to the absence of delusions] ⁵ from the mind he recognizes the source of sensations and then his mind is set free. 'Then after [his mind] ⁶ has been set free, ⁶ there is no [gathering up of what is done], ⁶ nothing to be done remains. As a solid rock [is not shaken] ⁷ by the wind, [just so shapes and tastes and sounds and smells and touches—the whole of them—things wished for and unwished cannot make tremble such a one] ⁷

NOTES

There can be no doubt, I think, that the language of the fragment is not the so-called mixed dialect, but Sanskrit. There are indeed a few mistakes but

¹ See footnote 4, p. 170

² As regards the gap at the end of rev 1 3 and the beginning of rev 1 4, only the words *pratinhsarj-anudarfi* and *na paritrasyate* can be restored with certainty.

³ The general tenor of this passage may be inferred from the corresponding Pali passage quoted on p. 171, but the restoring of the exact text is difficult. *Apinayāti* would seem to point to a bahuvrīhi compound *āpina-jatā*. *Smad* in rev 1 5 I am unable to complete.

⁴ Among the syllables missing at the end of rev 1 5 the first was *tal* (*ra-litā*) the last *a* (*alā-muktasya*) the rest is uncertain. For the general sense compare the passage quoted on p. 174.

⁵ I restore at the end of rev 1 6 *tyena kasya-ratasya ca*. The rest is quite uncertain.

⁶ The exact words at the end of rev 1 7 cannot be restored. The *ya* at the beginning of rev 1 8 suggests *pari-tyo* or *sarv-tyo*.

⁷ These words rest entirely on the Pali text.

they are for the most part only due to the scribe. Thus *mano-ryūaiya* (obv 1 8) stands for *mano ryūneya*, *taś-cittam* (rev 1 1) for *taś-cittam*, *aparitasyamanah* (rev 1 4), for *aparitrasyamanah*, *ya* (rev 1 8), which seems to be the rest of *paricaya* or *samcāya*, for *[paricā]yo* or *[samcā]yo*,¹ *saili* (rev 1 8) for *śailo*. There occur, as far as I see, only two genuine irregularities. In rev 1 5 we have *radi*, which undoubtedly is the rest of *raditva*, while the correct form would be *uditva* (Pān I, 2, 7). In rev 1 4 we find twice Atmanepada forms of *tras*, viz *[paritra]syate* and *aparit[r]a-syamanah*, mentioned already above. According to Pāṇini (I, 3, 78 and III, 1, 70) the verb is conjugated only in Parasmaipada, but Atmanepada forms are found also in the epic language.² In a few cases the rules of sandhi are not observed. In *ayusman Srona* (rev. 1 5) the *n* ought to have been changed into *ṇ* before the *sa*, but this rule is often neglected in manuscripts. In *jnatva ayatan āpādam* (rev 1 7) and *yatha cā ghano* (rev 1 8) the vowel combination has not taken place on account of the metre. In *pratisthitah athā* (obv 1 1) *bhadanta arhatah* (obv 1 4) *°haranti amūṣṭikīram* (rev 1 1), *[paritra]syate aparā* (rev 1 4) *cetasah jnatva* (rev 1 7), the suppression of the sandhi, of course, is perfectly justified, as in all these cases the first word is either the concluding word of a sentence or a verse or a vocative which in the spoken language at any rate, cannot enter into sandhi with the following word. From the absence of sandhi between *disah* and *daśsinasya* in obv 1 3 we may infer that the words *siḡhra* *pravepayet* were meant to be repeated after *disah*. Before *p* the upadhmaṇiya appears in *aparitrasyamanah praty* (rev 1 4) but before *śa* we find not the *jihvamuliya*, but the *visarga* in *arhatah śinā* (obv 1 4).³


From an examination of the Idylutkari fragments Pischel had come to the conclusion that the Sanskrit Canon was perfectly independent from the Pāli Canon and composed in a much more condensed language. In the present fragment also there is nothing to show that the Sanskrit text is a translation from the Pāli. In this respect it is remarkable that several times the Sanskrit text has not the exact equivalents of words used in the Pāli, but different terms. Instances are *siḡhra* (obv 11 1, 2 3) instead of *bhūsa*, *sampravepayet* (obv 11 2, 3, 4) instead of *sampaveṭheyya*, *arhatah* (obv 1 4) instead of *bhikkhuno*, *abhasari* (obv 11 5, 6, 7, 8) instead of *apāṭh m*. In the Gāthās (rev 11 6 ff) the divergences from the Pāli version are even greater. The Sanskrit text has *tath āṭa ca* for *ca cetaso trena-*

¹ It is not impossible that the *o* sign was originally written and has only become rubbed off.

² See the St Petersburg Dictionary.

³ This difference is strictly in accordance with the rules of the phonologists of the Taittiriya school (Taitt Pr IX, 3, Vyasaśikā 158) but the scantiness of the materials makes it impossible to decide whether it is so by accident or intentionally.

The writing thus occupies a length of about 37 cm (14½ inches) In every third and fourth line on each page, at about 77 mm (3 inches) from the left margin of the writing a blank space has been left about 2 cm (¾ inch) long, so as to make altogether an open place of that length and of about the same height for the hole through which the string would pass which would hold the folios together This open space is of very great help in determining the position of the writing that remains in folios in which both ends have perished. The letters have been written with a broad reed pen and are large and well made The largest such as *tha* and *ya* may be 13 mm (½ inch) broad, and the smallest such as *ra* and *ia* about 6 mm (¼ inch) broad The size of ordinary letters is about 8 mm (⅓ inch), so that on an average three letters go to every 25 mm (1 inch) of space

It is thus possible to calculate the number of letters that have been obliterated in a decayed passage by carefully measuring its length, and to restore the text in most places with the aid of the printed text with some degree of confidence In all such cases the restored text is printed in italics These cases are of two kinds those in which the writing only has suffered damage and those in which the paper and writing have both perished Passages of the first kind are dealt with according to the degree of obliteration thus first, where the letters are but slightly defaced and can be read italics are used, secondly where the traces remaining of the letters enable one to make out what they were with the aid of the printed text, the italics are enclosed within round brackets, and thirdly where the letters have disappeared completely, if their number tallies with that in the printed text the italics are enclosed within square brackets, but if the two do not tally, the number of lost letters is indicated by an equal number of crosses Passages of the second kind where both paper and writing have perished, are enclosed within the mark , and if the gap can be definitely filled up from the printed text the restored text is printed in small italics, but if the gap and the printed text do not tally, the number of lost letters is indicated by an equal number of small crosses The printed text has been an invaluable aid throughout and without it very little could have been done towards reading the many passages where the MS has suffered injury

The MS has been well written and contains very few errors that are merely clerical but its language is Sanskrit of poor literary quality and abounds with irregularities and peculiarities of all kinds in both grammar and sandhi and even in the forms of words that indicate a strong Prakrit or vernacular element and influence These will be obvious on perusal, and it is unnecessary for me to discuss them here A very few of the most striking instances may be just mentioned *pratisthikitra* for *pratisthaya* (fol 26^r cf Pāli *patitthakitra* in Childers Pāli Diet p 370 a), *igraheṣyati* for *udgrāheṣyati* (fol 11 a l 14) *vīyuhā* for *vīyuka* (fol 13 b^v) and *pratyupasthake* for *pratyupasthat* (fol 19 a^v) Avagraha

occurs often but is never indicated, and is definitely suggested only where final *ah* appears as *o* before an initial tenuis or by the appearance of the following word it is indicated here by an inverted apostrophe ' Virama is expressed in the MS by a circumflex placed over the letter, which is written small and placed a little below the line it is indicated here by the sign \backslash placed below the letter The only mark of punctuation in the MS is a large dot, and it is so rendered here, but a double dot, the usual sign of visarga, is used once as a mark of punctuation, after *bhasyate* in fol 6 b^v, and perhaps in *ntik* in fol 15 b^{vi}

The date of this MS may be estimated approximately by means of the copper-plate which was found inside the Nīrvāṇa stūpa at Kasi and which I have deciphered at Dr Hoernle's request¹ That plate may be assigned to the third quarter of the fifth century A.D because of the coins found with it The writing in this MS is very much like that on the plate, though the characters here are more squat and wider The letters here are written with rather more flourish and present a greater variety of form, thus the vowel-marks for *a*, *i* and *u* are made in three, and those for *e* and *ai* in two ways, also the vowel *o* in *bodhi* has two shapes Two of the three forms for *a* may be seen in *garata*, in fol 14 b^v (reproduced on Plate XXI, No 1), and the third in *mahasahasre*, in fol 18 a^v (Anc Khot. Pl CVIII), the three forms of *i*, distinguished as *i*, *ī*, and *ĩ* respectively, in *citta dhara citta-dhara*, fol 14 b^v and *valikah*, fol 14 b^v, and those of *u* distinguished as *ū*, *u*, and *u* respectively, in *Subhute* fol 14 b^v *Subhute* fol 14 b^{vi}, *paripurnani* fol 17 b^{vi} (Anc Khot, Pl CVIII)² The two forms of *e* may be seen in *ucyate* fol 14 b^v, and just below it, in *upalabhyate* fol 14 b^v, those of *ai* differing similarly from each other, while those of *o* will be seen in the word *bodhi*, in fol 17 b^v and *bodhi* in fol 17 b^{vi} (Anc. Khot, Pl CVIII), being distinguished as *o* and *o* respectively Initial *e* also has two quite different shapes, one of which occurs only once clearly, in *eram* in fol 14 b^{vi}, while the other is of frequent occurrence, as in fol 17 a^{vi} 18 a^{vi} b^{vi} Also the letters *a*, *ā*, *kh*, *bh*, *y*, and *l* display each at least two slight varieties in their forms, e.g. compare *bh* in *bharisayat*, in fol 17 a^{vi} and in fol 17 a^v, and *y*, in *yara* and *yena* in fol 18 a^v These features suggest that this MS is somewhat later than the copper-plate Yet it cannot be much later, because both the shapes of *y* (which is a test letter as regards the script) are of the tripartite character It seems therefore that this MS may be assigned to about the end of the fifth or the beginning of the sixth century A.D

In its matter the MS agrees of course in the main with the printed text, but is less full Sometimes there is close agreement, but at other times it varies

¹ See JRAS, 1912, pp 123, 125 It is published in the Annual Report, Arch Survey of India, 1910-11, p 73 ff

² [See Note, on p 195—R II]

considerably, omitting sentences, or abbreviating them by the reduction of several cumulative expressions to one or two only as will be seen from the first sentence. In only one or two places does it seem to contain additional matter. It would have been waste of labour and space to point out all the differences or even many of them, and only passages where there are large variations have been noticed in the footnotes.

For convenient use each page is printed as one paragraph, numbered with the number of the folio and the addition of *a* for the obverse and *b* for the reverse, and the beginning of each line in the page has been marked by a small roman numeral.

No translation is necessary here because there exists a translation of the *Vajracchedikā* prepared by Max Müller, in the *Sacred Books of the East*, vol. xlix, Part II, pp 109 ff¹.

TEXT

(2a) 1stad² avocat, Āścaryam Bhagava ya[va]d [e]va (Tatha)gate
(na bo)dhīsatīa anuparigrhitāḥ paramen³ānugraheṇa⁴ ॥Yavad eia
Tathāgatena bo⁵ndhīsatvā parinditāḥ paramayā ॥parinda॥(nayā⁴ Tat
katham Bhaga)vam bōdhīsatva yāna-samprasthītena sthātavyam katham
cittam pra⁶grahetavyam⁴ Sadhu sa⁵ndhu Bhāgava⁵ Subhūte anupa⁶ ॥O⁶ ॥
nigrhitās Tathagatena bodhīsatvāḥ paramen⁷ānugraheṇa • parindī
tās Tathagate(na bodhīsa)tvāḥ paramaya parindana ॥O⁶ ॥(yā⁴ • Tena)
hī Subhūte śrnu Sadhu ca susthu ca manasī kuru Bhasīsyē • Yathā
(bodhīsa)tvā-yāna-samprasthītena sthātavyam yath(a) ॥cittam pragrahe
tavyam⁷ Evam Bhagavan⁸ itv āyusmān Subhūtu Bhagavataḥ pra-
tva(śrausit, • Bhagavan avocat,) ॥Iha Subhūte bodhī⁸satīena cittam utpa

¹ There is also, in the present volume, pp 276 ff, a translation from the Khotanese, prepared by Professor Sten Konow.

² Begins at p 20, l 1, of the printed text.

³ Not *n*.

⁴ Much more condensed than the printed text, cumulative expressions being reduced to a single one and several words omitted. The form *parigrhitavya* is used here, compare fol 18a¹.

⁵ *Bhagava* is marked with 4 dots above and 5 beneath. It does not occur in the printed text. These dots apparently indicate that it is an error here. Compare fol 7a*, footnote 7, p 182. [See p 397 for a similar practice in Khotanese writing.—R. H.]

⁶ The circle indicates where, in the original folios, stood the blank space containing the string hole, and interrupting lines iii and iv.

⁷ Probably omitting *yathā pratipattavyam* of the printed text. See note 4 above.

⁸ Read *Bhagavan*.

daya¹ tavyam¹ Yavamtaḥ satvaḥ² andaja va • jarayujā va • samsīdaja va •
(upapa)duḥśa va •

(2b) rūpino³ va • arupino⁴ samjuno va • asamjūno va • n āra
samjñānopaka⁴ va • Yavamtaḥ satvaḥ prajñāpyam (anah) prajñāpyante⁵ •
te maya sa¹¹ve anupādhiseṣe nirvāna dhatau⁶ parinirvāpaya⁷ ryah
Evam aparimanam ca satvām parinirvāpaya⁷ itva na kascit satvā
parinirvāpito⁸ bhavati • Tat kasya hetoh Satva⁹ O samjñā hi Subhute
bodhisatvasya pravarteta na so bodhisatva iti vaktavyah Tat Iasya
(het)oh Na Subhū¹⁰te bodhisatvo yasy ātma samjñā¹¹ O pravarteta •
satva samjñā va • jiva samjñā va • pudgala samjñā va • Api tu Subhute
(bodhisatven āvastu) pratipattito danam datavyam (na hīa) cat pra¹²
tisthi (tena da) nam datavyam, Na sabda gandha rasa sprastavyeṣu prati
sthiḥitva danam data (vyam) Eva hi Subhute¹³ (bo)dhisatvena danam
datavyam, ya [th]a (na nimitta) samjñāya (pratisthihe) • Tat Iasya hetoh •
(Yah Subhute) bodhisatvo (pratisthi) to¹⁴ danam dadati ×

Folios Nos 3-5 wanting

(6a) bhasitah¹ • (Tad u)cyate I setra viy u (bh) a² iti • (Tasma) Subhute
bodhisatven ānam pra³tisthitam cittam utpada⁴ jñāyam¹⁰ Na sabda
gandha⁵ rasa sparsa pratisthitam cittam utpadyitavyam, [xxxxxxx
×¹¹ a] (tma) bhava syat, tad yath ā [pi] nama⁶ Sumeru parivāta⁷ raja •
Iat kin māvase Subhū⁸te Māham sa (h) ātma⁹ bhava bhavet¹² [Tat
Iasya heto]r abhava¹³ sva Tatha¹⁴ gatena¹⁵ bhasi (tas) tva¹⁶ ucate

¹ The printed text has bodhisatvo yana samprasthiten āvāsi cittam uli loṣi
taryāsi

² More condensed than the printed text

³ Begins at p 20 l 18 of the printed text

⁴ The printed text has n āra samjuno n āra juno
The printed text has the singular

⁵ This agrees with the note in the printed text
That is aṣṭaśikha

⁶ Iyūha is written viyūha in fol 13 b⁷ and i yūha in fol 13 b⁸ ⁹ Begins at p 27 l 3 of the printed text

⁷ Two sentences of the printed text are omitted after this

⁸ About ten letters are wanting here The printed text is longer and reads
Iat yath aṣṭaśikha n āra Subhūte j raso bhavet i jela kīyo i aha kīyo i tasy āvāsi rūpa

⁹ Two sentences of the printed text are omitted after this

¹⁰ The first letter is like ra it does not suggest 'm After this is a further
mis-join

(ā)tma-bhāva iti • O Na hi sa bhā¹[io nātma bhārah²] [Yāvento hi³]
[Su](bhū)te Gamgāyā [nadya ratuk⁴ās tāvanto⁵ Gamgā nadyo bhaveyuh⁶
Tat kin manyase Subhūte⁷ Api [nu tā bahryo bhareyuh⁸ Aha Ta]c-ēva
tāva (Bhaga)⁹rañ¹⁰ ××¹¹ bahryo¹² Gam(gā na)dyo (bha)¹³neyuh¹⁴ prā(g e)va
tatra vālulāh¹⁵ Ā[roca](yāmi te Subhūte) [pra](tivedayā)[mi te] [××]
(×⁶ te ×) ×××××× [iā](lukā)

(6b) *x⁸ māsu vālul āḥ tā(rato loka-dhā)tu ra⁹ [Kaści stri ra] (puru)¹⁰ so
ra [xxxxxxxxxxxxxxxxxxxxxxxx] xx¹⁰ "Āha • Evam Bhagavam bahu ah
kula putro vā kula-(duhitā rā) [xxxxxxxxxxxxxxxx] [xxxxxxxx]¹¹ [Su](bhū-
[te tāvatā loka-dhātum sapta O-ratna-paripūrnām [dā](nam da)[dyād
ya]s ca [xxx]¹² kula-putro] iā kula-du[hitā rā xxx] [cātuspā]dām api
gāthām udgrhya para O sya deśaye [xxxxxxxx]¹³ [ku]ḥa-putrena kula
du[hitma]¹⁴ [iā bahutaram] [punya skandham prasaveta • Api tu Subhūte
ya(smi)]ⁿ [prthivi-pradeśe dharma-paryāyā]¹⁵ [cātuspādā]^{ma} pi¹⁶ gāthām
bhāsyate : tena sah [prthivi-pradeśah cāntya bhūto bhaviṣyati • (sa) xxx
xxx i a x [xx] [xxx]¹ (pā) ya xx (ya) [xx] (ya) [imāḥ]¹⁷ dharma

¹ After *Ula* a small letter, apparently *ta*, appears which has a line through it, as if it were a mistake and were struck out.

² Three sentences of the printed text are wanting here

³ Read probably *varanto hi*, to correspond to *taranto* which follows.

⁴ This sentence occurs a little earlier in the printed text.

⁵ These two letters are more than the printed text has. Read perhaps *yaṭra*.

⁶ This letter looks like *su*, so far as one can see from the traces of it.

For all this breakage the printed text reads *yatatyas tasm Gamga-nadiyu*, but the reading here seems to be different.

⁸ Begins at p. 27, l. 20, of the printed text. This letter may be *sa*

³ This letter seems quite clear, though it does not appear to make sense.

¹⁰ Some 22 or 23 letters have been obliterated here, but the printed text is much longer

¹¹ There are some 20 aksaras wanting, they may perhaps be *tato punya-*
alandham prasaveta Bhagavan aha Yaś ca ho junaś. Compare fol 7^b and 10^{aw}.

¹² Read perhaps *ho pūnah*, or *Su'hūte*

¹² Read perhaps *samprakāśayet*, *ayam eva*

¹⁴ There are two letters broken away here, and they must be composed of the instrumental case of *duhitr*. Its instrumental form here would seem to be *duhitra*, compare *jitra* in fol 19^b. This form fills the gap exactly.

is Compare fol 76^v

15 The aksara *ma* had been omitted, and has been inserted interlinearly above *da*.

¹⁷ In the first part of this gap read perhaps *det-dsuraṣya lokasya*

(7a) ¹paryayam¹ dharayis janti° Pa²ramena³ te satv⁴asca yena saman
vagata bhavisyanti • [Tasmim prthivī pradese] ⁵sasta viharaty anyatara ×⁶
⁷nyatara va iṣṇa guru ⁸sthāniyah Atha usmim Subhutiḥ Bhagavantam
etad avocat, Ko nam a⁹ṣyam Bhagavan dharma paryayah ¹⁰Katham c āna
dharayamu? O Evam ukte Bhagavan ayusmantam Subhutiḥ etad avocat,
Prajña paramita nam ayam Su¹¹bhute dharma-paryayah E¹²Ṣam c
ānam I amim dharayata • Tat kasya hetoh Ya c ēyam prajña paramita
Tathagatena (bha) ¹³sita sa paramita ¹⁴Tat ki b[e]to¹⁵ n manyase Subhute
Api nu kṛsci dharmas Tathagatena bhasitah Aha • No iti Bhaga¹⁶ṣam na
kasci dharmas Tathagatena¹⁷ bhasitah¹⁸ Yavat ¹⁹Subhute tr²⁰s²¹ahasra mba
sahasre loka dhatau prthi(v)ī rajah kineti,

(7b) ²²tad²³ bahu bharet, Aha Bahu Bha²⁴ḡaram prthivī rajo bha[ret, yat
tad Bha]ḡaram prthivī-rajah Tathagatena (bha) ²⁵asitam • a-ra²⁶ḡas tad
Bhagaram) ²⁷bhasitam • Tad ucyate prthi²⁸vī raja iti • Yo so loka dhātuḥ
a dhātuḥ sa Tathagatena bhasitas Tad u(cyate loka dhātuḥ) iti • Ta
²⁹t kin manyase Subhute Api³⁰ Onu dvatrinśa³¹ mahapurusa laksanais
Tathagato rham samyak-sambuddho (drastavyah) A(ha • No) iti Bha
³²ḡaram³³ • Tat kasya hetoh I an³⁴ Otani dvatrinśa-mahapurusa laksanam
Tathagatena bhasitany alaksa(na)ni (tani) Tatha(gatena) ³⁵bhasitani
×××³⁶ dia³⁷ trimsa mahapu(rusa) laksanam iti • Yaś c³⁸ ho punah Subhute
stri va puruso va (Ganga nadī valika) ××³⁹ vī ×××××××⁴⁰ pa⁴¹ (it ja)

¹ Begins at p 28 l 13 of the printed text

² Dharaṇyanti or ucayisyanti or paryaparyati would fit this gap

³ Not apparently

⁴ Compare fol 8a¹

⁵ This is the reading in the printed text and fits this gap

⁶ Or perhaps s aīra bhas tu

⁷ There is a curve of three dots around the top and right side of *heto*. It seems clear that the scribe first wrote *taṭ kasya heto* but discovering his mistake enclosed *heto* with the dots and then wrote *n manyase* and this implies that he must have altered *taṭ kasya* to *taṭ ki*. Dots around a word therefore indicate a mistake

⁸ Two sentences of the printed text are omitted after this

⁹ Compare fol 16 v¹ and fol 18 a¹

¹⁰ Begins at p 29, l 7 of the printed text

¹¹ Read perhaps *trinśa* but cf *śalanis* in fol 9 a¹⁶

¹² A sentence of the printed text is omitted after this

¹³ *Ta l ucyate* is too much for this space apparently

¹⁴ Read probably *sa n n* being in the next line

¹⁵ Read probably *n atraḥ kṛti* like line

jē[. . .] ¹ Yaś c'ēto dharma paryāya ² cātuspadikām api ṣṣgathām udgrhya
parasya ³ deśayet. • Ayam eva ⁴ ta

(Sa) ⁵ to⁵ bahutaram punya skandham prasaveṣṣta Athāyusmām Su-
bhūti dharma-[egen-āsrū]ṣṣni prāmūcat. So 'srūni pramrya Bhagavatam etad
a^uocat. • Ācāryam Bhagavām ⁶ (pa)ram-ā(ścāryam Sugata) yārad ayam
Tathāgatena dharma pa(ryāyo bhāsi)ṣṣtah ⁷ Yato meṣṣ(jñānam utpannam
na ma)ṣṣyā etam-rūpo dharma-paṣṣOiyāyah śruta-purvah Paramena ⁸ te
satv-āścāryena samanvāgatā bhaviṣṣanti. ye (i)[ha] (sūtre) ⁹ bhāsyamane
bhuta-samjñāṣṣOm utpādayiṣṣanti. Y-āisā Bhagavām bhuta samjñā s-āis-
āsamjñā Tasmā Tathāgato bhā(sate Bhūta)-ṣṣsamjñā bhuta samjñā it Na
mama Bhagavām dūskaram yad aham imam dharma-paryāyam bhāsyā
manam ¹⁰ nu avakalpayāmy a(ty ^{10a})dhimucyām. ¹¹ Ye pī ×××××××× ¹² ×××
××× ¹² pamcāśa(tyām ¹³ imam dharma-paryāyam a)vakalpayiṣṣanti ¹⁴ •
a(dh) ¹⁵ ××1 × ××××(re)na ¹⁵

(Sb) ¹⁶ ×××××××××× nt(i) ¹⁷ T(e) (pa)ram āścārya samanvā(gatā bha-
viṣṣanti) • Api tu ho punah (Subhū)[te na te sam a]ṣṣima samjñā prava(rti)
¹⁸ syati • Na satva samjñā na jñāṣṣ-samjñā pravartisyati na ¹⁸ pudgala samjñā

¹ A sentence of the printed text is omitted after this

² For paryāyac, final consonants being often omitted here

³ Compare fol 10 b

⁴ Read probably prakāśayet, or Ayam eva

⁵ Begins at p 30, l 2, of the printed text

⁶ All this long double gap is exactly filled by what is in the printed text

⁷ Two clauses of the printed text are omitted after this ⁸ Not n

⁹ The printed text bhāsyamāne śrūtā is a little too long for this space Probably omit śrūtā, compare fol. 8 b, and read bhāsyamane

¹⁰ Iamy a is clear and also dhi, but the letter between them is far from clear It appears to be a preposition containing a small consonant, prefixed to adhi, such as adhi, anv or perhaps adhi

¹¹ The printed text is far longer than this space

¹² What remains of these three letters looks like minaya, but might possibly be [ra]ścimaya ¹³ All this is more condensed than the printed text

¹⁴ This varies from the printed text

¹⁵ Read probably adhimucyisyanti vistarena; this agrees with the traces that remain of the first four letters Pāli has the future form muccissati

¹⁶ Begins at p 30, l 17, of the printed text

¹⁷ Read perhaps ca parasya samprakāśayisyanti, compare fol 10 b

¹⁸ [The super-script ri of 'rti' has a peculiar sideward position, apparently to avoid collision with rya of bhavisyati in the line above See footnote 4, p 168 — R H]

pravartisyati¹ • Tat kasya hetoh (Yā sā ātma)-[samjñā] (s-āiv-ā)samjñā
^mYā satva-samjñā ya jīva-² O samjñā yā pudgala-samjñā • s-āiv-āsamjñā •
 Tat kasya hetoh Sarvba samjñ-ā(pagatā) hi Bu(ādhā bhagavantah)
¹⁵Eam ukte Bhagavān ayu O smantam Subhūtim etad avocat, Evam
 etat Subhūte evam eta Subhūte Param āśca(rya samanvā)^vgatas te
 ×××××³ sūtre bhāsyamāne⁴ n-ōtrasisyanti • na samtrasisyanti n-ā sam
 trāsam apatsyanti • [Ta](t kasya) hetoh • Parama-^vparamit-ēyam Subhūte
 Tathagatena bhāsitā⁵ • Yā Tathāgatena parama paramita bhasitā⁶ tam
 ××××××× bhāsante⁷

(9a) ¹(Ap⁸ tu) Subhūte ya Tathagatasya ksānti-pāramitā s-āiv-ā
 āpāramitā • (Tat ka)sya hetoh⁹ Yada (me Ka)[līnga-rājā amga]-^vpra
 tyamga-mamsāny acchar¹⁰tsi • n-āsi me tasmim samaye ātma-(samjñā
 vā satva-jīva-pudgala samjñā vā • na me kāci samjñā n-āsamjñā babbhūva
 (• Ta)t kasya hetoh sa^mcen me Subhūte tasmim sa(Omaye) ātma
 samjñ-ābhavīsyat, vyāpada samjñāmetasmim samaye bhavīsyat, [××××
 ××¹¹ sam]^vjñā • pudgala samjñ-ābhavīsyat, t-ya O pāda samjñāmetasmim
 samaye bhavīsyat, Abhijanāmy aham Subhūte atite dhiāni pam(ca jātī
 śatani)r¹² yad-āivham ksānti vadi rsir babbhūta Tatra me n-ā(ātma samjñā
 babbhūta na) satva-samjñā • na jīva samjñā • na pudgala samjñā • Tasmā
 tarhi Subhūte bodhisattven sarvba-samjñā vivarjāyitvānuttarayam
 samyak¹² [sam](bodhau) citta(utpada) yitarayam, Na rupa-pratisthitam
 citta(utpādayitarayam (Na śa)bda (ga)

¹ A sentence of the printed text is omitted after this.

² These aksaras do not seem quite to fill up the space, and perhaps *ca* should be read after the first *ya*

³ Read perhaps *satva le śa*, see fol 8a^m

⁴ Not *n*

⁵ A sentence of the printed text is omitted here

⁶ The construction here differs from that of the printed text

⁷ The printed text *aparimāṇa api Buddha Bhagavanto bhāsante* is too long for this gap.

⁸ Begins at p 31, l 9, of the printed text

⁹ The *h* is a scribal blunder see similarly fol 13b, footnote 9, p 188

¹⁰ The printed text exactly fits the gap.

¹¹ The printed text *acet satva samjñā jīva-* is too long for this space. Perhaps, following the analogy of line 11 above, we might read *acet satva-jīva-* which would suit the space

¹² These syllables would ordinarily be a little too much for this space but might suit it, if written closely as many letters in this line are written. The *r* appears to be euphonic between *s* and the semi-vowel *y*, but cf. *śrīmār* in fol 7b^m.

(9b) 'ndha¹-ra[sa sprastavya]-(pratiṣṭhi) tam ×××××× (tpādayita-
vyaṃ) ××× (pra)[ti](ṣṭhitaṃ) [na] (c-āu-āpra)tiṣṭhānam² Tasmā[d eva
Tathāgato bhāṣat]i³ (na) ××× "rūpa-pratiṣṭhiteṇa bōdhisatve⁴ na dānam⁵
(dāta)vyaṃ, ⁴ Api tu Subhūte bodhisatven-āivam dāna parityāgam pari-
tyajya sa(riḥa sa)tiā(nām arthāya) wYā c-āiva sā satva-samjūā s-āivā
O (sam)jñū • (Yā) ete sarvba satvā Tathāgatena bhāṣitas ta evāsatvāh
(bhūta iād) (Subhūte) [Tathā]⁶gatah satya-vādi Ta(tha)tā vā⁷ O Tathā-
(ga)tah a vitatha vādi • Api tu Subhūte yathā Tathāgatena dharmo
'bhisam[buddho] (na ta)tra [sa]⁸tyam na mrsā • Tad yathā Subhūte
a⁹ndhakāra-pravistah evam vastu patito bodhisatvo vaktavyah Yo
vastu patito dānam pa[ri]tyajati Tad yathā¹⁰ (Subhūte) puruso
(ca)[ksu]smam ××⁶ pra¹¹bhātāyām sūrye bhyudgate nānā vīdihāni rūpani
paśyet, eam bōdhisatvo¹² drastavyo yo arastu

(10a) 'patito⁷ dānam paritya(jatī) • Api tu Su⁸bhūte ye te kula(putra
iā • ku)la-duhitaro vā • ima(m dharmā parya)vyam udgrahesyanti⁹ • dhara
yisyanti¹⁰ vācayisyanti • (paryay)apsya¹¹(nti) • jñatas te Tathāgatena •
drstās te Tathāgatena • buddhās te Tathāgate(na)¹² sare te satia uprame-
yam¹³ punya skandham prasaviṣyanti • O Yo¹⁴ 'yam ca ho punah
Subhūte stri vā puruso vā pūrvāhna¹⁵ samaye • Gamgā-[nadi vālikā
samān¹⁶ ā]tma bhāvam parityāgām pa¹⁷Oritya¹⁸je • madhyāhna samaye
sāyāhna samaye • Gamgā nadi vālika samān (ātma)bhāvam parityā¹⁹gam
parityajet,²⁰ Ane²¹na ×××²² ka²³lpa l o[ti]-śata sāhasram ātmabhāva pari-

¹ Begins at p 32, l 2, of the printed text.

² All this is very much more condensed than the printed text, and it is not easy to fill in the blanks with any certainty

³ *Bhas* is used here in the para-maipada, see fol. 13a^r, and apparently in fol 11 b^r, 13 b^r, and 18 b^m.

⁴ More condensed than the printed text

⁵ These letters may be a mistake for *tatha-vadi*, as the printed text has.

⁶ There appears to be room here requiring another akāra

⁷ Begins at p 32, l 19, of the printed text

⁸ This is the probable form here, see fol 10 b^m, 11 a^r, and 11 b^m

⁹ More condensed than the printed text

¹⁰ Not n

¹¹ See the next line where this expression occurs again These two passages supplement each other clearly.

¹² Much more condensed than the printed text.

¹³ The printed text *paryayena bahuni* is longer than suits this gap, and here the construction is in the singular and not the plural

tyāgam parityajet, Yaś cēmam dha(rma-paryāyam śrutvā na pra)
vīkṣipe[t, aya]m eva bahutaraṁ punya-skandham¹ prasaveta. (Ka)h
(punar a xxx m¹) Subhūte yo likhitvōd(grhṇīyāt, dhāra)ye • vū-

(10b) icaye² • paryavāpnu yāt parasya³ vistareṇa saṁpraka(śa)ye
Api tu Subhūte (acintyo 'tu)lyo 'yam dharma-paryāyah (Ayaṁ ca) dharmā-
paryāyah⁴ Tathāgatena bhāsitah Agrayāna-saṁpra(sthitānām sa)(tvā-
nām arthāya) • śreṣṭha-yāna-saṁprasthitānām satvānām arthāya (Ye
mam dha)rma-pa(ryāyam udgrahesyaṁti • dhāra)ṇiṣyanti • deśa
yisyanti • vācayisyanti • paryavāpṣyanti⁵ • jñātā(s te) Tathāgatena (dr)stūs
te Tathāgatena⁶ • Sarve te satvā prame(ya)ṇiṣyanti⁷ (punya-skandh(ena)
samanvāgatā bhaviṣyanti • Acintyenātulyeṇa • aprameye(na •) [amā
pyena]⁸ (pu)ṇya-skandhena samanvāgatā bhaviṣyanti (Sarve te)
satvāḥ xxyena⁹ bodhin dhārayisyanti • Tat kasya hetoh • Na hi x xxx
xxx¹⁰ vīdharmo [h][nā]dhimuktikaḥ śro(tum) nātmā-drṣṭikāḥ na
satva-drṣṭikāḥ na jīva-drṣṭikāḥ na pudgala-drṣṭikāḥ xx xxxxxxxx¹¹

(11a) xxxxxxxx tum¹² vā • vācayitum vā • paryavāptum vā • nādam
sthānam vidyate • Api tu Subhūte yatra prthivī-prad(e)śe a(yam) sūtr
ā(nto) prakāśisyate • pūjanīyah sa prthivī pradeśo bhaviṣyati • sa-deva
manuṣya-āsurasya lohasya vandaniyah pradakṣiṇī-(l)arāṇīya)s ca (sa prthi-)
vi-pradeśo bhaviṣyati • caitya Osa prthivī-pradeśo bhaviṣyati • Ye te
Subhūte lula-putrā vā lula-duhitaro vā imān evaṁ-rūpa-sūtraṇān
ugrahesya Oti¹³ • dhārayisyati¹² • deśayisyati¹² • vācayisyati¹² • paryavāp-
syati¹³ • Te paribhūtā bhaviṣyanti • su-paribhūtās ca bhaviṣyanti • Yāni

¹ The reading here differs from the printed text.

² Begins at p 33, l 12, of the printed text

³ The printed text has *parebhyas* here and elsewhere, but this MS reads *parasya* in some cases, compare fol. 66^v, and *parebhyah* later in other cases compare fol 166^u. Either word might be read here.

⁴ A sentence of the printed text is omitted after this.

⁵ The printed text has *aprameyena*.

⁶ So probably

⁷ The printed text has *samāmitena*, but the word here is different

⁸ Read perhaps *śakyam Subhūte ayaṁ*.

⁹ In this and the following gap the printed text has nearly twice as much matter

¹⁰ Begins at p 34, l 7, of the printed text

¹¹ The *d* is omitted, just as *t* in *śīrasyaṁti* for *śītras*, fol. 86^v. [See footnote

17, p 99 — R II]

¹² The verb is in the singular

¹³ The verb is in the singular. A line of the printed text is omitted after this

teṣāṃ satvānāṃ pūrva-janmikāṃ karmāṇi kṛtāny apāya-sam(artanī-
yāni) tā(ni dīsta) ¹eva dharme paribhū(tataya) pūrva-janmikāny
aśubhāṇi karmāṇi ×× [xxxxxxxxxxxxxxxxx]¹ (Abhiyānā)

(11b) [m]y aham² Subhūte (a)tite 'dhīany a(samkhyeyarīḥ kalparīḥ
asam)khyeyatarai³ [r Dīpamkarasya] [Tathagatasya samyak-sambuddhasya
parena caturāśi]⁴ "Buddha koti nīyuta śa[ta] sahasrāṇi babhūva • Ye mayā
ārādhitā⁵ • yam ca mayā (Subhū)[te] [xxxxxxxxx] [xxx⁶na] "vīrādhitā
Yam ca carimi Okāyāṃ paścimikāyā vartamānāyāṃ⁷ imam sūtr āntam
udgrahesyanti • dhārayisyanti • vācay⁸syanti • paryavāpsyanti⁹ • Asya O
Subhūte punya skandhasyāntikād esa purvakāḥ punya skandhah śati
mām¹⁰ api kalām n-ō(x¹⁰)vī¹¹ • sahasramām api • śata sahasritamām api •
koti śata sahasritamām api¹¹ • samkhyām api • kalām api • gananām api¹²
vī(upan)ī(sadam ap)ī (na ksama)te Sace Subhūte teṣāṃ kula putrānām
kula duhitrīnām vā punya skandham bhāset, yavat te kula-pu

Folio 12 wanting

(13a) 'm¹³ a[bhīsam]ddha[s Tas]m(a) Dīpam [karena Ta]thāgatena
vyākṛto bhaviṣyasi tvam mānav-ānāgate 'dhvanī Śālyamu(ni)r nāma

¹ The printed text has *kṛpayisyanti Buddha-bodhim c'ānuprapsyanti*, but this is two or three akṣaras too short to fill the gap

² Begins at p 34, l 20, of the printed text

³ The bottom portions only of these four akṣaras are discernible, but they agree with the reading *khyeyatarai*

⁴ These words fill the gap exactly

⁵ This MS has 'radh' in this and the following sentences The printed text has 'rag'

⁶ Read probably *te Buddha Bhagaranta arādhitu*, except that these words seem to be one akṣara too little

⁷ *Maṇḍanaka* 'dhar the printed text

⁸ A sentence of the printed text is omitted after this

⁹ Sic, the printed text has *śatatanīm*

¹⁰ The character is a consonant without any trace of a vowel-mark It resembles *pa* or *sa*, and must apparently be *pa* of the preposition *upa* The reading is not *upai* as in the printed text There is room for a small letter after this character, such as *ma* if the *u* is superscript Perhaps the full reading may be *upamā*, and *upamā* occurs in the next sentence of the printed text

¹¹ More abbreviated than the printed text

¹² The character does not appear to be *py-u*

¹³ Begins at p 36, l 21, of the printed text

¶Tathagato 'rhan sam¶(yah sam)¹buddhah Tat kasya hetoh ¶Ta¶thāga¶ta
iti Subhu[te Bhūta]-tathatāy-ādhivacanam eva¹. Yah laści Subhūte
e¶vam vade Tathaga¶[ten-ā]rhatā samyak sambuddhen-ānu¶Ottar¶a
samyak sambodhim abhisa(m)buddhah² N-āsti Subhūte sa kaści dharmo
yas Tathagaten-(ān)uttaram³ samyak sambodhim abhisa(m)buddhah
Yah Subhute Tathāgatena dharmo 'bhisambuddhah na tatra satyam na
mr̥sa Tasmā Tathāgato v̥bhasati sarvba dhar[m]a ¶xxxxxx³ dha¶[r]m]a
sarvba dharmā iti Subhūte Sarve te a⁴ dharma Tad ucyante sarvba
dharmā. Tad yatha Subhute pu^vruso bhaved upēta ¶kayo maha kayah
xx⁵ ā¶yusma Subhūter aha. Yo so Bhagavam Tathāgatena ¶bhas[ati]ta
u)pē(ta kāyo ma)

(13b) 'hā kāyah⁶ āyus[m]ām¶xxxxxxx⁷ (Bhagavam) Tathāgatena
bhāsitah upēta kayo maha kāya ¶iti a kayah sa¶s Tatha(ga)⁸tena bhasitah
Ta[d] u[c]ya¶te upetakayo ma¶hā kāya. Evam etat Subhūte Yo bodhi
satvah evam vade. Aham satvam parinirva⁹payiṣye. Na sa bodhisat
o tva¹⁰va¹¹ktavyah Tat kasya hetoh Asti hi Subhūte kaści dharmo yo
bodhisatvo nama. Aha. No iti Bha^vgavam⁸ Tasma Tathagato bha¹²o
sati nihsatva sarvba dharmah nirjiva nihsputgalāh⁹ Yah Subhute bodhi
satvo evam vade. Aham v̥ksetra viyuham nispadayisye. ¶u¶tatha[m]
e]kam kartavyah Tat kasya hetoh Ksetra viyubhā ksetra-viyubhā iti
Subhute ¶4¶vīyúbha¹³ s Tathāgatena bh¹⁴asita¶ Tad ucyate ksetra
vīyúbha iti. Yah Subhute bodhisatvo [n]airātma dharmā nai¹⁵ratma
dharmah sa¶ [Ta]

(14a) 'thagaten¹⁶ ār[hatā sa]myak sambuddhena bodhisatvo bodhisat
va iti vaktavyah Tat kin m anyā(se Su)¹⁷bhute Samu¹⁸dyate ¶Tathagatasya¶

¹ Three lines of the printed text are omitted after this

² A line and a quarter of the printed text are omitted after this

³ The printed text reads here *Buddha-dharmā iti Tat kasya hetoh*, but this MS obviously varies here

⁴ This letter is not clear, it might be *tr* or *tu*

⁵ There are two more letters here than the printed text has

⁶ Begins at p 37, l 17, of the printed text.

⁷ The scribe seems to repeat himself here, and the words *Su'bhūter aha* so so would exactly fill all this space

⁸ Two lines of the printed text are omitted after this

⁹ The *h* is a scribal blunder, see fol 9a, footnote 9, p 184

¹⁰ Begins at p 38, l 10, of the printed text

mam⁵ caksuḥ Aha • samvidyate Bhagavam Tathagatasya mamsa caksuḥ
 Tat kin manyase Subhute Samvidyate Tathagatasya divya[m] caksuḥ
 Aha • Evam eva Bhagavam ¹⁰ samvidyate Tathagatasya divyam
 caksuḥ Tat kin manyase Subhute Samvidyate Tathagatasya prajñā
 caksuḥ Aha • Eva¹⁰m eva Bhagavam samvidyate Tathagatasya prajñā
 caksuḥ Tat kin manyase Subhute Samvidyate Tathagatasya dharma
 caksuḥ Aha • ¹⁰Eva¹⁰m eva Bhagavam samvidyate Tathagatasya dharma
 ca¹⁰caksuḥ Tat kin manyase Subhute Samvidyate Tathagatasya buddha
 caksuḥ Aha • Evam eva Bhagavam samvidyate Tathagatasya buddha caksuḥ
 Tat kin manyase Subhute Yavanta Gangaya nadya

(14b) ¹valikāḥ ²api nu ³ta valikāḥ Tathagatena bhasitah Aha • Evam eva
 Bhagavam bhasita Tathagatena ⁴sā ⁵(va)valikāḥ Tat kin manyase
 Subhute Yavanta Gangaya nadya ⁶valikāḥ (lukas) tavanta Gamga nadya
 bhavyeḥ Tatra ya valul⁷ah ta⁸vataḥ loka-dhātavo bhavyeḥ Kīci
 bahava⁹o ta loka dhātavo bhavyeḥ Aha • Evam eva Bhagavam
 bahavas ta loka dhātavo bhavyeḥ Aha • Yavata Subhute ¹⁰te¹¹su
 loka dhātaveḥ sūtra tesam ahim nana bhava citta dharam prajñam • Tat
 kasya hetoh Citta dhārā citta dhara itī Subhute Adhara esa Tathagatena
 bhasita Tad ucyate citta dhārā itī Tat kasya) he¹²toḥ Atitām Subhute
 cittam n ōpalabhyate • Anagatam cittam n ōpalabhyate • Pratyutpannam
 (cittam n o) palabhyate • ×

(15a) ¹xxxxxxxxx yr ²itī Tat kin manyase ma(hasa)hasram

¹ This long gap can be restored with confidence according to the analogy of the preceding sentences and the printed text

² Begins at p 39, l 4 of the printed text

³ Some of the letters that filled this gap have become impressed on the lower margin of fol 15a and can be discerned there upside down and reversed, namely th × × bhasitah Aha × tame The text has been thus restored

⁴ See note ² all these letters can be discerned on the lower margin of fol 15a

⁵ This letter looks more like sa than ta

⁶ This ends with line 14 on p 39 of the printed text For the following blank letter see next note

⁷ The following words Tat kin manyase agree and begin with l 15 on p 39 of the printed text but these preceding words and the small gap at the end of fol 14b seem to contain either additional matter which comes between ll 14 and 15 of that text but does not appear there, or the words in the latter part of l 15, those words coming first and tat kin manyase being inserted parenthetically after them The latter supposition is improbable because such a construction occurs

loka dhātum sapta ratna paripurnam (o) dā¹ tato nidanam bah²u pu³ny⁴ skandham prasave(ta) • Aha • Bah⁵u Bhagavam • Aha • ⁶evam eia Su⁷bhute Bah⁸u sa kula putro O va (ku) la duhita va tato nidanam punya skandham prasaveta⁹ • Sace ho punah¹⁰ Subhute skandho 'bhavi¹¹ syan na Ta¹²thagato 'bhasi O sya punya (skandha) punya skandha iti • Tat kin manyase Subhute Rupa kaya parimispatya Tathagato dra¹³stavyah Aha • No iti Bhagavam Na rupa kaya parimispatya Tathagato drasta¹⁴iyah Tat kasya he¹⁵toh Rūpa kaya parimisp¹⁶tti r¹⁷upa kay¹⁸ parim¹⁹[spat]²⁰ir iti A par²¹imispattir esa Tathagatena bhasitah Tad uc²²yate Rupa²³ kaya-parimispattir iti •

(15b) Tat¹ kin ma²nyase Subhute la³(ksana) sampada⁴ yas⁵ Ta⁶tha gato drastavyah⁷ Tat kasya hetoh Ya sā⁸ laksana sampada⁹ Tathagatena bhāsit¹⁰u lakṣa¹¹na¹² sampad¹³ sa¹⁴ Tathagatena bhasitah Tad uc¹⁵(yate la)ksana sampada iti • Tat kin manyase Subhute A¹⁶pi nu Tathagatas¹⁷ āvam bhava¹⁸ti Ma¹⁹ya dharmo desito²⁰ Yo O mama Subh²¹[ute] evam vade • Tathagatena l²²asci dharmo²³ abhy²⁴acakseta mam sah Subhu²⁵ te asat²⁶od²⁷[u]dgrhuten²⁸ • O Tat l²⁹asya hetoh Dharma desanā dharma

nowhere else in this MS and the word *iti* negatives it *Iti* indicates the close of the preceding discussion Hence the former supposition seems right, and the gaps contain additional matter not in the printed text

¹ This letter looks like *ta* or *da*, and judging from the printed text should be *da* The following gap can contain six average sized or seven small letters The whole passage should probably run thus *kṛta arhadrhaya sa yak sambh¹thebho danam dadyat api nu sa* It is more abbreviated than the printed text

² This gap would contain the mark of punctuation (which always follows *aha*) and seven letters Read perhaps *fram etat Subhute* the phrase of assent being doubled in the printed text It occurs doubled thus in fol 86^v

³ Two lines of the printed text are omitted after this

⁴ Begins at p 40 l 13 of the printed text

⁵ *Sariyāga* is treated as the nomin singular, see line 11 There are traces of the *y*, compare the same sentence in fol 17a¹¹

⁶ A line of the printed text is omitted after this

⁷ According to the printed text these words should be read *bhasit alakṣana*

⁸ Or perhaps *āsi*, as it should be with *saripali* Compare a *sarip¹u eti* in fol 19a^v

⁹ A line and a half of the printed text are omitted after this

¹⁰ The words *desito* *iti* are suggested by the printed text here, but seem rather too much for the space unless we read *ity a¹iyā*

¹¹ The prefix *ut* seems here to be superfluously repeated

d[e]kanā iti Subhūte *Nāsti sa* kaści dharmo yo dharma-desa¹ *nā* *xxx*
xxx *d* *yusmam* Subhū² *ti* *r* *Bhagavantam* etad avocat, Santi Bhaga
 vam *keci sam* *ti* *ā* *xxxxx* *ye* *ime* evam-³ *rūpa* *dharmān* *xxxx* *mānā* *xx*
 ntih *xx* *raddh* *asyanti* ⁴ • Bhagavān āha • Na te Subhūte *xxxxxxxx*
xxxx *xx*

(16a) 'Sarva⁴ satvā sarvba satvā iti Subhūt[e] *Asa*(*ti* *ās* *te*) Tathāga
 tena bhasitā Tad ucyate [sa] *ri* *ba* *satvā* *iti* • *Tat* *kin* *manyase* *Su* *ubhūte*
 Apī nu kaści dharmas Tathāgaten-ānuttarām samyak-sambodhim abhisam-
 buddhah *Āyusmām* Subhū⁵ *ti* *r* *aha* *No* *iti* ⁶ *Bhaga* *vam* kaści dharma yah
 Tathā Ogaten-ānuttarām samyak-sambodhim abhisambuddhah Bhaga
 vān āha *xx* • *xxxxxxxx* *xx* *vevam* eta Subhute anu Or apī tatra dharmo
 na samvidyate n-ōpalabhyate • Tad ucyate 'nuttarā samyak sambo
dhīh *Apī* *tu* *Subhū* *te* *samā* *sa* *dharmā* *na* *tatra* *kimcid* *bisamam* *Tad*
 ucyate 'nuttarā samyak sambodhih (*n*) *airātme* (*na* • *nr*) *jivat* *ena* • *nihsa*-
xxxxxxxx *na* • *Samā* *s-ānuttarā* *samyak-sambodhih* *sarvbe* ⁸ *kuśalair*
dharmair *abhisambudhyate* • *Kuśalā* *dharma* *kuśalā* *dharmā* *iti* *Su*-
bhute [A-]

(16b) 'dharmā⁹ c-ēva te Tathagatena bhāsītāh Tad ucyante kuśalā
 dharmā iti • Ye khalu Subhūte yāvantah tr sāhasra mahī-sāhasre loka
 dhū¹⁰tau Sumeravah parvata rajānah tavantan raśim saptānām ratnā-
 nām abhisamharitvā danam dadyad¹⁰ yaś c-ātah prajñā-pāra¹⁰ *mutaya*

¹ There is room for six akṣaras here, of which the last has the vowel *a* apparently. *Nam-ōpalabhyate* of the printed text does not suit

² All this is much abbreviated, and it is difficult to offer more suggestions for filling up the gaps

³ Read probably *satva n-dsatva* *Tat kasya hetoh*, yet there still remain three more spaces for akṣaras, which are uncertain

⁴ Begins at p. 41, l. 8, of the printed text

⁵ Compare fol. 13 l^{vi}

⁶ The printed text in doubling the phrase of assent suggests that we should read here *Evam etad Subhūte*, but this seems to be one letter too short for the space. Compare the doubled phrase in fol. 8 l^v.

The printed text suggests the reading here should be *tvatrena upadgalatre*, but this seems to be one letter too much for the space

⁸ For *sarvāṅ*

⁹ Begins at p. 41, l. 20, of the printed text.

¹⁰ More abbreviated than the printed text

xxxx¹ *mcatuspadim api gatham uOdgrhya parebhyo desaye . asya*
*Subhute punya skandhasya esa purvakah punya skandhak satatam*²
vakala n opeti . upanisa Om api na ksamate . Tat ³*in manyase Subhute*
*Api [nu] Tathagatasy amiam bhavati . * maya satvra mocitah Na ho*
punah Subhute evam drastavyam Tat kasya hetoh Na Subhute ka[sc]
sa]tvo 'sti ya . Tathagatena parimocitah ⁴*Yadi punah Subhute kascit satvo*
bhavet yas Tathagatena parimocito 'bhavisyat, sa [e]va Tathagatasy
atma graho 'bhavisyat.

(17a) ⁵*(sati)a graho . jiva grahah pudgala graho 'bhavisyat, Atma*
graha iti Subhute agraha esa Tathagatena bhasitah Sa bala prthag
janair udgrhitah bala prthag jana iti Subhute a janas te Tathagaten
bhasitah Tad ucunte bala prthag jana iti ⁶*Tat kin manyase Subhute*
La Oksana sampadavas Tathagato drastavyah Aha . Evam eva Bha
gavam laksana sampaday (as Ta) vthagato drastavyah ⁷*Aha . OSacet*
punah Subhute laksana sampadayas Tathagato drastavyo 'bhavi syad
ra ⁸*api cakravati Tathagato bhavisyat, Tasmad alaksana sampadayas*
Tathagato drastavyah Ayusmam Subhute aha . Ya ⁹*th aha . xxx* ¹⁰*Bha*
vato vbbhasitasy artham ajanami . na laksana sampadayas Tathagato
drastavyah Atha Bhagavam tasyam iclayam imam gatham ¹¹*xxxx*

(17b) ¹²*it, 7* ¹³*Ye mam rupena adraks(i) * Ye mam (ghosena) anuvah*
mithya-pralana prasrta na mam ¹⁴*dra[isya](nti) te (na)rah Tat ki*
manyase Subhute La ¹⁵*ksana sampadaya Tathagaten anu(tta)ra samv*
sambodhi(m abhisam)buddhah ¹⁶*Na ho punah Subhu(te evam) drastavya*

¹ The printed text has *dharma paryayad* but that is too long for this gap

² So the printed text but there is room for one more aksara

³ Begins at p 42 l 12 of the printed text

⁴ This sentence differs altogether from the printed text and three lines of that text are omitted after this

⁵ There are three more aksaras here than the printed text has

⁶ The printed text has *ne gutte abhasata* but here only one verse is quoted and the verb would seem to be (reading on into fol 17b) some irregular form like *akhsat* *Bhas* is used here in the parasmaipada see fol 13a* Still one aksara would remain blank

⁷ Begins at p 43 l 5 of the printed text

⁸ The *ks* has a vowel mark above but none beneath *Ilraks t* seems to be intended Grammatical irregularities occur here frequently

⁹ The letter seems to be *ma* or *ma* but not *ma*

Na Subhute laksana sam¹(pa)¹mdavas Tathagaten ānuOttara samyak sambodhum v²bhisambuddhah syat khalu eam asya¹ Bodhisatva y³ana⁴ (samprasthi)tena sat⁵vena kasyaci dharmasya v⁶inaOsah prajñaptah ucchedo va • Na ho punas te Subhute evam drastavyam Na bo⁷dhi⁸ satia yana s⁹imprasthi¹⁰tena satvena kasyaci dharmasya v¹¹inaśah prajñaptah n¹² ōcchedam v¹³ • Yah khalu punah Subhute Gamga nadi¹⁴-¹⁵alula samam loka dhatum¹⁶ v¹⁷sapta ratna paripurnam k¹⁸rtva danam dadyad¹⁹ yas ca bodhisatvo nairatmesu anutpattikesu dharmesu²⁰ l²¹santim prafila bheta • Ayam eva te (da)[nam]²²

(18a) ²³bahutaram²⁴ punya skandham prasaveta • Na ho punah Subhute bodhi[sat²⁵ie]²⁶na punya skandhah parigrahetavyah Aha • Anu Bhagavam pu²⁷ (nya) ²⁸skandhah parigrahetavyo • Bhagavan aha • Parigrahetavyah Subhute (n²⁹ogra)[hetar³⁰yah Tad ucy³¹a]³²te par³³igrahetar³⁴yah Api tu³⁵] Subhute [ya]³⁶h³⁷ m³⁸kaścid evam vade • Tathaga³⁹Oto gacchati v⁴⁰ āgacchati va • tisthati va • (n⁴¹i)sudati va • [sayyam]⁴² v⁴³(a l alpaya)ti na me sah bhasi⁴⁴tasy ārtham ajanati • Ta⁴⁵Ot kasya hetoh Tathagata iti Subhute ca⁴⁶ l⁴⁷acid agatah a l⁴⁸vacid gatah Tasmad ucyate Tatha⁴⁹gato r⁵⁰ham samvak sambuddhah Yah khalu punah Subhute kula putro va • kula duhita va • yavanti tr-sahasra maha⁵¹śasre loka dhatau⁵² v⁵³prthivi rajamsi sa evam rupam masim kurya yava ev āsam⁵⁴kh⁵⁵eyena • Tad jatha nama paramānu samcayah Tat l⁵⁶in manva[se] Subhu

(18b) ⁵⁷te⁵⁸ Api tu sa paramanu samcayo bhavet, Aha • Evam eva Bhagavam Bahu sa paramanu samcayo bhavet, T⁵⁹it kasva hetoh Sace Bhagavam (sa)[m]⁶⁰ (ca)yo bhavi⁶¹ṣya na Bhagavam v⁶²ha⁶³siyam paramānu samcaya iti • Tat kasya heto Yo so Bhagavata paramanu samcayo

¹ This seems to be intended for a negative verb a syat compare a gacchati in fol 18 a¹¹

² More abbreviated than the printed text

³ The printed text has Ayam eva tato nūdana

⁴ Begins at p 44 l 1 of the printed text.

⁵ These words which nearly agree with the printed text exactly fit this long gap

⁶ These words fit the gap and agree with the printed text except that tad ucyate always stands in this MS for ten ucyate of the printed text and it is omitted as it is often in this MS

⁷ The printed text has na but the letter here resembles ca or da and not na

⁸ Begins at p 44 l 15 of the printed text.

bh[asitah] a [sam]¹caayah sa Bhagavatā bhāsi Otah Tad ucyate para mānu samcay² iti • Yam ca Tathagato bhasati mahāsa[ha]sro (loka) v³dhatuh a dhatu sas Tathāga Otena bhāsitah Tad ucyate mahasahasro loka dhatuh Tat kasya hetoh Sace Bhaga[va]m dhātur a⁴bhavisyat, sa c⁵āiva pinda-graho 'bhaviṣya • Yaś c⁶āiva Tathāgatena pinda-graho bhasitah (a) [gra]ha sas Tathāgatena bhāsitah Ta⁷d ucyate pinda-graha iti • Bhagavan aha Pinda grahaś c āiva vyavahāro Subhute 'nabhlapyah Na sa dharmo n ddharmah Sa ca bala¹

(19a) ¹prthag² janair udgr(hi)ta [xxxxxxxxx]³ vade • Atma drstis Tathāgatena bhāsitah satva drstih jiva drstih pudgala dr⁴stih⁵ Ta⁶ v⁷thāgatena bhasi⁸ta Api nu sa⁹myag vada¹⁰ma¹¹no vade • Subhuti aha¹² • Ya sa Bhagavam ātma drstis Tatha[ga]tena bh[asitah] x¹³ a drstih¹⁴ ca Tathagate¹⁵Ona¹⁶ bhasita¹⁷Ta¹⁸d ucyate atma drstir iti • Evam Subhute bodhisatva yana samprasthitenā sarvba dharma¹⁹ v²⁰jñātavya drastavya • adhu²¹O²²(stihita)vya²³ • (Ya)tha na dharma samjñā pratyupasthahe • It kasya heto Dharma-(samjñā) dharma sanjña iti Subhu²⁴te a samjñ esa Tathāga(tena) bhasi²⁵(ta) Tad ucyate dharma-samjñ ēti • Yah khalu Subhute bodhisatvo (mahasa)two xxxxxx²⁶ loka dhatum²⁷ v²⁸sṛpta (ratna par)ip(urnam) xxxxx²⁹ parityaje • d³⁰ yaś ca kul³¹ putro va • kula duhita va (i)stah prajna paramitaya dharma paryaya catuṣpa³²

(19b) [di]m¹¹ api gatham udgr(hya) dharaye • [deṣaye • ra](ca)ye [paryāśpnuyat parebhyaś¹²] (ca vistar)ena samprakasayed ayam tato bahularam punya¹³ (śha)ndham prasavet, Katha[m] ca samprakāṣa¹⁴

¹ The words of the printed text fill the gap exactly It also reads aiyarāharo

² Begins at p. 45 l 7, of the printed text

³ Judging from the printed text the words in this blank might be either *yaś* *loka* *Subhute eva*, or *Tat kasya hetoh* *ya eva* The latter seems less probable because *tat kasya hetoh* is omitted in the Japan MS as noted in the printed text.

⁴ There seems to be one more syllable here than in the printed text

⁵ A line of the printed text is omitted after this

⁶ So the word appears to be

⁷ Read perhaps *prame* *śaśikhya*

⁸ Read perhaps *pari* *jagam*, see fol 9 l¹, and fol 10 a¹⁷

⁹ The punctuation here is out of place

¹⁰ I or *catuṣpa* *lim* see fol 16 l¹¹

¹¹ Begins at p 46 l 1, of the printed text

¹² Such traces of the letters as remain agree with this reading

(yed ya)thā nēdkāśaye • Tad ucyate samprakāśamyet,¹ Tāra[kā timi]-
 ram dīpo māy-āraśyāya-budbudam svapaⁱⁱⁱnam vidyud abhram ca evam
 draṣ[ta]o vya[ni] samś(kṛtam) Idam avoca Bhagavā[n ā]ttamanā
 Sthavira-(Subhū)[tis te] ca bhikṣu-bhikṣuṇy-upāsak-ṣpā^{iv}(sikā) • sa-deva-
 gandharvba-omānuṣ-āsuraś ca [l]oko Bhagavato bhāṣitām abhya-
 nandur iti • ॥ Āddhyaṣṭama Bhagavati Ārya-Vajracchedi^vkā prajñā-
 pāramitā samāptā× (ya) siddhi× ya² • saha bhartari Nandirmbalena •
 saha pitṛnā e³×××××××× ×××× vi[xxāx] balena • (sa)ha××××××××
 (n)ena • saha (Ne)salena • saha Saṁcaxtyo • sa(ha × sarvba-satv)[aiḥ
 ××××] ××

¹ The printed text puts this after the verse quoted here.

² These letters must apparently contain some woman's name, because the word 'husband' follows.

³ This letter is not like the *e* always used in this MS. but resembles that in *eram* in fol. 14th.

[Note to p. 178. The forms \bar{u} and \bar{u} occur only with *bh* (in the proportion of 103:12); and \bar{u} , in a slightly modified form, occurs also with *r* (see, e.g., *rūpeṇa*, fol. 17^b, in Ancient Khotan, Plate CVIII); while the form \acute{u} occurs with *p*, *s*, and *y*. All three forms are found also in the manuscript of the Saddharma-puṇḍarīka, edited by Professor Lüders, pp. 144 ff. In that manuscript, indeed, all, or most of the other varieties of vowel signs have been noticed; see pp. 140-2. The forms \bar{u} , \bar{u} (in the $\bar{r}\bar{u}$ variety), and \acute{u} are the fourth, second, and first, respectively, of Professor Lüders' enumeration. Of his third form there is no example in the Vajracchedikā. —R. H.]

VOCABULARY TO ALL SANSKRIT TEXTS*

By A F RUDOLF HOERNLE

(H. = Hoernle, L = Luders, P = Pargiter, Th = Thomas)

A

- *a-kuśalamūla, stock of demerit, Th 4^b
 a-gacchati, he does not go P 18^aⁱⁱⁱ
 a-gati, evil course, H 4 (1) ^bⁱⁱ
 agni-traya, three kinds of fire, H 4 (2) ^a^{vi}
 *a-graha, baseless notion, P 17^a, 18^b
 Aṅgulimāla, pr n of a robber H 12 (3) ^bⁱⁱ
 *a-carī, not moving, Th 11^a
 *a-cintika, unthought of, Th 7 (1) ^aⁱⁱ, 7 (2) ^bⁱⁱ ⁱⁱⁱ
 a-cintya, inconceivable, Th 7 (2) ^a^{iv}, P 10^b ^{iv}
 a-jana, insignificant person, P 17^a
 Ajita, pr n of a person Th 11^a^{iv}
 anuka-cohidra, minute hole H 13 (1) ^b^v
 anda-ja, born from an egg P 2^a^{vi}
 *atigambhīra, very profound, Th 7 (2) ^b^v
 *atīvistaram, at great length, Th 7 (1) ^aⁱⁱⁱ
 atīta buddha, a past Buddha, Th 7 (2) ^aⁱⁱ ^{iv}
 atīte 'dhvani, in time past Th 5^aⁱⁱ, P 9^a^{iv} 11^b
 *atīśvalpatva, extreme sparseness, Th 3^a^v
 *a-datt-ādāna, taking things wrongfully, H 10 (57) ^a^{iv}, ^bⁱⁱ ⁱⁱⁱ
 *a-dustūl āpatti, not grave offence H 3^aⁱⁱⁱ
 a-dṛṣṭa purva, not seen before Th 6^a
 a-dṛṣṭi, baseless theory, P 19^aⁱⁱ
 *adbhuta-prāpta, struck with wonder, L 259 ^bⁱⁱ ^{vi}
 adrākṣī(t), he sees P 17^b
 *a-dvandva, unequalled, H 12 (1) ^bⁱⁱ ⁱⁱⁱ
 *a-dharma, baseless dharma P 13^a^v
 *a-dhātu, not a dhatu P 7^bⁱⁱ
 *a-dhārā, not a flow P 14^b
 adhigantu-kāma, desiring to understand Th 3^aⁱ

- adhimukta, (whose mind) is set upon (some thing) L 3 ^bⁱⁱ, adhimuktika, P 10 ^bⁱⁱ
 adhimukti, steady resolve, Th 8^a^{iv}
 adhivacana, designation, epithet, P 13^aⁱⁱ
 adhīsthāna, resolve, H 4 (1) ^a^{iv}
 adhīsthita, subjected, Th 2 ^bⁱⁱⁱ
 *adhīsthitavya, to be held fast, P 19^a^{iv}
 *adhīyarama-gata, gone to a monastery H 1^a^{vi}
 *adhyāśayena, purposely, Th 5 ^bⁱⁱⁱ
 *adhyesyati, he invites, L 260 ^bⁱⁱ ^{iv}
 adhvan, time, Th 5^aⁱⁱ, see atīte, and gata
 *adhyabhasit (for adhya^o) he pronounced Th 2^aⁱⁱⁱ 7 (1) ^aⁱⁱ, 7 (2) ^bⁱⁱ
 a-nata, firm, Th 8^bⁱⁱ
 *an atikranta, not overstepping, Th 7 (1) ^bⁱ
 an-anta-guna, infinitely good Th 7 (2) ^b^{iv}
 *an-anugata, not practising, Th 8 ^bⁱⁱ ^{iv}
 *an-abhinata, feeling no inclination towards H 6^aⁱ
 *an-abhiprasanna, ill disposed, H 5^aⁱⁱ
 *an-abhiramya, incapable of joy, Th. 6^a^{iv} ^v ^{vi}
 an-agata, not come, future, with adhran time, L 260 ^bⁱⁱ ^v, P 13^aⁱ, or kala, time Th 3^a^v, or citta thoughts, P 14 ^bⁱⁱ ^{or} buddha, Th 7 (2) ^aⁱⁱ ^{iv}
 *an-attamanatā, not rejoicing, H 10 (57) ^bⁱ
 *an āstara, not spreading out of robes, H 3^a^{vi}
 a-niyato rāśi, mass of what is neither truth nor falsehood, H 4 (2) ^aⁱ
 *a-nīṣyuka, freedom from envy, H 10 (56) ^aⁱⁱ
 anukampā, mercy L 254 ^bⁱⁱ, H 2 ^b^{iv}
 an-uttara, final, Th. 4 ^bⁱⁱ, supreme, Th. 11^a^x, ^bⁱⁱ, L 253^a, ^bⁱⁱⁱ, 259^a^{iv}, ^bⁱ, P 13^aⁱⁱⁱ, 16^aⁱⁱ, 17 ^bⁱⁱ ⁱⁱⁱ

* Including only selected words, those not recorded elsewhere are marked with an asterisk.

- *an-ut[t]rasitu-kama, desirous to have no apprehension, Th 10 a^v
 an-utpattika, not liable to rebirth, P 17 b^v, Th 11 a^v
 *anudarsin, perceiving L 3 bⁱⁱⁱ
 *an-uddista, undeclared, Th 2 a^v
 an-uddhara, not taking-up of robes, H 3 a^v
 an-upadhisesa, absence of individuality, P 2 bⁱⁱ
 *anuparigṛhita, received, P 2 a^v iii
 *anupalakṛta, cherishing, H 10 (56) bⁱⁱ v
 *anuprēksin, searching, Th 4 a^{vi}
 anumanyatu, may it grant, Th. 10 b^{viii}
 anumodita, approved, Th 7 (2) aⁱ
 Anuradhā, pr n of an asterism Th 9 bⁱ
 anuvyañjana, secondary sign, L 253 b^v
 *anusamsa, praise, Th 2 a^{viii}
 *an-ovada-prasthapana, initiating censure, H 3 a^v, a^v-visthāpana, preventing censure, H 3 a^v
 antamaśas, even, L 253 bⁱ, Th 2 a^{iv}
 *antah pakva, food cooked indoors, H 3 a^v
 antaraya interference, H 10 (57) a^v, obstacle Th 2 bⁱⁱ
 antarapana, market place L 253 b^{vii}
 antargata (indriya) inward turned (senses), H 1 b^v
 antardhana, disappearance, Th 3 a^v, bⁱⁱ
 *antardhani, id Th 3 b^v
 antardhasyate, it will be hid Th 3 bⁱⁱⁱ
 antevasin, mate of a tradesman, H 6 b^v
 antovusta, (food) kept indoors H 3 a^v
 andhakara-pravista, entered into a dark place P 9 b^v
 *apatrapya, modesty, Th 6 b^{vii}
 *a-paritrasyamana, not being in fear, L 3 b^{iv}
 *a-paribhava, not contemptuousness H 10 (57) aⁱⁱ
 Apalala, pr n of a Naga, H 5 b^{vi}
 apavaktr, detractor, H 12 (3) a^{vi}
 apāya, place of suffering Th 5 b^v, P 11 a^v, see tr apāya
 *a-parimuta, not a perfection P 9 aⁱ
 apāśraya, observance (four) H 4 (1) a^v
 *a pitṛñāta, not honouring one's father H 10 (56) bⁱ
 a pragalbha, unassuming H 8 b^v
 *a pratikarm āpatti, offence without subsequent atonement, H 3 aⁱⁱ
 *a-pratigṛhita, not received H 3 a^v
 *a-pratigṛhāti, not contentious, H 12 (2^a) a^{iv}

- *a-pratipudgala, who has no rival, H. 6 bⁱ
 a pratilabdha, unobtained, Th 2 a^v
 a-pratisthana, having no reliance, P 9 bⁱ, apratisthita, not relying on, P 2 b^v
 *a-pramānata, countless, Th 10 a^{viii}
 a-bahirgatena (manasena) without outward turned (thoughts) H 1 b^v
 *a-brāhmanyata, not living as a brahman, H 10 (56) bⁱ
 abhigita, chanted, L 253 a^v
 *abhiprakiranti, they overwhelm Th 11 b^{vii} viii
 *abhipravarsī, it rained down Th 11 bⁱⁱ
 *abhimantrana, invitation H 10 (57) a
 abhimukhi-kṛta, set against H 12 (1) b^v
 abhiyoga, endeavour Th 3 aⁱ
 *abhisamyana, visiting H 12 (3) a^v vi
 abhisamskarot (abhisamakarot) he performed Th 1 bⁱ abhisamskṛta, performed Th 1 a
 abhisamskara, performance Th 1 aⁱ, bⁱ
 *abhisamharitva, having collected, P 16 bⁱⁱ
 abhisamayā, comprehension, see jñāna, dharma
 abhisambuddha, enlightened, L 253 bⁱ, P 9 b^v, 13 aⁱ iii iv, 16 aⁱⁱ iii, 17 bⁱⁱ iii
 abhisambodhi, enlightenment L 253 bⁱⁱ
 abhistavinsu, they eulogized, Th 5 bⁱⁱⁱ
 abhihita (abhikata), afflicted Th 5 b^{iv} with jara qv
 abhusit (abhusi), it happened, Th 11 aⁱⁱⁱ vi vii x, bⁱⁱ ii
 *abhy anumodana, approval H 10 (57) b^{iv}
 abhy anumodita, approved Th 7 (2) aⁱ
 abhyavakiranti, they cover, Th 11 b^{vii} viii
 abhra, cloud P 19 bⁱⁱⁱ
 *a manasī kara, inattentive Th 5 aⁱ
 a manusya, not-human Th 2 aⁱⁱ
 a mama, having no self conceit H 6 bⁱⁱⁱ
 *a matṛñāta, not honouring one's mother H 10 (56) bⁱ
 a-maya, having no illusion H 6 bⁱⁱ
 *a misri kṛta, undefiled, L 3 bⁱ
 *ambara-tata stha, heaven, Th 7 (2) b^v
 *a raksaniya, not needing to be guarded H 4 (2) aⁱⁱ, a raksita, not guarded H 4 (2) a^{vi}
 aranya, forest, Th 4 aⁱ 7 (2) a^{vi}
 aram, completely, Th 5 bⁱⁱⁱ
 a rupin, formless, P 2 bⁱ

- **artha-caryā*, beneficent rule, H 4 (1) *b^v*
 **arth-ātara*, ferry of the meaning (interpretation), H 13 (3) *a^v*
arddha-hara, half-necklace, Th 11 *b^x*
Ardra, pr n of an asterism, Th 9 *a^v*
 **Aryasoma*, pr n of a Buddhist monk, H 2 *b^u* *u* *v*
a-laksana, bad sign, P 7 *b^v*, °*a-sampadā*, wealth of bad sign P 17 *a^v*
a-labha, ill success, want of success, H 10 (57) *a^v*
alpa-buddhi, having little understanding, Th 7 (1) *a^u*, **alpa-bhoga*, having little means, H 10 (57) *a^u*, **alpa-śakya*, having little power, H 10 (56) *aⁱ*
avakranti, entrance upon Th 8 *b^u*
avagunthita, veiled, H 13 (3) *a^{iv}*
avabhāsa (*śrotrasya*), range (of hearing), Th 2 *a^v*
 **a-varn-ārha*, unworthy of praise, H 13 (1) *a^u*
 **a-varsika*, a monk of less than a year's standing H 2 *a^{iv}*
avalokayati, he looks towards, L 260 *a^{vi}* *u*
 **avaskaratā*, off-scouring, H 13 (1) *b^u*
 **a-vastu-pratipattita*, without relying on anything P 2 *b^v*
avahita, attentive, Th 7 (2) *a^{vi}*
 **a-vikīrat*, not dropping about (almsfood), H 1 *bⁱ*
a-vikṣipta, undisturbed Th 7 (2) *a^{vi}*, H 1 *aⁱ*, *b^u* *iv*
 **a-vijñāmana*, not understanding Th 7 (1) *a^u*
 **a-vitatha-vadin*, not untruth speaking, P 9 *b^v*
a-vipaka, without result, Th 4 *b^u*
 **a-viyubha*, not a vyuha, no display, P 13 *b^v*
 **a-vaivartika*, unable to turn back, L 254 *a^{vi}*, 260 *a^{vi}*, *a^v* *bhumi*, a stage of bodhisattvahood, Th 10 *a^{vi}*
 **a-vyākaraṇiya*, not to be explained or answered, H 4 (1) *b^u*
 **a-vyāpāda*, absence of malice, H 4 (1) *a^u*
 **a-vyāvady-ādhimukta*, who is set upon kindness L 3 *b^{vi}*
 **a-śūśruṣā* (for *aśūśruṣa*), not caring to listen, H 10 (56) *bⁱ*
 **a-śrāmaṇyatā*, not living as a śramana, H 10 (56) *bⁱ*
 **Aśleṣā*, pr n. of an asterism, Th 9 *a^{vi}*

- Aśvini*, pr n of an asterism, Th 9 *aⁱ*, *bⁱ*
a-samkhyeya, innumerable, Th 2 *a^u*, *u* *i*
a^u, P 18 *a^{vi}*
 **a-samcaya*, not an aggregate, P 18 *b^u*
a-samyñā, baseless idea, P 8 *a^{iv}*, *b^u*, 9 *aⁱ*, *b^u*, 19 *a^v*
 **asat-pralapa*, idle talk, H 13 (2) *b^u*
a-sattva, not a being P 9 *b^u*, 16 *aⁱ*
 **a-sampradharya*, inconceivable, H 13 (2) *a^u*
 **a-saraka*, not real, Th 7 (1) *b^{vi}*
asi, sword, Th 6 *b^{vi}*
asura, a class of mythological beings P 11 *a^u*, 19 *b^{iv}*, Th 6 *a^u*, *b^{iv}* *v*, **asura pura*, Asura settlement, Th 6 *a^u* *v*, *a^o* *bhavana*, *id*, Th 6 *b^u*, *a^o* *raja*, Asura king, Th 6 *b^{iv}* *x*, *asurēndra*, Asura overlord Th 6 *a^{iv}*, *b^v*, with *āsaya*, Th 6 *b^x*
a-secanaka, charming with *bhava* H 12 (2) *a^{vi}*
 **a-sya*(t), it may not be, P 17 *b^u*

Ā

- akara*, precious Th 7 (2) *b^{iv}*
 **akāśaye*(t), he shows P 19 *b^u*
akirna, crowded H 12 (2) *b^v*
akrostr, reviler, H 12 (3) *a^{vi}*
akṣipet, it should put to shame, H 12 (2) *a^v*
 **acakṣeta*, it may be spoken, P 15 *b^u*
 **Ātanati*, pr n of a Mahāyāna H 5 *bⁱ* *iv*
 **attamanas*, ready mindedness, H 10 (56) *a^u* (57) *a^{iv}* *v*, *b^u* *iv*
attamanas, with attentive mind, Th 10 *b^u*, P 19 *b^u*, see *aptamanas*
 **ātma-graha*, positing of self P 16 *b^{vi}*, 17 *aⁱ*, **a^o*-*drsti*, belief in self, P 19 *aⁱ* *u* *i*, **a^o*-*drstika*, P 10 *b^{vi}*, *a^o*-*bhāva*, one's own self personality, H 4 (1) *b^{vi}*, P 6 *aⁱ* *iv*, 10 *a^{iv}* *v*, **a^o*-*samcetanā*, consciousness of self, H 4 (1) *b^{vi}*, **a^o*-*samyñā*, conception of self, P 2 *b^{iv}*, 8 *bⁱ* *u*, 9 *aⁱ* *iv* *v*
 **ādi-sūtra*, aboriginal sūtra, Th 7 (2) *bⁱ*
ādinava, evil, Th 2 *b^x*
āddhyaṣṭama (1), P 19 *b^v*
Ananda, pr n of Buddhist monk H 13 (3) *aⁱ*
 **āptamanas*, with receptive mind, H 5 *aⁱ*, 7 *b^v* See *attamanas*
ābhāsa, reach of perception (by the sense) L 3 *a^v* *u*
āyatana, sensation, Th 4 *a^u*, L 3 *b^{iv}*

*ayu pramana, duration of life, Th 11a^{iv} L 209bⁱ

ayusman, venerable, Th. 1aⁱⁱⁱ, P 2a^v, 7a^u 13bⁱ &c

aranyaka, wild animal Th 2bⁱ

*arupya, incorporeal state, Th 8bⁱⁱ

*argada, bolt (of door) H 1b^{viii}

arya, the Elect, epithet of Buddhist monks

Th 8a^v, b^v, also of a book, P 19b^v

alambana, opportunity H 9aⁱⁱⁱ

aloka, light (opp *tamas*) H 12 (1) b^v, 13 (3) a^v

avṛta, encompassed, overcome, with *tama* q^v

*avrahana (*avarahana*) tearing off H 3a^u

aśi, fang of a snake sting of an insect in aśi viśa, having poison in its fang snake Th 2a^{ix}

*ascarya prapta, struck with wonder L 209b^{iii-vi}

Āsadhā, pr n of an asterism Th. 9a^v

*asana kuśalena, with propriety in (choosing) a seat H 1a^v

astara, spreading-out of robes H 3a^{vi}

asrava, passion with *asina* L 3a^v

ahara, nutriment (four kinds of) H 4 (1) a^v

I

*icch opavicara, seduction by desire H 12 (2) a^u

Indra, pr n. of a deva H 5a^v

I

iryapatha, becoming deportment H 1aⁱ, b^{iv}

U

*uddara, heretical (1) Th. 8b^v

*utksipta (*otksipta*)-caksusa, with downcast eyes H 1aⁱ b^v

*utksepaniya (*karma*) (rite of) suspension H 3aⁱ

*uttama-pudgala, the best possible person H 6bⁱⁱ

Uttara-bhadravati (*bhadravada*) pr n of an asterism Th 9a^{vi}

*u[t]trasisyanti, they will be frightened P 8b^v, u[t]trasta, frightened Th 6bⁱⁱ

utpadyamana, arising H 4 (1) a^{viii} bⁱ

*Utpalavaktra, pr n of a king Th 5a^{vi} b^{vi}

utpada, source L 3bⁱⁱⁱ

utpadaṃyati (*cittam*) he turns (his thoughts)

to Th 4a^{viii} b^{vii}, utpadaṃsyaṃti P 8a^{iv}

utpadaṃyavyam, P 6aⁱ ii, 9a^{vi}

utsahamas, we exert ourselves L 260aⁱⁱⁱ

uda pana, place of drinking water well, H 8bⁱ See *jarida-pana*.

udara, great grand Th 2b^{ix}

udiksanīya, to be gazed at Th 4b^v

udgrhṇīyat, he should preserve P 10a^{vi},

u[d]grahesyaṃti, P 11a^{iv} udgrahes-

yanti, P 10bⁱⁱⁱ 11bⁱⁱⁱ, udgrhya, P 6b^v 16bⁱⁱ, 19bⁱ udgrhita, P 15b^{iv},

17a^u, 19aⁱ *udgrhṇita (fruit) picked up H 3a^v

*u[d]grahetavya, to be rejected P 18aⁱⁱ udgrhutavya, to be

taken note of, H 1b^{viii}

uddiśet, he should expound exhibit Th 10a^{iv} uddiśe, Th. 2bⁱⁱⁱ, uddiśeyati,

Th. 2a^{ix}, uddiśeya, Th 2a^{viii}

uddhara, the taking up of robes H 3a^{vi}

udbhavana, proclamation H 12 (2) a^u

upakarana, expedient means Th 7 (2) a^v

*upaccheda, cutting off with *ṛtti*, q^v

upajīvyā, who can be depended on Th 4bⁱⁱ

upadrava, affliction Th 2b^{ix}

upadhi, appearance phenomenal H 7bⁱ

*upanissraya, relying Th 1a^u

*upaniśada (v l *niśada* M M ed p 35),

(the duration of) a musical note P 11b^v,

*upaniśa, P 16b^{iv}

upapatti, existence see *kamopapatti sukho-*

ṇapatti

upapaduka, effecting, P 2a^{vii}

upabhoga, u.e Th. 4a^v

*upavicara, seduction, H 12 (2) a^u

*upasamānukula, disposed to calmness,

Th 8a^v

upasamakkrama, he proceeded Th 5a^{vii}

upasampada, initiation (into monkhood)

H 3b^{iv} v See *chibhikṣu*° *janābhikṣa*

mayā° *trairacitā*°, *praśna*°, *vinaya*

dhara° *vyakarana*°

upasthāpya, attending considerably (to

some one) H 1a^{iv} upasthāpyitavya,

H 1b^{vi-vii} See *smṛti*

*upasthita-smṛti, fixed attention H 1a,

b^{ii-v}

upādāya, evincing (feeling) H 2b^v,

L 254bⁱⁱⁱ

upāya, expedient Th 7 (1) a^v

*upavṛtta, arriving Th. 3a^{vi}

upāsak-ōpāsika, male and female lay

adherent of Buddha Tl 10bⁱ P 19bⁱⁱ

upêta kaya, taken a body, P 13 a^v b^u
 ususyanti (*ut susyanti*) they dry up, Th
 4 b^u

U

urdhvam adhaḥ, above and below, H 1 b^v

R

rdhhi, supernatural power Th 1 a^u b^u

E

*eka ghana, solid (rock) L 3 b^u

*ek ahika, quotidian (fever) Th 10 b^v

*Elabbhadra (*Elapatra*) pr n H 5 b^v

*ehibhiksukataya (*upasampada*) (initia-
 tion) with the formula come O monk
 H 3 b^v

O

okirinsu (*avakṛ*) they besprinkled Th 5 b^u

oliyet (*arat*) he slackens Th 10 a^u

Au

aurasa, son H 13 (3) a^v

ausata (*ausadha*) Th 9 a^u See *ausadhi*

ausadhi, medical herb medicament with
laṣya q v

K

kantaka, see *go-kantala*

kad aya, miserly H 12 (3) b^u

*kantara (for *laṣ*) difficult road Th 2 b^u

karunayati, he becomes compassionate Th
 5 b^v

kartu kama, desirous of doing Th 7 (2) a^v

karma, karma or the moral Law of Cau-
 sation Th 5 a^u 7 (1) b^v, karmanī (pl.)
 actions P 11 a^v v

karma, rite, see *utkṛpanīya rudra*

kalaha, quarrel Th 9 a^v

kalā, a fraction of time P 11 b^v v 16 b^v

Kali, the Kali age Tl 5 b^u

Kalinga, pr n of a country P 9 a^u

kalusa, impurity Tl 5 b^u

kalpa, (a) a period of time Th 2 a^v 10 a^u
 1 10 a^v 11 b^u (b) doctrine regulations
 H 3 b^u see *cvara*

Kāśmira, pr n of a country Th 3 b^u

kāśya, (moral) stain Th 8 a^u

kāmkṣā doubt Tl 2 b^u

kāma (at er l of compound) desirous, see
adh yantu anut rantu, kartu

kāma guṇa, satiety perfect enjoyment Th.

6 b^v, *k^o gunata, state of perf enj, Th
 6 b^v ix

*kam ôpapatī, re birth in a state of sen-
 suous existence H 4 (2) b^u

kaya, body H. 4 (2) a^u 8 b^v v, Th 2 b^u
 ix 5 a^u, 8 a^u u b^v P 13 a^v b^u See

dharma kaya, rupa lava

*kay êndriya, body sense Th 7 (1) b^u

Kasyapa, pr n of a Buddhist monk H
 8 b^u v, Th 8 a^u iv, b^u

kasaya, monk's yellow robe Th 8 a^u u iv
 b^v

*kṁkarana, punishment work H 3 a

Kinnara, pr n of a class of mythological
 beings Th 2 a^u u

*kim anuśamsa, punishment lesson H 3 a

Kirttiya (*Kṛtika*), pr n of an a ten m
 Th 9 a^v

*kirtī sabda sloka, verse of praise H 10
 (56) a^u

Kubera, pr n of the god of wealth, H
 5 a^v

*Kumarabhadra, pr n of a person H
 11 b^u

*kumara bhuta, royal prince L 2 a^u v
 kumara bhuta, in the condition of

youth Th 10 b^u

Kumbhanda, pr n of a class of mytho-
 logical beings H 5 b^u

kula putra, noble youth and kula duhitr,
 noble maiden Th 7 (2) a^u 10 a^u 1 10
 a 11 a^u b^u &c

kuśala, good proper w th *asana*, H 1 a^v
carya Th 6 b^v *dharma* P 16 a^v b^u

kuśala mula (plur) stock of merit Th 4
 b^u see *akūśalamūla*

kutāgara śāla, hall of a pagoda Th 1 a
 b^u

kṛta kṛtya, having attained one's ideal H
 7 a^v

kṛtālaya, who has made his abode H 5 a^v

kṛti, poetic composition H 13 (3) b^v

koṭi nyuta, many tens of millions P 11 b^u
 Th. 11 a^v

*kotūhala, curiosity Th 5 a^u

krama, astrological progression Th. 9 b^v

kramanti, they attack Th 2 b^u ix

*kriyāvaṣṭu, means of acquiring H 4 (2) a^v

*kṣamati mūlyam, equals in value L
 254 b^u

*kṣayātā, state of decay Th 6 b^u v
 kṣānti, patience P 17 b^u kṣ^o pāra-

mitā, perfect exercise of p P 9^{ai},
ks^o vadin, upholding p P 9^{av}
ksina, extinct, with *asraia*, *jati bhara*, q v
ksura, knife (i), Th 9^{av}
ksetra, sphere, subject with *vyula* array,
P 6^{ai}, 13^{bv} vi, ksetra-āksetra, what is
and what is not a theme, H 13 (1)^{ai}

Kh

khandi-krtva, in broken pieces (of food)
H 1^{avii}

*Kharusta, pr n of a Rishi Th 9^{bv}

G

Ganga, pr n of a river, Th. 2^{avii} P
6^{av} v 7^{bv}, 10^{avii} iv 14^{av}, 15^{ai}, 17^{bv},
G^o-rajas, sand of G., Th 7 (2)^{bv}
gandha, smell Th 7 (1)^{bv} iv, P 2^{bv}, 6^{ai}
9^{av}

Gandharba, pr n of a class of mythological
beings Th 2^{ai}, 9^{ai}, 10^{bv}, P 19^{bv}
with *asaya* Th 6^{bx}

Gandhari, pr n. of a fem deity Th. 10^{bvii}
gambhira, profound, Th 7 (2)^{av} 15^{vi}
10^{bv}

garbhādana, impregnation Th 9^{avii}
gatha, a kind of verse, Th 2^{avii}, 5^{ai},
7 (2)^{ai}, P 6^{bv} v, 16^{ai}, 19^{ai}

guna, excellence virtue, Th 2^{av}, 6^{bv} vii ix
gu^o-dharma, principles of virtue Th 8^{av}

*guhya marga, secret path Th 9^{av}

grhapati, householder, Th 2^{av} iv vi

go kantaka, difficult cattle path, H 12 (3)
ai

go-dohana, time of milking cows, H 9^{av}
gocara, object (of sense or mind) Th 7 (2)
av 15^{ai}, gaucara, Th 7 (1)^{bv}

gaurava, respect L 260^{bv}

*grantha-bhava, bondage H 7^{av}

graha, planet Th 9^{bv} ix

grama, village Th 7 (1)^{ai}, grama-caura,
thieves (living) in a deserted village, Th

7 (1)^{ai} See *sūnya grāma*

graha, (logical) 10^{ai} vii g of something with
atma jra pinda pudgala satva q v

Gh

ghora, dreadful, Th 2^{avii} ix

ghosa, sound (of words) P 17^{ai}

C

cakravartin, emperor, P 17^{av}

caksu, masc., eye, sight, with *dharma* Th

10^{ai}, with *indriya*, anom in *calstendriya*
Th 2^{ai} 7 (1)^{av}

caksus, neut *id*, H 4 (1)^{avii}, P 14^{avii} iii,
with *dharma*, *prajña buddha*, *mamsa*
q v, caksusman, seeing person, H 8^{bv}
iv P 9^{bv}

*Catuhśataka, pr n of a hymn H 13 (3)^{bv}
catvara, square H 1^{bvii} viii

*Candra surya-vimala-prabhāsa śrī, pr
n of an Arbat L 2^{avii} iv (transl)

*candr-ōpama, resembling the moon, H
8^{av}, 15^{ai}

carana, conduct, L 209^{av}

cari, moving Th 11^{ai}

*carima kala, last time, Th 2^{bx}

carimika, last time P 11^{ai}

cavitva, having left L 209^{avii}

caksusa, comely, H 12 (4)^{ai}

*catu dvīpika (dīpai^o), four continental
Th 11^{ai} i iii

catuspadika (gat/a) (verse) consisting of
four parts P 7^{bv}, catuspadi, *id*, P

16^{ai} catuspada, *id* P 5^{bv} v

carya, conduct with *kusala* Th 6^{bvii}

citta, mind thoughts H 1^{av} 15^{iv}, Th.

2^{ai}, 4^{av} v vi 7 (2)^{av}, L 3^{av}

P 2^{ai}, 6^{av} ii 9^{av} 14^{bv}, citta dhara,

flow of thoughts, P 14^{bv} v, cittōtpada,

see *bodhi*, cittōtpadika, see *prathama*.

Citra, pr n of an asterism Th 9^{avii}

*cintikata, the way of thinking Th 10^{av}

*Cimba, pr n of a person H 5^{bv}

civara, monk's robes H 3^{ai} with *lalpa*
q v

*cuti[ka], small Th 11^{av}

cetas, mind L 3^{av}, with *vimukti* q v

caitya, shrine P 11^{avii}, *c^o-bhūta, P
6^{bv}

*codana-vastu, cause of accusation H.
4 (2)^{av}

caura, thief, see *grama*

Ch

chanda, lust desire, H. 4 (1)^{ai}

chaya, shadow Th. 9^{ai}

chid, severed, H 7^{av} iii v, with *pran*

dhara, *samyogana* q v

chidra, hole cavity, H 13 (1)^{bv}

J

Jagamnatha, lord of the *pran*
Buddha H 13 (3)^{av}

- jaṅgama (lit moving being), man, H 13 (1) ^a_{III}
- *janapada-pradeśa, part of a country, Th 1 ^a_I, ^b_I
- *jara-maran ābhūhita, afflicted with old age and death, Th 5 ^b_V
- *jar-ōda-pana, old disused well H 8 ^b_I
- jarayu-ja, viviparous, P 2 ^a_V
- *jaladayate, it acts as a runccloud H 12 (2) ^b_V
- jati, birth, i.e. birth, with *ksīna*, L 3 ^b_V, with *śata*, P 9 ^a_V
- jatu, certainly, Th 2 ^a_V, ^b_{III}
- *janiya, knowing Th. 11 ^a_I
- jighamsu, revengeful, H 12 (3) ^a_V
- Jina, conqueror, epithet of Buddha, Th 7 (2) ^b_V (transl.)
- Jista (*Jyestha*), pr n of an asterism, Th 9 ^a_{III}
- jihma, unsuccessful, defeated, Th 2 ^b_{III}
- *jihv-ēndriya, sense of the tongue taste Th 7 (1) ^b_I
- jiva, living being in *jiva graha, P 17 ^a_I, *jiva-drsti, P 19 ^a_I, *jiva-drstika, P 10 ^b_V jiva-samjñā, P 2 ^b_V, 8 ^b_{III}, 9 ^a_V
- *jēstha-putra, eldest son, Th 2 ^b_V
- jñāna, knowledge, Th 6 ^b_{III} 8 ^b_I, 10 ^a_V, P 8 ^a_{III} *jñan-ābhisamaya, comprehension of true knowledge, H 3 ^b_V, *jñan-āloka, having the light of knowledge H 12 (1) ^b_V
- *Jyoti-surya-gandha-obhasa-śrī, pr n of an Arhat, Th 5 ^a_{III} ^{III} ^b_V

T

- *tathata, the truth of things, in *ta°-vadin*, P 9 ^b_V See *bhuta tathata*.
- *tathatva, same as *bhuta tathata* q v Th 2 ^a_V
- Tathāgata, lit so-come epithet of Buddha P 2 ^a_I 7 ^a_V &c Tathagata-garbha, the womb of T, Th 3 ^a_{II} Tathāgata-āyupramāṇa-nirdeśa, pr n of a chapter, Th 11 ^a_I ^V
- tapas, asceticism Th 8 ^a_V, ^b_I
- tama (*amas*) in *tama-sphuta, touched by darkness Th 5 ^b_V, *tam-āvrta, overcome with gloom, Th 6 ^a_V
- taratu, may it be effective as protection, Th 10 ^b_V ^I
- tārakā, star P 19 ^b_{III}
- timira, complete blindness (third stage of cataract), i 19 ^b_I

- *tiryaḡ-yoni-gata, brute animal, Th 46 ^r_V
- tīra, bank (of a river), Th 10 ^b_{III}
- tirtha, bathing ghat, place of pilgrimage, H 13 (1) ^a_{III}, see *punya*
- turya (*tūrya*)-svara, sound of music, Th 6 ^b_V
- *tr-apāya, three places of suffering, Th 5 ^b_V
- trpyate, is satisfied, Th 3 ^a_V ^V
- trsnā, desire, H 4 (1) ^a_V, ^b_I, trsnā-ksaya-rata, delighting in the rooting out of desires, L 3 ^b_V
- *tr̥ṣaḡasra, three thousand, L 253 ^b_I, 254 ^b_{III}, P 16 ^b_I, 18 ^a_V, with *mahasahasra*, q v
- teja (*tejas*) power, Th 2 ^b_{III}
- tejas fire, in tejo-dhatu, element of fire, H 4 (1) ^a_V
- tomara, lance, Th 6 ^b_V
- trasa, terror, Th 2 ^b_{III}
- *trai-vacitva (*upasampada*) (initiation) upon the threefold declaration (of taking refuge), H 3 ^b_V
- *trai-vidya, lit threefold science, brahmanic theology H 7 ^b_{III}

D

- damsa-maśaka, stinging fly, Th 6 ^a_V, ^b_I
- *daksina-diśa, southern quarter, da°-patha, id Th 3 ^b_V 9 ^b_I
- *daksina-pathaka, southern Th 3 ^b_{III}
- dagdha, burnt, Th 8 ^a_V
- danda-śikya, staff and string, H 2 ^b_I ^V
- Dadhimukha, pr n of a Yaksha, H 5 ^b_V
- dama, temperance, Th 4 ^a_{III}
- damya, young unbroken bull, L 259 ^a_V
- darśana, insight Th 8 ^b_V
- dana, gift, charity H 4 (1) ^b_V, Th 4 ^a_I, ^I P 2 ^b_V, 6 ^b_I, 16 ^b_{III} 17 ^b_I, with *parityaḡ* P 9 ^b_V 10 ^a_I, dāna-parityāḡa, giving away of gifts P 9 ^b_{III}
- danamaya, won by liberality H 4 (2) ^a_V
- dāyakatas, on the giver's side H 4 (1) ^b_V
- divya, celestial, Th 11 ^b_V, with *caudra* heavenly vision, P 14 ^a_{III} ^{III}
- Dipamkara, pr n of a former Buddha, P 11 ^b_I, 13 ^a_I
- duḡkha-sāgara, ocean of pain, Th 7 (2) ^b_V
- durgati, misfortune, Th 2 ^b_{III}
- durbhikṣā, famine, H 10 (27) ^b_V, *bhikṣa, Th 2 ^b_{III}
- duḡkhaḡhaka, apathetic, H 12 (4) ^a_{III}
- *duḡṣṭāpatti, grave offence, H 3 ^a_I
- duhitṛ, daughter, see *lula nigāṇṭhi*,

- **duhitṛ-mātrikā*, woman of the aspect of a daughter, H 1 *ḥvi*, **du^o-samyāñā*, name of 'daughter', H 1 *ḥvi*
- dusya-yugma*, double-piece of cloth, Th 11 *ḥv*, transl
- **du-sthita*, badly standing on or observing Th 8 *ḥv*
- **Dṛdhamatī*, pr n of a person Th 10 *aⁱ*
- drsti*, *drṣṭika*, belief in, positing of, the same as *grāha*, q v, see *ātma-jīva*, *pud-gala*, *sattva*
- deva*, a *deva*, godling, H 4 (2) *ḥi*, in, Th 2 *aⁱ*, *ḥv*, in the phrase *sa deva manuṣya* &c, P 11 *aⁱ*, 19 *ḥv*, with *śaṣya*, Th 6 *ḥv*, with *guru*, Th 9 *ḥvi*
- devatā*, tutelary deity, Th 3 *ḥvi*
- **dēvatā*, *dēvatā*; Th 9 *aⁱ*
- dohana*, milking, H 9 *a^v*, see *go-dolāna*
- **dauryatmā*, misery, H 13 (3) *aⁱ*
- **dauryabarnika*, bad mark, Th 2 *ḥv*
- dvara* (*dhara*), doorway, H 1 *ḥvi*, *dvara-śāla*, porch before door, H 1 *ḥvi*
- dvitīyaka*, fever of every other day, Th 10 *ḥv*
- dvīpika* (*dbi^o*), continent, Th 11 *ḥv*
- dvesa*, hatred, H 4 (1) *ḥv*
- **dvaipika* (*dbai^o*), continental Th 11 *ḥv*

Dh

- dhana*, treasure, see *sapta-dhana*
- Dhanistha*, pr n of an asterism Th 9 *a^v*
- dharma* (in Mahayanist ontology) norm of existence (1) the unconditioned, absolute, noumenal, (sing) Th 4 *ḥv*, (plur) Th 2 *a^v*, with *ātma* representing the Absolute, Th 7 (2) *ḥvi*, *ahara* the Absolute as one's food Th 3 *a^v*, *laya*, noumenal body (one of the *trikaya* and opp *rupakaya*, q v), H 12 (4) *aⁱ*, Th 7 (2) *aⁱ*, *caḥsa* the eye to recognize the noumenal, Th 10 *ḥv*, P 14 *a^v*, *dhātu*, the noumenal world, the Absolute Th 7 (2) *ḥvi*; *śabda*, word expressive of the noumenal, Th 2 *a^v* — (2) the conditioned, particular, phenomenal, a thing an object, (sing) P 7 *a^v*, 13 *a^v*, 16 *a^v*, 17 *ḥv* (plur) P 13 *a^v*, *ḥv*, 16 *a^v*, *ḥv*, L 253 *a^v*, 3 *a^v*, with *samyā*, notion of phenomenal things P 19 *a^v*
- dharma* (in Buddhist ethics), (1) doctrine, principle, duty, Th 7 (1) *aⁱ*, P 9 *ḥv*, 10 *ḥv*, 15 *ḥv*, (technical term for), H 4 (1) *aⁱ*, with *ararāna* hindrance Th 8 *aⁱ*, *pada*,

- category, H 4 (1) *aⁱ* — (2) body of Buddhist principles (disciplinary and doctrinal) Buddhist Law, Norm, Rule, with *abhiśamaya* understanding, Th 11 *ḥv*, *śaṣya*, loss, Th 6 *ḥvi*; *cakra*, wheel, L 260 *aⁱ*, *śaṣnā* exposition, P 15 *ḥv*, *paryāya* sermon, L 260 *aⁱ*, *ḥv*, 2 *a^v* (transl), P 7 *ḥvi*, 8 *a^v*, 10 *ḥv*, *dharmāla*, preacher, L 259 *aⁱ*; *megha*, cloud Th 3 *ḥv*, *śaṣnā*, destruction, P 17 *ḥv*
- dharma*, condition, practice, order H 10 (56) *aⁱ*, *ḥv*, (57) *aⁱ*, 12 (4) *ḥv*, 13 (1) *ḥv*, 13 (2) *a^v*, L 3 *a^v*, *ḥv*, Th 2 *ḥv*, 5 *ḥv*, 6 *ḥv*
- dhāṭu*, condition state Th 3 *ḥv*, relic, Th 7 (2) *ḥv*, element, H 4 (1) *a^v*, Th 4 *a^v*, system, P 18 *ḥv* See *dharma*, *nirvana* *śoka*
- dharaṇi*, clarm, Th 11 *a^v*
- dhavati*, it makes for, Th 7 (1) *ḥv*, *dhavate*, Th 7 (1) *ḥv*
- **dhūdi* (*śkr dhūdi*), dust Th 6 *a^v*
- **Dhṛtiśrastra*, pr n of a Lokapala H 5 *a^v*
- dhyaṇa*, mystic meditation Th 8 *ḥv*
- dhvaja*, banner, Th 8 *a^v*, *ḥv*
- dhvasta*, passing away (of the rains) Th 3 *a^v*

N

- naksatra*, lunar asterism, Th 9 *ḥv*
- Naksatra-raja-samkusumita*, pr n of a person, L 2 *a^v*
- nadi-tira*, bank of river Th 10 *ḥv*, *nadi-durga*, impassable hole in a river H 8 *ḥv*
- **Nandimbala* (*i*), pr n of a person, P 19 *ḥv*
- naya*, argument Th 7 (1) *a^v*
- **nayuta*, myriad, Th 11 *a^v*, L 259 *a^v*, 260 *a^v*, 2 *a^v*, for *nayuta*, q v
- nara*, man, Th 7 (1) *ḥv*, **nara-kumjara*, eminent man, Th 3 *ḥv*
- nāvaka*, new moon H 8 *a^v*, *ḥv*
- nāga*, a class of mythological beings serpents H 6 *a^v*, Th 2 *a^v*, *ḥv*, **nāga-raja-duhitṛ*, daughter of a king of them, L 253 *ḥv*, 254 *ḥv*
- nāda*, noise Th 10 *ḥv*
- nāna-bhava*, of various conditions, P 14 *ḥv*, *nāna-varṇa*, of various colours, Th 3 *ḥv*
- **nāsthika*, (fruit) without stones (or seed) H 3 *a^v*
- nāśattva*, without being, P 13 *ḥv*, 16 *a^v*
- nīkasa*, touchstone, H 12 (2) *a^v*
- nigacchati*, he falls into, Th 8 *aⁱ*

- *Nigrantha (for *nirgr*^o) pr n of a sect, H 6^{biv}
- nidana, cause of existence, P 15^{a^u u}
- nidhana, defect, absence, Th 7 (2) ^{biv}
- Nidhana, pr n of an asterism Th 9^{a^u}
- nimantrana, invitation H 12 (3) ^{a^v}
- nimitta, omen sign H 1^{b^{vi}}, Th 3^{a^{vi}} nim^o samjñā, P 2^{b^{vi}}
- niyama, course of asceticism, Th 8^{b^u}
- niyuta, myriad P 11 ^{b^u}, see *nayuta*
- niraya, hell, Th 2 ^{b^u}
- nirasaṣa, unswayed by the action of the senses, H 7^{a^v}
- nirupādāna, without attachment to life, H 7^{a^v}
- nirodh ānudarśin, perceiving annihilation, L 3^{b^u}
- nirjiva, without life P 13^{b^v} nirjivatva, I 16^{a^v}
- *nirdisamāna, being expounded, Th 10^{a^u}
- nirdista, expounded Th 11^{b^v}
- nirdeśa, exposition Th 11^{a^v}
- nirūnana karana, making no distinction Th 3^{b^v}
- nirbhāsa, radiance Th 11^{a^x}
- nirmana rati, enjoying extra pleasures of their own devising H 4 (2) ^{b^u}
- nirvāṇa dhatu, state of Nirvāṇa, P 2^{b^u}
- nirvāṇa (nirv^{b^c}), innocuous, Th 2^{a^x}
- *nirṣṭa, seated on Th 11^{b^{vi}}
- niradyā, session of monks H 1^{a^v}
- nirāṇa (for *nisanna*) sente l Th 11^{b^{vi}}
- niridati, he sits, I 18^{aⁱ} niridataya, H 1^{aⁱ}
- *nirāsāya, free from moral stain Th 8^{aⁱ}
- *nirākāṃkṣa, free from doubt H 6^{b^u}
- nirpudgala, without individuality P 13^{b^v}
- nirā gāvah, vulgar Th 3^{b^{vi}}
- *Nisala (l), pr n of a person P 19^{b^{vi}}
- nairātma, without self P 13^{b^{vi}}, with *dharmā* P 16^{a^v}, 17^{b^{vi}}
- *nairāsika, devout, a saint H 9^{a^u}

P

- pañca-daśama, fifteenth Th 11^{a^u} pañca śata, five hundred (monks) H 7^{a^u}
- pañcadaśi, fifteenth day H 7^{a^u}
- *pañcaka-sada, five kinds of decay Th 5^{a^v}
- *pañcama-samgha, congregation of five, H 3^{b^{vi}}
- pandita savant Th 6^{b^{vi}}
- padam karita, made to set foot, H 12 (2) ^{aⁱ}
- padaka, familiar with the words (of holy writ) H 6^{bⁱ}
- paramānu, atom Th 11^{a^{vi}} vi vi vi ^{b^u u u}
- p^o-samcaya, P 18^{a^{vi}} ^{b^u u u}
- *paravatta, obedience, H 12 (2) ^{aⁱ}
- *parasamcetana, consciousness of others H 4 (1) ^{b^{vi}}
- parikirtana, laudatory announcement with *guna*, Th 2^{a^v}, with *nava* Th 2^{a^v}
- *parikirtayisyam (Pali future) I shall chant the praises Th 2^{a^u}
- *parigrahetavya, to be received, P 18^{a^u}
- parityajati with *danam, he gives away distributes P 9^{b^v} parityajya and parityajet, with *pari jagati*, P 9^{b^u}, 10^{a^v} v, 19^{a^v}
- *parityaga, giving away with *dana* q v See *parityajati*
- parinirmita, created H 4 (2) ^{b^u}
- parinirvāpayisyse, I shall cause to attain Nirvāṇa I 13^{b^u} parinirvāpita, P 2^{b^u}
- parinirvṛta, wholly extinct L 260 a, ^{b^{vi}}
- parinispatti, actualness existence in fact P 15^{a^v} vi
- *parindana, favour, P 2^{a^v}
- *parindita, favoured P 2^{a^u} u
- *paripak āndriya, having matured senses, Th 4^{b^u}
- *paripacaka, maturing Th 4^{b^u}
- paribhava, contemptuousness H 10 (56) ^{aⁱ}, ^{b^u} u
- paribhūta, overcome P 11^{a^v} v, *pari bhūtata*, P 11^{a^v}
- paribhoga, enjoyment, Th 4^{a^v}
- parimocita, emancipated P 16^{b^{vi}}
- parivarta, chapter Th 7 (1) ^{aⁱ}, 7 (2) ^{a^u}, (astrological) revolution, Th 9^{b^v}
- parivartati, it turns round Th 9^{b^u}
- parivāsa, probation H 3^{aⁱ}
- parisuddha, perfectly pure H 4 (2) ^{aⁱ} u v
- parisaḍ, community, H 6^{b^u} see *parisaḍ*
- pariṣkāra, requisite of monk H 3^{aⁱ}
- *paryavāpnuyāt, he shall study, I 10^{b^u}

pakva, cooked food H 3^{a^v}

paksa, party of, partisan in pakṣa-vipakṣa-āstha, being in opposition to the partisans and pakṣ ānukūla, well-disposed towards partisans Th 8^{b^v}

pacanti, they mature, Th 4^{a^v}

19th, paryavāpayati, P 11 a^{iv}, parya-
vāpsyanti, P 10 bⁱⁱⁱ, 11 b^{iv}, parya-
vaptum, P 11 aⁱ
paryāya, sermon exposition, see *dharma*
parśa (*parśad*), congregation, Th 9 b^{iv}, see
parisad
paścat-purāḥ, behind and before, H 1 b^{vi}
*paścimika, last, final P 11 bⁱ
pāpa, inauspicious, Th 6 a^{iv}, with *stava*,
Th 6 bⁱⁱ
pāpikā drsti, false doctrine, H 3 aⁱ
pāraṇa, with **guna*, past master in all
virtues, Th 9 b^{viii}
pāramitā, perfect exercise (of virtue), P
8 b^{vi}, with *śānti*, *prajña*, q v See
bhumi
paripuri, fullness, Th 4 aⁱⁱ
pinda, morsel, as almsfood, with *carika*-
vṛtta, rule about collecting, H 1 bⁱⁱ,
with *pāta-vṛtta*, rule concerning alms-
food, H 1 bⁱⁱⁱ
pinda, matter, with *graha* P 18 b^{vi}
*pitṛjñāta, honouring one's father, H 10
(56) b^v
*punya-kriya-vastu, way of acquiring
religious merit, H 4 (2) a^{vi}, punya-
tirtha, place of pilgrimage for acquiring
religious merit, H 13 (1) aⁱⁱⁱ, punya-
skandha, store of religious merit P
6 b^v, 10 aⁱⁱⁱ b^v, 11 b^{iv} v, 15 aⁱⁱⁱ iii iv
16 bⁱⁱ, 18 aⁱⁱ
puṅgava, individual, person, H 4 (2) a^{vi}
6 bⁱⁱⁱ, 13 (1) b^{iv}, with **graha* P 17 aⁱ,
drsti P 19 aⁱ, **drstika* P 10 b^{vi}, **samjña*
P 2 b^{iv}, 8 bⁱⁱⁱ iii 9 aⁱⁱ iv v
Punarvasi (*punarvasu*) pr n. of an
asterism, Th 9 aⁱⁱⁱ
*purasthapitva, having set in front, Th
2 b^x
purāṇaka, old Th 2 b^x
purusa dāmya, unbroken-bull like man,
L 259 a^v
puskara, (plant) growing in a pond, H 3
a^{vi}
*putumukti, foul discharge (of the body)
H 13 (2) aⁱ
Purva-asada (*°dha*), pr n. of an asterism
Th 9 a^v
*purva-carya, previous course (of life) L
260 b^{vi}
*purva-janmika (*larma*) (acts) done in
a previous existence P 11 a^v v

Purva-phalguni, pr n. of an asterism,
Th 9 a^v
*Purva-bhadravati, pr n. of an asterism,
Th 9 aⁱ
purva-yoga, old time story, Th 5 aⁱⁱ
prthag-jana, common people, P 17 aⁱⁱ,
19 aⁱ
prthivi-pradeśa, part of the earth, P 6 b^{vi},
11 aⁱⁱ, prthivi-rajasa, dust of the earth,
P 7 a^{vi} bⁱ
paurasa, semen virile, Th 3 aⁱⁱ
prakṛti, class H 12 (3) bⁱ
pracura, effective Th 9 aⁱⁱⁱ
prajanami, I know P 14 b^{iv}, prajānitu-
kāma, desirous of knowing, Th 7 (2) a^v,
bⁱⁱ
prajña, wisdom H 4 (1) aⁱⁱⁱ, Th 8 bⁱ,
prajña-caksus, eye to recognize wisdom
P 14 aⁱⁱ iv, prajñā paramitā, perfect
exercise of wisdom P 7 aⁱⁱⁱ iv, 16 bⁱⁱ,
19 b^v, *prajña-vimukti, emancipation
of intellect, L 3 a^v
Prajñakuta, pr n. of a person, L 253 a^{iv} v
254 b^v
pranidhāna, vow L 260 b^{vi}
*pratigrhātavya, to be received, H 1 bⁱⁱ,
*pratigrahetavya, P 2 aⁱⁱ v
pratinisarga, renunciation L 3 bⁱⁱⁱ
pratipatya (*°padya*), practicing Th 8 aⁱⁱ
pratipadyeya, he should possess Th 2 aⁱⁱⁱ
pratibaddha, entangled, Th 11 a^x bⁱ
pratibimbayet, one may compare H
13 (1) b^v
pratibodhita, proficient, Th 3 aⁱⁱ
pratibhāna, utterance Th 2 a^{vi}, °bhāna-
vanto, eloquent Th 2 bⁱⁱⁱ
*pratilabhati (parasm.) he obtains Th 2 a^v,
*pratilabhitva, having attained Th 2
a^{vi}, pratilabheta, P 17 b^{vi} prati-
labdha, Th 2 a^v
Pratilambha, re-obtainment, H 4 (1) b^{vi}
Pratilabha, obtainment, Th 11 a^{vi} vii
*prativartaka, thoughts in mind, L 259 aⁱ
Pratisthiḥ (Skr *pratiṣṭhita*) he relies on
P 2 b^{vi} *pratiṣṭhitva, P 2 b^v, pra-
tisthita, firmly standing on, P 2 b^{vi}, 6 aⁱ,
9 a^{vi}, bⁱⁱ, L 3 aⁱ See *rupa*
Pratisevate, he provides himself with, H
4 (1) aⁱ
Pratitya samutpada, chain of causation,
Th 8 bⁱⁱ
Pratiseṇa (i), with reverence, H 1 aⁱⁱ

pratyaksa jñāna, manifest knowledge, Th 10 a^v

pratyaya, doctrine Th 5 aⁱ *pratyaya-sambhava, rise of consciousness Th 7 (1) b^v

pratyāśrausit, he listened P 2 a^v

pratyatmam nirvati, he is individually extinguished L 3 b^v

*pratyarthika, adversary Th 2 a^x

pratyutthana, rising from seat to receive any one H 10 (56) b^u v

*pratyutpanna buddha, realized Buddha Th 4 aⁱ v 7 (2) a^u v, P 14 b^v

pratyudgamana, advancing to meet any one H 10 (56) a^v

*pratyupasthahe (Skr *pratjupasthet*) I should rely on P 19 a^v

pratyeka buddha, self contained Buddha Th 3 b^v

prathama cittōtpadika, one in whom the first thought (of reaching Buddhahood) has sprung up Th 4 a^v b^v

pradaksini karaniya, to be respectfully circumambulated P 11 a^u

*pradusta citta, having a depraved mind Th 2 b^u

prapatinsu, they fell Th 11 b^x

prabhavita, strong Th 3 a^u

*prabhatayām (fem) at daybreak P 9 b^v

*prabhāsa kara, causing enlightenment H 6 bⁱ

prabhonti (*prabhanti*) they are able Th 2 b^v

pramana, durat on (of life) Th 11 aⁱ iv

pralāpa, talk H 13 (2) b^u See *asat*

pravartayinsu, they moved forward Th 11 a^x

pravāda, utterance Tl 2 a^v

*pravāraṇa the Pravarana ceremony with a tra pr n. of a text H 7 b^v, with

śāyana inhalation of H 3 a^v

pravivoka, solitude L 3 b^v

pravrajita, who has abandoned the world Tl 8 aⁱ

praśamsita, praised Tl 2 b^x

praśānta, calm Th 4 b^u

praśna, question H 4 (1) b^u praśna-vyākaraṇa, explanation of queries H 3 b^v See *ujasampada*

*Prasāda-pratibhōdabhava, pr n. of a sutra H 13 (1) aⁱ

prasthāpanā, spreading H 3 a^v

prāñjali kṛtvā, with folded hands, Tl 9 b^v

prānavati, living (1) Th 9 aⁱ

pradurbhaviṃsu, they appeared Th 11 b^x

*prānta sayana, who lodges in the outskirts H 6 a^u

pramuñcat, he sheds P 8 aⁱ

*pramoda, gladness Th 6 b^x

*pravartā, being in progress Th 2 a^x b^u iv v vii viii pravartayanta, Th 2 b^u

prāsa, arrows Th 6 b^v

prasādika, agreeable H 1 a^u b^v

priya vadita, affability H 4 (1) b^v

prōtsahita, encouraged Th 9 b^u

Ph .

Phalguni, pr n. of an asterism Th 9 a^v

B

*badīśa (*badīśa*), hook, Th 8 b^v

bala kaya, bodyguard Th 5 a^u

badhitum, to harass Th 2 b^v

*bimba karana, making images (of Tatā gata) H 10 (56) a^v

bisama (*visama*), diverse particular P 16 a^v See *sama*

Buddha, pr n. (plur) H 13 (3) b^u

Th 2 a^u iii b^v 7 (2) a^v v b^u, *buddha-

koti niyuta, myriads of B P 11 bⁱ

buddha gocara, perception of B Th

7 (2) a^v buddha cakṣus, eye of B P 14

a^v buddha dharma, law of B H 12

(4) bⁱ 13 (1) b^v Th 2 a^v, *buddha-

stotra, hymn on B H 13 (2) b^u

bodha, insight into the Absolute Th 2 b^v

*bodhārthika, aiming at such insight

Tl 10 aⁱ

bodhi, knowledge of the Absolute Tl 7 (2)

aⁱ, 10 b^v, bodhi cittōpāda, fostering

a mind for such knowledge H 10 (56)

aⁱ bodhitraya, threefold such know-

ledge Th 10 b^v

bodhicaryā, bodhi sattuvalip Th 4 b^u, see

bodhisattva-caryā

bodhisattva, a Māyānist monk L 260

a^v vi Th 2 a^u vii 3 b^u iv v 11 a^v ix

b^v 1 2 aⁱ b^u 9 b^u &c, bodhisattva

caryā, course of a bodhisattva L 259 aⁱ

*bodhisattva-yāna, id, P 2 a^v, 17 b^v,

19 a^u See *śrāvaka*

Brahmā, pr n. of a god Th 2 aⁱ iii 10 b^v

with a śāra perfect state Th 8 b^u, with

śāra rank of Brahma L 251 aⁱ

*brāhmanyatā, living as a brahman H 10

(56) b^v

Bh

- bhakta, food, in bhakta-vīśarjāna, de-
clining of food, H 1 a^v v, *bhakta-
vṛtta, rule about eating food, H 1 a^v
*bhagīnī-matṛika, woman of the aspect of
a sister, H 1 b^v, bhagīnī samjñā, name
of sister, H 1 b^v vii
*bhāni, I say, for bhāne, Th. 5 b^v v
*Bhadra, pr n of a world system, L
259 a^v vii
*Bhadravati, pr n of an asterism, Th 9 aⁱ
bhaya, alarm danger, H 4 (1) b^u, Th 2 a^{ix},
b^{vi}
bhayanaka, terrifying, Th 2 a^x
bhava, existence, with *āsina*, extinct, H
7 aⁱⁱⁱ, *bhavātibhava, continued exis-
tence, H 4 (1) bⁱ
bhava, nature, condition, with *ātma*,
asecanaka, *nana*, q v See *strī*
bhavana, impregnation Th 3 a^u
*bhasīyamana, being spoken, Th 11 aⁱⁱⁱ
bhikṣu, monk, H 4 (1) a^{vii}, *bhikṣu-
pakva, food cooked at the wish of a monk,
H 3 a^v, bhikṣuṇī, nun H 4 (1) a^{vii}
*bhukṣa, hunger Th 6 bⁱⁱⁱ
bhujaga, serpent, Th 5 bⁱⁱⁱ
bhuta, being existence, *bhuta-tathata,
true nature of being P 13 a^u, bhuta-
vadin, positing existence, P 9 bⁱⁱⁱ bhuta-
samjñā, concept of being P 8 a^v
bhuta, proper, Th 3 b^{vi}
bhumi, stage, slate, with *anivartita* q v,
*paramita-bhumi, stage of the perfect
exercise of virtue, Th. 4 b^u
bhumi, earth ground, with *bhaga* a part
of L 3 aⁱ
Bhr̥scika (Śkr *vr̥scika*), pr n of an as-
terism, Th 9 b^u
bhramara, bee, Th 3 a^v

M

- maksika, fly, Th. 6 a^v.
Mañjuśrī, pr n of a bodhisattva, L.
253 aⁱ iv vi, Th. 10 bⁱⁱⁱ
mani-ratna, excellent jewel, L. 254 bⁱ,
Th 11 b^x
*madhyāhṇayatā, it acts as midday, H
12 (2^v) b^{vi}.
madhyānta-midhana, wanting middle and
end, Th 7 (2) b^{iv}

- manas, mind, thought H 4 (2) a^v, Th
4 a^{vii}, manasi-kara, contemplation,
mental vision, Th 4 aⁱ u vii, manasi-
kuru, imp, contemplate P 2 a^v
mantra pada, words of a charm, Th 10 b^{vii}
Mandarava, pr n. of celestial coral-tree,
Th 11 b^{vi}
marana, death, Th 5 b^{iv} See *jara*.
*Maru-mara, pr n, Marut and Mara Th
5 b^v
*maśaka, mosquito Th 6 a^v, b^u, *maśaka-
mutra, urine of mosquito, Th 3 a^v v vi
masi, ink, P 18 a^v
maharddhu, gifted with great magic
power L 254 b^{vii}
mahallaka, aged monk H 2 b^u u vi
mahakaruna, great compassion H 12 (2^v)
b^{iv}
Mahakarna, pr n of a lakṣmī H 5 a^v
mahakaya, with a large body, P 13 bⁱ
*mahadundubhi, large drum, Th 11 b^{ix}
*mahadevata, Mahadevi, Th 7 (2) a^u u
Mahaparinirvana, great decease, name of
a Sutra Th. 3 bⁱ
mahapurusa, great personality, P 7 bⁱⁱⁱ
iv v
mahaprthivi, the great earth Th 3 a^v vi
Maharajapati, pr n of a nun L. 259 bⁱ
mahabhaya, great danger, Th 2 a^u
mahābhoga, large means, H 10 (37) b^u v
Mahayāna, great vehicle, L. 253 a^u, with
guna, L. 253 a^u, with *sutra*, Th 3 bⁱⁱⁱ
maharaja, great king Th 2 a^u u
Mahavana, pr n of a monastic settlement
Th 1 a^u, b^u
*mahavarṣa, great rain, Th 11 b^{vi}
*mahavimāna, great chariot (of the sun)
Th 4 b^u
mahāśravaka, great disciple of Buddha,
Th. 10 b^v See *śravaka*
mahasattva, great being (epithet of bodhi-
sattvas) L 260 a^v, Th 3 b^u iv, 11 a^v
vii, b^v
*mahasahasra, consisting of many thou-
sands P 7 a^v, 15 aⁱ, 16 bⁱ 18 a^v b^v
mahasutra, grand sutra Th 3 aⁱ v, bⁱ,
10 b^v
Mahōraga, pr n of a class of mythological
beings, Th 2 a^u u
mamsa (plur) flesh, P 9 aⁱ, mamsa-
caksus, fleshy eye, P 14 aⁱ u
Matr̥ceṣa, pr n of a poet, H 13 (3) b^v v

*mātr-mātrikā, woman of the aspect of a mother, H. 1 ^{bi}; *mātrjñātā, honouring one's mother, H. 10 (56) ^{bi}; *mātr-samjñā, name of 'mother', H. 1 ^{bi}.
mātrika, aspect, position, H. 1 ^{bi} ^{vi}.
mānāpya, degradation, H. 3 ^{ai}.
*māyā-ccchid, destroying illusion, H. 6 ^{bi}.
Māra, pr. n. of the Evil One, Th. 2 ^{bi} ^{vii}, 5 ^{bi}, 6 ^{ai}, 8 ^{bi}.

mārge, in the regular way, H. 2 ^{bi} ^{iv} ^{vi}.
mālākāra, maker of garlands, H. 6 ^{bi}.
Mālinī, pr. n. of a female divinity, Th 10 ^{bi}.

mityatva, falsehood, H. 4 (2) ^{ai}.
*mithyā-prahāṇa, false effort, P. 17 ^{bi}.
*mukti-hāra, pearl necklace, Th. 11 ^{bi}.
*mukha-darśana, beholding the face, Th. 2 ^{ai}.

muhurta (*mukūrta*), moment, Th. 9 ^{ai}.
mūtra, urine; see *maśaka*.
mūlya, value, L. 254 ^{bi}.
*Mṛgaśīrī, pr. n. of an asterism, Th. 9 ^{ai}.
mṛtyu, death, deadening influence, H. 7 ^{bi}.
maitra, friendliness, Th. 8 ^{ai}.
mocaka, liberating, Th. 7 (2) ^{bi}.
*moṣa-dharma, ways of a deceiver, H. 13 (2) ^{ai}.

moha, infatuation, H. 4 (1) ^{bi}.
*mauna-prāpta, one who has attained the state of Muni, H. 6 ^{ai}.

Y

Yaksa, pr. n. of a class of mythological beings, Th. 2 ^{ai} ⁱⁱⁱ, ^{bi}, 6 ^{bi}.
yantra, instrument, Th. 7 (1) ^{bi}.
Yama, pr. n. of god of netherworld, H. 5 ^{ai}, with *deratī*, Th. 9 ^{ai} ^{vii}.
Yaśodharā, pr. n. of a nun, L. 259 ^{ai}, ^{bi}.
*yaśti-śabda, noise made with a stick, H. 1 ^{bi} ^{vii}.

*yahēṣṭa-putra, wished-for son, Th. 2 ^{bi}.
yātra, journey, pilgrimage, H. 10 (56) ^{ai}.
yāna, vehicle, Th. 5 ^{ai}, with *śodhisaṭṭva*, *maḥā*, *śreṣṭha*, q.v.
yāma, vehicle, chariot; see *sūrya*.

*yugāntara-prēkṣin, looking in front to the distance of a yuga, H. 1 ^{ai}, ^{bi}.

R

*raccha (Skr. *rathyā*), highroad, Th. 6 ^{bi}.
rajas, sand (of Ganges), Th. 7 (2) ^{bi}, 11 ^{ai}.

^{vii}, ^{bi}; dust, P. 7 ^{ai}, ^{bi}, 16 ^{ai}; dirty particle, Th. 6 ^{ai}; evil passion, H. 1 ^{ai}.
raṇya, delectation, Th. 2 ^{bi}.
ratna, jewel; with *mani* and *sapta*, q.v.
rathyā, highroad, H. 1 ^{bi}.
Rāsmi-śatasahasra-paripūrṇa-dhvaja, pr. n. of a person, L. 259 ^{ai} ^{vii}.
rasa, taste, Th. 6 ^{bi} ^{vii}, 7 (1) ^{bi} ^{iv}; P. 2 ^{bi}, 6 ^{ai}.

Rākṣasa, a class of mythological beings, H. 5 ^{bi}; Th. 2 ^{bi} ^v.
Rājan, king (of Kalinga), P. 9 ^{ai}; (of Mount Meru), P. 6 ^{ai}, 16 ^{bi}; *rājāna* (gen. pl.), Th. 2 ^{ai}, ^{bi}.

Rājagrha, pr. n. of a town, H. 8 ^{ai}.
rāśi, mass, collection, H. 4 (2) ^{ai}; P. 16 ^{bi}.
rāśi, astrological sign, Th. 9 ^{bi}.

Rāhu, pr. n. of Asura chief, Th. 6 ^{ai}, ^{bi}.
Rāhula, pr. n. of Buddha's son, L. 259 ^{bi}.
rudra-karma, fierce rites, Th. 9 ^{ai}.
rūpa, form, H. 4 (1) ^{ai}; Th. 2 ^{bi}, 7 (1) ^{ai} ^{vii}, ^{bi}, P. 9 ^{bi}, 17 ^{bi}; *rūpa-kāya, phenomenal, corporeal body, H. 12 (4) ^{ai} ⁱⁱ; P. 15 ^{ai} ^{vi}; *rūpa-pratiṣṭhita, P. 9 ^{ai}, ^{bi}.
rūpin, having form, P. 8 ^{bi}.

roga, disease, Th. 2 ^{bi} ⁱⁱⁱ.
romakūpa, hair follicle, H. 13 (1) ^{bi}.

L

lakṣaṇa, mark, P. 7 ^{bi} ^{iv} ^v; *lakṣana-saṃpadā, wealth of marks, P. 15 ^{bi} ⁱⁱ, 17 ^{ai} ^{iv} ^{vi}, ^{bi}.

lavanāmbhas, salt sea, H. 12 (1) ^{bi}.

lūga, mark, Th. 8 ^{ai}.
lena (Skr. *layana*), cave, Th. 7 (2) ^{bi}.
lōka-dhātu, world system, L. 253 ^{bi}, 254 ^{bi}, 259 ^{ai}, 260 ^{ai}; Th. 2 ^{ai}, 11 ^{ai} ^{vii}, ^{bi} ^{vi}; P. 6 ^{bi} ⁱⁱⁱ, 7 ^{ai}, ^{bi}, 14 ^{bi} ⁱⁱⁱ ^{iv}, 15 ^{ai}, 16 ^{bi} ⁱⁱ, 17 ^{bi}, 18 ^{ai}, ^{bi}.
*lōkānuvartanā and *lōkānuvṛtṭya, speaking after the manner of the vulgar world, Th. 3 ^{ai}.

loma-harṣana, bristling of hair, Th. 2 ^{bi} ^{vii}.

V

*vajra-tuṇḍī, having a thunderbolt at the navel, an epithet of Tārā, H. 11 ^{ai}.
*vadāmnutā, liberality, H. 12 (3) ^{bi}.
varna, praise, H. 6 ^{bi}; Th. 2 ^{bi}; *varna-vāditā, speaking in praise of, H. 10 (57) ^{ai}, ^{bi}, *Varṇārha-varṇa, pr. n.

of a Stotra, praise of the praiseworthy, H 13 (2) ^{bm}, 13 (3) ^{bm}
 varṇita, praised, Th 2 ^{bx}
 varṣa (plur.), rain, rainy season, Th 3 ^{av}
 vastu-patita, relying on anything P. 9 ^{bx}
 vastra, garment, Th 6 ^{bx}, 8 ^{av}, ^{bx}
 vakya, speech Th 2 ^{bm}
 Vagīśa, pr n of a Buddhist monk, H 7 ^{ai}
 vata-vṛsti, rainy squall, L 3 ^{ai} ^{um}
 vadya, music, musical instrument, Th 5 ^{bx}
 vanta, eschewed H 12 (27) ^{ai} See *icc/6*
paticara
 vayu dhatu, element of air, H 4 (1) ^{av}
 valika, sand, Th 2 ^{av}, 11 ^{av}, P 7 ^{bx}
 10 ^{um} ^{iv}, 14 ^{bx} ⁱⁱ
 valuka, sand, P 6 ^{av} ^{bx}, 14 ^{bm}, 17 ^{bx}
 vasa, lodgement, Th 10 ^{bx}
 vikasanti, they blow, open (flowers) Th 4 ^{av} ^{bx}
 *vicchandana, contentment, H 10 (56) ^{av}
 *vijñāna sthiti, foundation of intelligence, H 4 (2) ^{av}
 vitatha, false Th. 8 ^{bx}
 vidya, knowledge learning magic L 259 ^{av}, Th 6 ^{bx}, 10 ^{bx} ^{um}, *vidyavira, mighty in magic, pr n. (i) H 5 ^{av}
 *vidhamayati, it disperses Th 4 ^{bx}
 vinaya, rules of discipline H 3 ^{bm} (see *samuddan*), *vinaya dhara, versed in rules of discipline H 3 ^{av}
 vinaśa, destruction, with *dharma* P 17 ^{bx} ^v, with *saddharma* q ^v
 vipacyanti, they mature, Th. 4 ^{bm}
 *vipāśya, who perceives, H 6 ^{ai}
 vipula, abundant, Th 7 (2) ^{av}
 vipriya, unfriendliness Th 2 ^{ax}
 vibhavit āpāya, made to perceive one's evil state, H 12 (3) ^{bx}
 vimala, spotless Th 11 ^{av}
 Vimaladatta, pr n of a king, L 2 ^{ab}
 *vimatṛata, inequality, H 13 (2) ^{bx}
 *vimukta-citta, having an emancipated mind L 3 ^{av}
 vimukti, emancipation, L 3 ^{av}, Th 8 ^{bx}
 *viyubha, arrangement P 6 ^{ai}, 13 ^{bx} ^{vi}
 viyubha, P 13 ^{bx}
 *viraga carita, practicing renunciation Th 8 ^{av}, *viraga dharma, condition of absence of desire L 3 ^{bm}
 *viradhita, displeased P 11 ^{bm}
 *vivati (*virada*!), dispute Th. 9 ^{av}
 vivikte, in solitude Th. 4 ^{bx}

*viveka-sukha, comfort of isolation, H 12 (2) ^{bx}
 viśada, clearness, Th 3 ^{bx}
 *visuddha citta, purified mind Th 4 ^{av} ^{vi}
 *visuddhika, (day of) purification, H 7 ^{ai}
 visa, poison, H 12 (3) ^{av}, Th 2 ^{ax}, visa-maksika, poisonous fly, Th 6 ^{av}
 visaya, sphere, object Th 7 (1) ^{bm}
 *visthapana, maintaining H 3 ^{av}
 visaraja, declining H 1 ^{av} ^v See *bhakta*
 vistirna, extensive Th 7 (2) ^{av}
 *vistpardhun (*visp*!) vying Th 6 ^{bx}
 vispasta, manifest, Th 3 ^{bx}
 viharā, monastery, Th 7 (2) ^{av}, ^{bm} See also *brahma*
 viharin, practicing Th 8 ^{bx}
 vithi, market-street bazaar H 1 ^{bx}
 vrka, wolf, Th 2 ^{bx}
 vrta, rule, H 1 ^{av} ^v, see *panda*, *bhakta*
 vṛtti-upaccheda, cutting off livelihood H 10 (57) ^{av}
 vṛścika, scorpion, Th 6 ^{av}
 vela, time, Th 2 ^{av}
 *Vaitulya, vast pr n of a class of Mahayana literature, Th 3 ^{bm}
 *vaideśa-pujita, worshipped by foreigners H 11 ^{ai}
 *vainateyayate, it acts as Vainateya H 12 (27) ^{bx}
 *Vaimacitra, pr n of a king Th 6 ^{av} ^x
 *vairamana, abstaining H 10 (57) ^{bm}
 vaira, animosity, H 6 ^{av}
 Vairocana, pr n of Āsura king Th 6 ^{av} ^{um}, *Vairaucana, pr n H 11 ^{av}
 *vaila sala-nada, noise of water in cavern Th 10 ^{bx}
 Vaiśravaṇa, pr n of a Yaksha, H 5 ^{av}
 vaihayasa, firmament, sky Th. 11 ^{bx} ^x
 vyañjana, secondary sign, H 12 (2) ^{bm}
 vyaya, passing away (of impressions), L 3 ^{bx} *vyaya-dharma, condition of passing away L 3 ^{bm} *vyay ānudarśin, perceiving the passing away L 3 ^{bm}
 vyavadana, purification H 13 (2) ^{av}
 vyavasaya-dvitiya, seconded by resolution, H 12 (1) ^{av}
 *vyasana prāpta, who has met with an accident H 1 ^{av}
 vyakarana, explanation H 3 ^{bx} 6 ^{ai} (see *prasa*) prophecy, L 209 ^{bx} ^{um} ^v
 *vyakṛta, unfolded predicted P 13 ^{ai}
 vyaghra, tiger, Th 2 ^{bx}

vyāḍa, mischievous, H. 5 a^u, 9 aⁱ uⁱ,
vyāḍa-mrga, beast of prey, Th. 2 bⁱ.

vyāpāda-saṃjñā, notion of 'evil intent',
P. 9 a^u iv.

vraja, cattle-shed, Th. 3 b^{vi}

Ś

śaṁsanti, they praise, Th. 2 b^v.

Śakra, epithet of Indra, H. 6 a^{iv}, Th. 2 aⁱ uⁱ;

Śakra-sthāna, rank of Śakra, L. 254

a^{vi}, *śakrāyudhāyate, it acts as Śakra's
bow, H. 12 (2⁷) b^{vi}

Śatabhīṣā, pr. n. of an asterism, Th. 9 a^u

śabda, word, Th. 2 a^v (see *kīrti*, *dharma*),
sound, Th. 7 (1) b^{iv}, P. 2 b^v, 9 a^{vi}.

*śamita-vara, with appeased animosities,
H. 6 a^{vi}

*śayyam kalpayati, he takes to his bed,
goes to sleep, P. 18 a^u, śayyāsana, see
śayyāsana.

śarad, autumn, Th. 3 a^{vi}, bⁱ

śalabhā, locust, Th. 6 b^u

śastra, weapon, Th. 2 a^u uⁱ

Śākya-muni, the Śākya sage, epithet of
Buddha, Th. 7 (2) b^{vi} (note), 11 b^{vi}, P.
13 aⁱ.

Śāriputra, pr. n. of a Buddhist monk, L.
254 a^u, b^{iv} vⁱ, Th. 1 a^u

śāsana, commandment, Th. 8 b^v

śāstr, teacher, L. 259 a^{vi}, b^{vi}

śikya, string, H. 2 b^u iv, see *danda*

śikṣeya, he may learn, Th. 2 a^u uⁱ

śilamaya, involving virtuous conduct, H.
4 (2) a^{vi}

śukla (*śukra*)-ksaya, loss of fecundity,
Th. 6 b^{vi}

śuśrūṣā, caring to listen, H. 10 (57) aⁱ

śūnya, (void of reality), phenomenal,
L. 253 a^u, śūnya-dharma, doctrine
of phenomenalism, Th. 7 (1) a^u iv, (void
of people), śūnya-grāma, deserted
village, Th. 7 (1) b^u

Śūramgama-samadhi, pr. n. of a Sātra,
Th. 10 aⁱ uⁱ vⁱ, bⁱ v

śrūṅgātaka, crossway, H. 1 b^u uⁱ

*śayyāsana or śayyāsana, bedstead, II.
2 aⁱ vⁱ; Th. 4 b^u uⁱ

*śaurya-dhanuṣā, prowess in wielding the
bow, Th. 6 b^{vi}

śramana, ascetic, buddhist monk, Th. 8 aⁱ uⁱ,

*śramaṇa-liṅga, mark of a Śramana, Th.

8 aⁱ; śramaṇ-ōddeśa, a buddhist novice,
H. 2 a^v.

Śravaṇa, pr. n. of an asterism, Th. 9 a^u.

śrāddha, believing, Th. 7 (2) a^u

*śrāmaṇyatā, living like a Śramana, H. 10
(56) b^v.

śravaka, a disciple of Buddha, H. 6 a^{iv} vⁱ, 7 b^u,
Th. 10 b^{vi}, (later) a monk of the Huna

yānist section (as distinguished from the
Mahāyānist *bodhisattva*, q. v.), Th. 3 b^v,
10 b^{vi}; L., p. 153, n. 2. See *mahāśrāvaka*

śrāvayanti, they proclaim, Th. 2 a^{iv}.

śruta-pūrva, previously heard, P. 8 a^u

śreṣṭha, best, Th. 2 b^u, śreṣṭha-yāna,
best path, P. 10 b^u.

*Śroṇa, pr. n. of a person, L. 3 b^v.

śrotra, ear, Th. 7 (2) a^{vi}, *śrotr-avabhāsa,
range of hearing, Th. 2 a^v.

śloka, a kind of verse, H. 10 (56) a^u

S

ṣaḍ - grāma - caura, six village thieves
(senses), Th. 7 (1) b^u

ṣaṭ-pāramitā, six perfections, L. 253 aⁱ,
254 a^v.

S

sa (dem. pron., as in *so'ham*), emphatic, H.
13 (1) b^u.

samyama, self-restraint, Th. 4 a^u.

*samyojana-bandhana, engrossing ties, H.
7 a^u uⁱ

samvartaniya, necessarily leading to rebirth,
H. 10 (56) a^u vⁱ, b^u iv, 10 (57) a^u uⁱ, b^u vⁱ,
P. 11 a^v.

samśrāta, combined, Th. 7 (1) b^v.

samskāra (false for *samsāra*), mundane
existence, Th. 8 b^v.

*samskrta, the well-made, world, cosmos,
P. 19 b^u

samstuta, celebrated, Th. 2 b^{ix}

samsthāpana, setting up, Th. 8 aⁱ

samsveda-ja, moisture born (insects, worms,
&c.), P. 2 a^{vi}.

*sakili-karma (i), H. 3 a^{iv}.

*samkiloṣa (*ḥlōṣa*), suffering, Th. 2 b^{ix}

samkleśa, moral evil, H. 13 (2) a^{iv}

samkṣepataḥ, succinctly, Th. 7 (1) a^{iv}.

*samkhyāṇa gacchanti, they are counted
among (the things fit for), Th. 4 a^v.

*sarṅgātiga, who has outgone the five attach-
ments, II. 6 bⁱ.

samgīti, rehearsal of Vinaya, H. 3 b^u

*savacaniya, act of issuing a command, H 3 a^{iv}
 *Saha (masc), pr. n of a world system, L 260 aⁱⁱⁱ
 sahani, they are overcome, Th 2 a^x
 sasya, crop of cereals, with *ksaya*, Th 6 b^{vii}
 sāksi-kartavya, to be realized, H 4 (1) aⁱⁱ
 sāgara, ocean, Th 7 (2) b^{iv} v
 Sagara, pr. n of a Nāgarāja L 253 b^{iv}, 254 bⁱ iii v
 Sataguri, pr. n of a Yaksha, H 5 bⁱ
 sāda, decay Th. 5 a^v.
 *sāpatti-pratikarmāpatti, offence done with atonement and subsequent offence, H 3 aⁱⁱⁱ
 *samukha (*sammukha*?), face to face, Th 4 a^{vii}
 sarathi, driver, guide, L 259 b^{vi}
 *sāvaḍanam, item by item, H 1 bⁱ.
 simha, lion, Th 2 bⁱ, simha-nada, lion's roar, L 260 b^{vii}, see H 12 (2⁷) aⁱ (transl)
 *sukara (for *sukara*), hog, Th 2 a^x
 sukha, see *vraka*, *sukhōpapatti, blissful existence H 4 (2) b^{vi}
 Sugata, Welcome One, epithet of Buddha L 259 a^v, H 6 bⁱⁱⁱ 7 aⁱ, Th 2 a^{viii}, P 8 aⁱⁱ
 *su-paripakv-ēndriya, whose senses are fully matured Th 4 bⁱⁱ
 *supina (Skr *svayma*), dreaming, Th 2 a^{iv}
 su-praticchanna, well covered (with robes) H 1 aⁱⁱ b^v
 su-pratisthita, well set up Th 7 (2) b^{vi}
 *Subhuta (Skr *Subhuta*) pr. n of an Arhat P 2 aⁱⁱⁱ, et *passim*
 Sumera, pr. n of a mountain, P 6 aⁱ 16 bⁱ (plur)
 surāsura, with *jagat*, world of Suras and Asuras, Th 9 b^{vii}
 *su-labhātīfaya, easy to surpass, H 12 (1) bⁱⁱ
 *Svarna-bhāsōttama, pr. n of a Sutra Th 7 (2) aⁱ vi, 16 bⁱⁱⁱ
 su-samyāta, well guarded (from sailing) H 1 aⁱⁱ, b^v
 *Susambhava, pr. n of a chapter Th 7 (2) aⁱⁱ
 sūkṣma mati, subtle minded Th. 5 b^{iv} vii
 sūtra, a religious text Th 3 bⁱⁱⁱ, 7 (2) aⁱ, 16 bⁱ iv, P 8 aⁱⁱⁱ, Sutrānta, id P 11 aⁱ iv, 16 bⁱⁱⁱ, sūtra-lābha, advantage of a

Sutra, Th 3 b^{iv}, sūtrēndra, or sūtrēndra-rajā, chief of Sutras Th 7 (2) b^v, 7 (1) aⁱ, 7 (2) aⁱⁱ vi, 16 bⁱ, sūtra sthana, subject of a Sutra, Th 3 aⁱ
 sūrya, sun, Th 9 bⁱ, P 9 b^{vi}, *surya-yama, sun chariot Th 4 aⁱⁱ
 ergala, jackal, Th 2 bⁱ
 sausthava, healthy condition, H 12 (3) b^v
 skandha, body of doctrine (dharma) H 4 (1) a^{iv}, department of the mind, Th 4 aⁱⁱ, mass P 15 aⁱⁱⁱ, with *punya*, q v
 stupa, a kind of buddhist shrine Th 7 (2) b^{vi}
 *stri-bhāva, nature of woman, L 259 aⁱⁱ
 sthavira, a buddhist elder, P 19 bⁱⁱ, *sthavira-tritaya, three kinds of elders H 4 (2) a^{vi}
 sthana, rank, L 254 a^{vi} astrological place Th 9 b^v, subject see *sutra*
 sthapana, inhibition H 3 a^v, see *pra varana*
 sthāpaniyya, to be set aside, not answered, H 4 (1) bⁱⁱⁱ
 sthiti, foundation, H 4 (1) a^{vi}
 sparśa, tactility Th 7 (1) b^{iv}, P 6 aⁱⁱ
 *spti-kara, supplier, Th 5 bⁱⁱⁱ iv
 spharati, it pervades, L 253 b^{vi}
 sphuta, prosperous Th 6 b^{vi}
 *sphuta, infected Th 6 bⁱⁱ, touched by *tama*, q v
 *smad-bhava, (*akasmad*?), accidental existence, L 3 b^v see note 3 to translation
 *smrtim upasthāpya, remembering fixedly H 1 a^{viii}
 *sva-pakva, food cooked of one's own accord H 3 a^v
 svara, sound, with *papa* q v
 *Svata, pr. n of an asterism Th 9 aⁱⁱ

H

harana, suppressing H 1 aⁱⁱ
 hani, decay, Th 2 b^{vi}
 *haya, abandoning H 7 bⁱⁱ
 hāra, necklace Th 11 b^x
 *Hiranyāvatī, pr. n of a Dhāraṇī Th. 7 (1) aⁱ
 *Himavanta (for *hima*?) pr. n of a mountain H 5 a^v, of a Yaksha, H 5 bⁱ
 heṭa bhaya, risk of injury Th 2 a^{ix}
 heṭanti, they do injury, Th 2 bⁱⁱ
 hora, hour, Th 9 b^{iv}
 hri, shame Th 6 b^{vii}

PART II

**KHOTANESE, KUCHEAN, CHINESE, AND TIBETAN
TEXTS**

THE VAJRACCHEDIKĀ

IN THE OLD KHOTANESE VERSION OF EASTERN TURKESTAN

Stein M, Ch 00275 (Plates V–XIV)

EDITED BY STEN KONOW

INTRODUCTION

THIS edition of the Vajracchedikā is based on a complete manuscript which belongs to the treasures brought back by Sir Aurel Stein from the cave temples at the 'Halls of the Thousand Buddhas' to the south east of Tunhuang¹

The manuscript was first brought to notice by Dr Hoernle who describes it as follows²

'The manuscript of the Vajracchedika consists of forty four leaves measuring about 260 × 73 cm (or 10 × 2 $\frac{3}{8}$ inches), with four lines of large writing in the upright Gupta type of Eastern Turkistani characters. It is, however, not quite complete only thirty-three leaves survive, fols 11–14 16–19, 39, 41 and 43 altogether eleven, are missing. The folio numbers are on the obverse sides. The text commences, on the reverse of the first folio, with a circle in the upper right corner, followed by *saddham*. The centre of the page is occupied by a large figure of the seated Buddha within two concentric circles. The obverse of the first folio is filled with a disorderly mass of writing in cursive characters of varying sizes, among which the words *Kalpa raja sutra* and *Vajra-chaudaki prajnapara-saddham* are legible. The reverse of the last folio has three lines and in the centre another

¹ See M Aurel Stein Explorations in Central Asia 1906–8 Reprinted from the Geographical Journal for July and September 1909 pp 39 and ff Also, his Ruins of Desert Cathay Vol II pp 24 and ff It appears to have been found separated into two portions, which were placed by Sir Aurel Stein in two bundles, one marked Ch 00275 and containing fols 1–10 15 20–38 40, 42 44 the other marked Ch xlvii 0012 A, and comprising fol 11–14, 16–19 39, 41, 43 The fact that the two bundles contained portions of the same text was recognized by Dr Hoernle only in the course of a lengthy examination of the manuscripts recovered by Sir Aurel Stein When this took place, the contents of the first bundle had already been reproduced in Plates V–XI Consequently the folios of the second bundle could not be made to appear in their proper places but are shown in Plates XII–XIV

² Journal of the Royal Asiatic Society 1910 pp 836 and f I have introduced my own reading of the text words

large figure of the seated Buddha within concentric circles. The first line gives the colophon *hadī Vajrrachedaka ttrśayā Prajñaparamma samasye* ॥ Then, after a broad intervening blank space, follow the other two lines, which read *saddham Vajrrachadakyi hya ttadī* &c.¹ The manuscript commences with a long introduction in the 'unknown language', of which there is no Sanskrit equivalent in Max Müller's edition.² The text itself of the Vajracchedika begins only with the second line of the reverse of the third folio, where its beginning is indicated by a circle followed by *saddham*, exactly like that at the commencement of the whole manuscript.

To this description I have only to add that fol. 38 is not in the same hand writing as the rest, and that the missing leaves, 11-14, 16-19, 39, 41 and 43 have subsequently turned up. After my edition of the text and my translation and vocabulary had been ready in proof for some time, I received from Dr Hoernle eleven manuscript leaves, which had likewise been found in the Tunhuang caves, but not in the same place as the Vajracchedika manuscript. Dr Hoernle thought that they might belong to another manuscript of the same text. When examining them, however, I soon realized that they were the missing leaves of the old manuscript, and I am accordingly in a position to publish the first complete text in the old Iranian language of Eastern Turkestan.

The beginning of the text was published by Dr Hoernle shortly after it had been discovered.³ The same scholar subsequently published a transcript of the portion of the text contained in fols 3 bⁱⁱⁱ-10 bⁱⁱⁱ and 31 aⁱⁱ-33 aⁱⁱ together with some notes.⁴ An edition of that portion, based on Dr Hoernle's transcript, was published by Professor Leumann early in 1912 in an exhaustive study on our language.⁵

My own connexion with the 'unknown language' dates back to 1906, when Dr Hoernle asked me to publish those fragments of his Central Asian collection which are written in that form of speech. About the same time, however, I accepted the position of Government Epigraphist for India, and I could not, therefore, devote more than two or three weeks to the work. The only result was the discovery of the word *gyasta*, god. In other respects the conclusions I arrived at have proved to be wrong. The materials were then handed over to Professor Leumann who

¹ In the left hand margin is another small seated Buddha within two concentric circles.

² *Anecdota Oxoniensia. Aryan Series Vol. 1, Part 1. Buddhist Texts from Japan*, edited by F. Max Müller, M.A., Oxford 1881.

³ *l.c.*, p. 838.

⁴ *l.c.* Pl. 1281 and 1 ff.

⁵ Prof. Leumann *Zur nordarischen Sprache und Literatur* (pp. 75-77-82). *Vor-bemerkungen und vier Aufsätze mit Glossar*. Strassburg 1912. *Schriften der Wissenschaftlichen Gesellschaft in Strassburg*, 10. Heft.

had already devoted some time to the study of the 'unknown language'.¹ The results of his inquiries, contained in the exhaustive study above-mentioned, in which he had the good fortune of being able to use translations of the Chinese and Tibetan versions of works represented among the manuscript fragments, had not been published when the bulk of the present work was finished.

When Sir Aurel Stein returned from his last successful expedition, he asked me, on Dr Hoernle's advice, to undertake the edition of that portion of his manuscripts which belongs to our language. The sorting of his manuscript treasures was entrusted to the skilled care of Dr Hoernle, whose important contributions have already been mentioned. By the end of April, 1911, the Vajracchedika manuscript was then transmitted to me.

I thought it to be my duty to lay a careful edition of the whole manuscript before the learned world with as little delay as possible. A solution of the various problems connected with the 'unknown language' can only be given by a collaboration of many scholars. More especially, a thorough knowledge of Iranian languages, which I do not possess, is a necessary condition. I therefore resisted the temptation of keeping the manuscript till I could interpret the whole of it to my own satisfaction, and contented myself with the more modest task of editing it with a list of words and some few remarks. This edition was transmitted to Dr Hoernle in the first days of July, 1911. Various circumstances have delayed the publishing of the work. Professor Leumann's excellent study, which has appeared in the meantime, has made it necessary to revise the manuscript in some few places. To these I have always drawn attention, but I have not entered into a discussion of such details as to which I am unable to accept Professor Leumann's explanation. What I have aimed at is to give an edition of the Vajracchedikā manuscript, and not a detailed study of the language.

ALPHABET

The various signs of the alphabet are now well known, owing to the careful investigations of Dr Hoernle and his successors. I shall therefore not discuss them, but only briefly notice those cases in which I venture to differ from Dr Hoernle, to whose incessant care we all are so largely indebted for the elucidation of the whole matter.

One of the signs of *ā* has, in our manuscript, a form which differs somewhat from that in use in other texts. The full form of the matrā will be seen in *bā*, the

¹ See his papers, *Über die einheimischen Sprachen von Ostturkestan im frühern Mittelalter*, in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (ZDMG) vol. xli, pp. 648 and ff., xlii, pp. 83 and ff.

conclusion that our language is an Iranian speech though there seem to be some foreign elements which show that one of two things has been the case. Either the language is borrowed, and the tribe has once used a different form of speech, or, what is in my opinion the only likely explanation it has come under the influence of alien tongues, which have, to some extent, modified it.

FORM OF THE LANGUAGE IN OUR MANUSCRIPT

The remarks which follow on phonology and grammar do not aim at anything like exhaustiveness. They are only offered as an attempt at a classification of some features which may prove of interest for the question about the position of our language within the Aryan family. The Vajracchedikā manuscript on which they are based, is not, however, so good that we can base absolutely certain conclusions on it. In the first place it is far from being particularly correct or careful and in the second place it represents a later stage in the development of our language. To show this it will be sufficient to compare a short passage from the Samghatasūtra as published in Plate CX of Sir Aurel Stein's *Ancient Khotan*, fol. 8 a¹¹, with a corresponding one from the Vajracchedikā, fol. 5 b¹². I give the two texts in parallel lines, the Samghatasūtra text being printed above in ordinary type and the Vajracchedikā paragraph below in italics so that the two can be compared word for word. Such words as differ materially in the two texts have been printed within parentheses.

tti ta	(Sārvbaśura masti balyasūna vuyśa)	aysan na	panata	syanda	suti viti
tti	(aśiri Subhuta)	ayśam na	patata	śa	śi
(prahonu)	prahoste	hvarandau	ysanu	sando	(vastate) kamu halau gyasta balya
(civara)	prahausti	u	htaramdai	ysamnu	sadya (parautti) kamma halai gyasta baysa
asta	halsto				
asta	hasta				

It will be seen that in the Vajracchedikā dialect final vowels are confounded, compare the accusative (*civara*) where the older text has (*prahonu*). Sometimes even a final vowel is dropped altogether, thus *baysamnu* *baysamna* and *baysai*, of the buddhas.

Further some consonants are dropped, compare *balya* and *baysa*, *halsto* and *halśa*. It will be seen that, in such cases, the peculiar semicircle is sometimes added underneath the syllable.

An anusvāra is commonly added before a nasal, thus *ysanu*, *ysamnu*. On the other hand a nasal is often dropped before a *d*, compare *śanlo*, *sadya*.

Dentals are sometimes replaced by cerebrals, thus *ysanu*, *ysamnu*, *halsto*, *halś*. In the latter example the cerebralization is due to the disappearance of an *l*, in the former no reason for the change is apparent.

It will be seen that the Vajracchedikā forms are, on the whole, later and less original.¹ In such circumstances it would be unsafe to base a detailed analysis of the whole phonetic and grammatical system on the forms occurring in the Vajracchedikā manuscript. It is only possible to discover certain tendencies and laws, and to say something about the inflexion of nouns and verbs, which may help us to define the philological position of the language.

PHONETICAL SYSTEM

Vowels.

If we turn to the treatment of vowels we are at once faced by great difficulties, the different vowels being, to all appearances, continually interchanged.

The short *a* is apparently liable to being dropped in the beginning of prepositions and also of some other words, compare *ristatā*, placed, Skr *arasthap*, *li*, Skr *api* and, also, *lyula*, recollection, Pāz. *ayad*², *liraṣṣyā*, Skr *saṃśrāṣayet*, from Zd *aibi*, *aiwa* and *raz*, *nist'a* for *ni astā*, is not.

The short Aryan *a* is quite commonly retained as *a* in radical syllables, thus *ayā*, Zd. *acari*, I, *das'a*, Phl *dast*, hand, *gyasta*, Zd *ga ata*, Phl *garā*, god, *har*, Zd. *haurra*, Phl *har*, all, and so on. The preceding examples will have shown that an old *a* is sometimes represented by a sound indicated by two dots above the mātrā. The nature of this sound has been discussed by Messrs Leumann³ and Stael Holstein,⁴ who have shown that it must have come very near to that of a short *i*. It seems therefore natural to compare the treatment of *a* in Persian, when it becomes *ā* and, often, *i*. The sound *ā*, for which we often find *i* also occurs in radical syllables, thus *hāda*, *hida* and *hidi*, gives (Aryan *śar*, cf English *sell*), *riāstā* and *musta*, Zd. *ma at*, great, *dadārā*, *dadira*, *didira*, so great, *na*, *nā*, *ni*, not, and so forth.

In older texts the termination *am* becomes *u*. In the Vajracchedikā however, final *u* becomes *ā*, thus *gyastā*, god, occurs both as a nominative and as an accusative.

Other changes are apparently due to special causes. Thus the vowel is often lengthened by way of compensation for lost sounds. Compare *āsk* Pers. *ask* Wāṣī

¹ A fuller discussion of the question will now be found in Prof. Leumann's *Zur nordirischen Sprache* pp. 57 ff.

² Compare *Grundriss der iranischen Philologie* I 1, p. 309. The word begins with a ligature which usually corresponds to Zd. *auca*. In the Iranian documents discovered in Turfan the word sounds *abyad*, cf. Professor C. R. Bartholomae, *Zum altiranischen Wörterbuch* Strassburg 1906, p. 25 footnote 1.

³ *ZDMG* lxi p. 656 note 1.

⁴ *Bulletin* 1903 p. 1367, note 2.

vowels modify each other or are influenced by preceding or following sounds, the development of final vowels, and numerous other interesting questions must be left to be settled in future

Consonants.

Turning to consonants, we may note at once that soft aspirates only occur in loanwords. In indigenous words they have, in most respects, shared the fate of unaspirated voiced stops.

Another peculiarity, of which numerous examples have already been given, is that all final consonants are dropped.

Some few remarks must suffice to show how consonants are treated in other positions, so far as the matter is of interest for settling the relationship of our language within the Aryan family.

Voiceless unaspirated stops are comparatively well preserved as uncompound initials. Thus *kumujā*, any one, *camdā*, Phl *cand*, how much, *teaimamua*, eyes, Zd *caiman*, *teakaurā*, four, Zd *cahraro*, *tta*, thus, Zd *ta-*, *ttaurā*, darkness, Zd *taṭra*, Phl *tar*, *pa*, foot, Zd *paḍa*, *pura*, son, Zd *puṭra*. It will be seen that an old *c* becomes both *c* and *te*. The latter seems to be used before Indo-European *e*. Instead of an old *t* we regularly find *tt*. In some few cases such as *didira* so great, *-direā*, thirty, an initial *t* has become *d*, compare the treatment of old *tr*.

Between vowels and apparently also after nasals all these consonants are often modified. The general tendency seems to have been as in Pehlevi to pronounce them with voice, and both languages agree in retaining an intervocalic *t* longer than the rest. *T* is also often retained in writing. Its pronunciation, however, must have been weak, as it is often dropped, or also replaced by *y* or *r*. It seems therefore likely that it has had the same pronunciation as in Persian, viz that of a soft spirant. Compare *pharaka* and *phara* many, *lora*, Skr *loka*, *pañjasaian*, with fifty, but also *pañcasai*, probably pronounced *pañjasaai*, five hundred, *paṇṣa*, five *kaṇṣaṇa* *lana*, going on, *ida* (in older texts *inda*), are, *duta* and *da*, law, Zd *duta*, *lyiṭa*, Pers *gad*, recollection, *yaṭa*, *yaṇa* and *ya*, born, Zd *zuta*, *payamda*, known, Zd *paṇti anfa*, *Su'hūta* and *Su'hura*, Subhuti, *bi*, and, also, Zd *aṇti*, *hambri*, filling, Zd *han pa*, *ṣiti*, night, Zd *xāp*, and so forth. In the case of intervocalic *p* the rule seems to be that it is changed to *r*, thus *aramda*, unmanufactured, but *paraka* attached, not attached, but *paravta*, *aragra*, in the *apāyas*, and so forth. The whole state of affairs seems to show that at least *t* and *p* between vowels were liable to be pronounced as soft spirants.

Such spirants were perhaps also developed in consonantal compounds. The disappearance of an old *t* in words such as *pūra*, son, Zd *puṭra*, Persian *pūr*, a noble lady, Zd *xōrōt*, and other similar features point in that direction. It is a well-known fact that this use of spirants is a characteristic feature of most

The diphthong *ei* in *gruicyau*, with the sands, is derived from an old *u*. I am inclined to identify the suffix of this word with the Pehlevi suffix *cak*, *icak*, and the *i-* of *grui-* would then find its explanation. The base of the word is probably the same as in English *grit*, *groat*, *grout*, Lithuanian *grūdas*, Latin *rūdus*.

A sound written *au* is sometimes used in loanwords in order to represent a Skr *o*, thus *baudhisatia*, *ṛayaugāna*, *sabhaug*. In words such as *haura*, gift, *teahaura*, four, *shaumatu* and *shararam*, tangible things, it perhaps represents an old *u*. If this is so, the spelling *au* would indicate that the broad pronunciation of *a*, which we know from Persian, had already set in in our language. Where the history of the sound *au* can be traced, however, it always turns out to be a secondary product. Its most common occurrence is in the oblique plural, compare forms such as *gyastyan* *baysyan* *ṣa*, by the buddhas. This suffix is no doubt identical with the suffixes *aw*, *ew*, *ef*, which form an oblique plural in the Pamirs,¹ and which Professor Geiger justly derives from the old plural suffixes *biš*, *byo*, *woyo*, *īyo*. In words such as *tearmauda*, having eyes, *ksamautitiya*, consisting in being enduring (Skr *kṣamaraṭ*) the *au* is the result of coalescence of a final *a* with a form of the suffix *tant*. Pl has become *ud* in *haudyau*, seven, and perhaps in *parautta*, which renders Skr *pratiṣṭhita*, cf. Zd *rap*. It is possible that *au* represents an old *au* in words such as *o*, *au*, and, or, cf. Gr *aū*, *anau*, without, cf. Gr *ἀνεν*.² In all cases where the etymology is certain, however *au* is a secondary development, and the regular representative of the old diphthong *au* is *u*.

The old *r* vowel only occurs in some few words in my material. It has apparently retained its *r* element, and has then been treated as an ordinary *r*. Thus it coalesces with a following *t* to *d*, compare *kudna*, for the sake of, Skr *kṛtsna*. It becomes *l* before *s* sounds in word such as *baysā* older *balysā*, the Lord, cf. Zd *bere-aunt*.³

The preceding remarks will have shown that the main principles according to which vowels have developed are the same as in Iranian tongues. The examination of the further history of Aryan vowels in the Aryan language of Turkestan I shall not attempt in this place. In order to do so it would be necessary to compare texts in the older and more original orthography. The various rules according to which

¹ See Grundriss I ii p 315.

² See Mr E. Smith l c p 3.

³ The word *balysā* is apparently an old *a* base and not a *nt* base. Professor Leumann Zur nordarischen Sprache, pp 62 ff, identifies *balysā* with Skr *brahma* and compares Latin *flamen*. In that case it would be necessary to separate *balysā* from German *bery* and to suppose that *brahmā*, priest, was an Indo-European word, and there would still remain the difficulty of explaining the disappearance of the guttural in Latin *flamen*. I think the late Professor Pügge's explanation of *flamen* as derived from the same base as Old Norse *fla* to sacrifice, is much preferable.

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Between vowels and apparently also after nasals all these consonants are often modified. The general tendency seems to have been as in Pehlevi to pronounce them with voice, and both languages agree in retaining an intervocalic *k* longer than the rest. *T* is also often retained in writing. Its pronunciation however must have been weak, as it is often dropped, or also replaced by *y* or *r*. It seems therefore likely that it has had the same pronunciation as in Persian viz that of a soft spirant. Compare *pharula* and *phara*, many, *lora*, Skr *loka*, *paṃyasaṃ* with fifty, but also *paṃyasaṃ*, probably pronounced *paṃyasaṃ*, five hundred, *paṃsa*, five *paṃyasaṃ* *lana*, going on, *ida* (in older texts *inda*) are, *duta* and *di*, law. Zl *duta*, *lyila* Pers *gud*, recollection, *gyila*, *gya* and *gya*, born, Zl *-ula*, *paṃyasaṃ* *la* known. Zl *paṃsa* *anta*, *Suḥkuta* and *Suḥkura*, Subhuti, *b*, and, also, Zl *aṃṣa*, *hamṣa* filling. Zl *hara* *par*, *ṣita*, night. Zl *ḥṣap*, and so forth. In the case of intervocalic *p* the rule seems to be that it is changed to *c*, thus *aramita*, unmeasured, but *paṃsa* *ika* *aramita* not attached but *paṃsa* *ika*, *arigra*, in the *apayas*, and so forth. The whole state of affairs seems to show that at least *t* and *p* between vowels were liable to be pronounced as soft spirants.

Such spirants were perhaps also developed in consonantal compounds. The disappearance of an old *t* in words such as *pura* son. Zl *puḍra*, Persian *pur*, *ṣinaḍ*, a noble lady. Zl *ḥioḥṣa*, and other similar features point in that direction. It is a well known fact that this use of spirants is a characteristic feature of most

Iranian languages, though the spirants may be subsequently changed to other sounds as in Baluci

Among compound consonants we can here abstract from such as begin with an *s*. They are well preserved, compare *duskhara*, difficult, marvellous, *ustata*, placed of. Zd. *arasta*, *astā*, sits, stays, Skr. *aste*, *striya*, woman, Zd. *strī*. *st* has become *st* under the influence of a following *z* in *asta*, *is*, &c. The forms *sta*, stands, *stana*, *sta*, standing, being, on the other hand, owe their *st* to the disappearance of an old guttural, cf. Zd. *xšta*. *st* remains in words such as *ustana*, Skr. *sthalatya*, *byusteye*, from *vi* and *√ vas*, *hasta*, eighty, Zd. *astaitum*, and so forth. It becomes *št*, perhaps under the influence of an *z*, in words such as *hšta*, sits, *bayusta*, buddhahood, *mušta*, destruction, *ganšta*, moisture, *gšta*, meat, &c. The suffix occurring in the last four of these words is probably the same *ist* which is used in Persian dialects.¹

If we turn to other compounds we shall find that *ks* becomes *ks* in *ksira*, in the town, cf. Zd. *xšaθra*, *ksasanye*, sixteenth, cf. Zd. *xšias*, six. In other cases it becomes *s*, thus *sari*, night, Zd. *xšap*, *sai*, a noble man, son, Zd. *xšaeta*. This state of affairs seems to point to the existence of a guttural spirant. The same result would also seem to follow from the use of a *kh* in words such as *khū*, how, as. This word is apparently derived from some form corresponding to Skr. *katham*, Zd. *kaθa*. It is of course impossible to state with certainty which sound is meant by *kh*. Still the fact that in *svhadukha*, 42 b^{iv}, *kh* is substituted for a Skr. *hkh*, while the simple *h* replaces a *kh* seems to show that the sound intended was not the voiceless aspirated stop. In the manuscript of the Vajracchedikā this *kh* further occurs in the loanword *samkhyerma*, Skr. *samgharame*, and in words such as *khaysa*, food, *khaysna kirā*, food preparation, *khaysmula*, 42 b^{iv}, *garhha*, 2 b^{iv}, *hamkhiya*, used to translate Skr. *samkhyā*, *anamkhista*, untold, and *hamkhiya ysaya*, 9 a^{iv}, which corresponds to *saṃgrhita* and means 'produced in reckoning', 'concerned'. Compare the use of the word in one of the documents published by Dr. Hoernle.² *Hamkhiya*, *hamkhiya-ysaya* and *anamkhista* all belong together and must be compared with Zd. *ahamxšta*, where we again find a guttural spirant. It is then possible that the same is the case with *khaysa*, food, whether this word is connected with Skr. *khad*, Pers. *xayidan*, or with Skr. *ghas*.

I have no certain examples of the treatment of an old *c* in compounds. *Cy* becomes *ts* in the base *tsu*, to go, and the same compound apparently represents an old *c* between vowels in words such as *hamtsa*, with, cf. Zd. *haca*, Skr. *sica*, *pyamtsa*, in front, used to translate Skr. *pratimukha*, cf. Zd. *paityaś*.

¹ See Grundriss, I ii, p. 182.

² Report, p. 38. Prof. Loumann, Zur nordarischen Sprache, p. 69, has overlooked this passage.

No conclusion as to the existence of spirants can be drawn from the treatment of the compounds *tt* and *rt*. The former becomes *st* as in Zd and other Iranian tongues, and the latter becomes *d*, compare Afghan *r*, thus *haslamā*, best, Zd *haslama*, *kidna*, for the sake of, Skr *krtena*.

In other compounds beginning with *t*, the state of affairs seems to be as follows. The *t* of the compound *tn* disappears in *saiña*, a noble woman, a daughter, Zd *χsōiθnā*. *Ty* becomes *th* in *hatha*, true, Zd *hathya*. *Tr* becomes *dr* when it is initial, and *r* between vowels, compare *drrai*, three, Zd *θrayo*, *pura*, son, Zd *puθra*. *Tv* apparently becomes *th* when initial and after a nasal, and *h* between vowels. Compare *thu*, thou, Zd *θrām*, *ysamtha*, birth, cf Zd *zantu*, *teahaura*, four, Zd *caθiaro*. The disappearance of *t* in some of these compounds and its change to *d* in others point to the conclusion that, as the first part of a compound, *t* became the dental spirant *θ*, the sound of English *th*, and that this *θ* became voiced in words such as *drrai*, three. *Th* and *th* probably only note various modifications of this *θ*.

The sign *th* occurs in some other words such as *kitha*, in the town, from *kantha*, town, 4^a ⁱⁱⁱ ^{iv}, *tha*, 2^a ⁱ, *thyau*, quickly, 30^a ^m, and the loanword *tathogata*. It is difficult to judge about these cases. So far as we can see, an intervocalic old *th* becomes *h*, thus *gaha*, a verse Zd *gaba*.

Of compounds containing a *p* as first component, I have only found *pt*, *pn*, and *pr*, compare *handyau*, seven, Zd *hapta*, *suti*, *sre*, shoulder, Zd *supti*, *huna*, dream, Zd *χafna*, Pāli *supina*. It will be seen that, in all these cases the old *p* has become *u*, which coalesces with a preceding *a* to *au* and with a preceding *u* to *ū* or *u*. It seems probable that we have here to do with a change from *p* to *f*, and a secondary softening of this *f* to *w*, *u*. At all events, the forms just cited add strength to the supposition that the dialect possesses spirants of the same kind as those found in most Iranian tongues.

The sound written *ph* in *hamphta*, endowed with, *phisaiña*, that should be separated from, *nāsphāñū*, I might produce, *pharuka* and *phara*, many, is perhaps in reality an *f*.

Pr becomes *br* in *brrañse*, asked, *brūkadi*, in the morning. *B* here probably denotes the soft spirant *w*, compare the parallel development of the compound *tr*.

I am unable to say anything about the sound of *ch* in words such as *cehauç*, *paçiyala*, *çayrracheduka*, *çyachi*, *çyachāmna*, and others. Most of them are probably loanwords. The word *biche*, lies down, is probably connected with Hindūstānī *bichā*.

Turning now to voiced stops, whether they were originally aspirated or not, it will be seen that they are fairly well preserved as initials. Compare *gara*, mountain, Zd *guri*, *guxi*, qualities, Zd *gaona*, *gsati*, goes cf Zd *jas*, *jari* i e

giyari, they disappear, cf. Zd *gya*, *dasau*, ten, Zd *dasa*, *data*, *da*, law, Zd *dala*, *bustā*, known, realized, Zd *busta*, and so forth. When occurring between vowels, the soft guttural and dental are apparently dropped, the palatal remains or becomes *s*, *ś*, i. e. *z*, *z*, and the labial becomes *w*, written *b* or *v*, thus *drriya*, he, Zd *druyo*, *pa*, *pg*, foot, Zd *paḍa*, *diāsi*, i. e. *drās si*, twelve hundred, cf. Zd *diadasa*, *bṛe*, I understand, Zd *baude*, *byata*, recollection, cf. Zd *auwi* and Pers *yad*, and so forth.

The compounds containing voiced stops do not teach us anything more about the matter. The words just cited will have shown that the compounds *di* and *dr* remain. Zd remains in *urmaysde*, sun, Old Pers *auramazda*. Most of the compounds occurring in the text, however, consist of an old voiced consonant followed by a voiceless stop, and in such cases the former is as usual treated as if it were voiceless.

With regard to nasals we may note the palatalization of an *n* under the influence of a *y* or *i* and the disappearance of *n* in the conjunct *nd*, old *nt*, thus *aña*, other, Zd *anya*, *sanda*, old *sandi*; they appear, compare also *kitha* in the town from *lantha*, town.

The letter *y* when initial becomes *gy* in *gyasta*, god, Zd *yazata*. This *gy* in later texts, written *j*¹ and there cannot, I think, be much doubt that it was pronounced as the Indian *j*, and that we are here face to face with the same tendency as in Persian, to change an initial *y* to *j*. After consonants a *y* apparently disappears after causing various changes in the preceding sound. Compare *nasta*, he sat down, *kira* business, Zd *kairya*, *mahiyanua*, in the *mahayana*, *haḥa*, true, Zd *haḥya*, and so forth.

As has already (p. 217) been remarked there are two different forms of *r*, one which is probably the Indian *r*, and another which I follow Professor Leumann in transliterating *rr*. We find the latter used as an initial in *rrī* king, *rratā* right between vowels in *parruḥka*, and frequently in compounds after *b*, *c*, *d*, *j*, *m*, *r*, and sometimes *p*, thus *brriya* *brū* and *bru*, *erru*, *drrai*, *dulrrama*, *drrija*, *vajrra*, *hamrra*[¹] *biserra* and *bisirra*, *prra* *harana*, and so forth. After *g* there are only examples of the ordinary *r*, thus *haugri*, present, *grutcyau* with the sand. The ordinary *r* is also common between vowels and after *p* and *t*. I am unable to make anything out of this state of affairs.

It will be seen from many of the words quoted above that an *r* which forms part of consonantal compounds is largely preserved, just as is the case in Persian and other Iranian tongues. Compare also *arā*, Pers *arā* Waxīyall but Zd *ara*.

¹ See Dr Hoernle, JI AS, 1911, p. 473 and two further instances, *ibid* p. 469.

tear, *har*, Pers and Phl *har*, but Zd *hauria*, all, *lamala*, Phl. *lamal*, but Zd *kamarāda*, head, in all which words there is a marked correspondence with Persian

As in Persian, an initial *v* often becomes *b*, thus *bisā* all, Zd *vispa*, *bih*, much, cf Zd *tahyah*, Pers *bih*, &c It is probable that *b* in such cases still denotes a bilabial voiced spirant As in Persian, we often also find *v*, thus *tasta*, read= *Si* becomes *s* in *bisā*, all, and *sv* has developed to *hv* in *hianai*, in the saying, cf Zd *χ'an*, *hiada*, eaten, cf Zd *χ'ar* It is therefore difficult to compare *yanāna*, that can be tasted, with Skr *śadaniya* otherwise than by assuming it to be an early loanword

In the treatment of sibilants our language mainly agrees with Old Iranian

ś becomes *s* or, before *i* or *y*, *š*, thus *sa*, *se*, hundred, Zd *satam*, *ste*, shoulder, Zd *supli*, *parisaśau*, with fifty, cf Zd *pancasat*, *širā*, well, cf Skr *śira* Similarly we sometimes find *š* in Persian¹

š is, as we have already seen, usually retained in compounds It is difficult to ascertain how it is treated in other positions The curious pronoun *š*, *ša*, fem *sa* he, is perhaps connected with Zd *aeša*, or else it may be the sandhi form which the Aryan base *sa* would assume after *i* or *u*² In *teimanna*, eyes, Zd *casman*, an *s* has apparently been dropped Similar forms occur in many Iranian tongues³

The old Aryan dental *s* remains in compound letters before stops Numerous examples have been given of this feature, and I need not repeat them in this place In other positions we find the common Iranian change of *s* to *h*, and this *h* is, further, often dropped Compare *har*, all, Zd *hauria*, *latha*, true, Zd *haiθya*, *anarišta*, untold, but *harikhisa*, enumeration Before an *n* the dental *s* remains as in Zd, but is softened to *z*, written *ys*, thus *ysula*, washed, Zd *sna* I am unable to state how *s* is treated before *m*

The common tendency to pronounce single consonants with voice between vowels is illustrated by the word *hariyari*, would get frightened This word is clearly connected with Persian *hirasidan*, but I doubt that the derivation of this word from a noun corresponding to Skr *trasa* is correct

The preceding remarks will have shown that words such as *namasuma*, I do obeisance to, *aysari*, seat, *aysura*, Skr *asura*, *nataysye*, cf Skr *nirasya*, must be loanwords The regular treatment of an intervocalic *s* is seen in the examples given above and in the locative plural *arayra arayra*, in the three apāyas⁴

The soft palatal sibilants become *ys*, i. e. *z*, as in Zd and not *j* as in Skr, thus

¹ Grundriss, I ii p 87

² Compare the treatment of the reflexive pronoun *se* and the demonstrative **a* in Old Persian Grundriss, I i p 184

³ Compare Professor Paul Horn Grundriss der neupersischen Etymologie, No 440

⁴ Three apāyas are mentioned in the Lalitavistara, ed Lefmann p 196

ysamthū, birth, Zd *zantu*, *ysamnū*, knee, Zd *zānū*, *aysa*, I, Zd *azəm*, *ysāra*, thousand
Zd *hazanra* It is notable that the word for 'hand' is *dasta* as in Old Persian, and
not *zasta* as in Zd The wide distribution of this form in Iranian tongues¹ makes
it improbable that it has been borrowed from Standard Persian

Finally I may note that the use of a prefixed *h*, which is well known in Pehlevi
and later dialects, is also found in our language, thus *hamdara*, another, cf Shr
antara, *hastā*, eighty, Phl *haštāt*

It will be seen that, on the whole, our language agrees with the Iranian
tongues in phonology In this connexion it is also of interest to note that there are
not, to all appearances, any old cerebral stops Such as exist, are found in the
compound *st* and in such cases where an old *rt* has become *d*, but never, so far as my
materials go, as initials. A cerebral *n* is written, after the fashion of the Sanskrit
alphabet, in words such as *hamdārānu*, but also in words such as *ysamnū*, knee, older
ysanv, where there is no reason for using it I suppose it to be nothing else than
a semi-learned orthography

INFLEXIONAL SYSTEM

Nouns.

It has been shown above that final vowels are commonly shortened, and
further that they are, in the Vajracchedika manuscript, to a great extent confounded
Through the dropping of final consonants many vowels have become final, which, at
an older stage, were followed by consonants It is therefore evident that the
inflexion of nouns and verbs must differ widely from that which we know from Old
Persian and Zend

The distinction between the genders is apparently the same as in Old Iranian
Thus we have masculines such as *gyasta*, god, feminines such as *ma'ta*, mother and
neuter nouns such as *teema*, eye The feminine is apparently formed, as in Old
Iranian, by means of the suffixes *a* and *i* In cases such as *bisitrā-sai*, a son of
noble family, *bisitrā-saina*, daughter of noble family, we find a feminine suffix *nā*,
which must be derived from an older *ni*, compare Zd *xšaeta*, *xšōiθni*

There are no certain traces of the dual, and, as a consequence of the confusion
between final vowels prevailing in our manuscript, it is often difficult to distinguish
between the singular and the plural Thus we find *aramata gyastā baysā*, untold
buddhas, 25 a¹⁷, where we should expect *gyasta baysa*, and where older texts would
give *gyasta lalya* Most of the nouns occurring in our materials are *a*-bases, and in
them the difference would rarely be noticeable in our manuscript. The only
consonantal bases which occur in the Vajracchedikā are *hrc*, a man, gen *hramlā*,

¹ See Professor Paul Horn, *l c.*, No 567

teemā, eye, Zd *cašman*, of which the plural is *teemānā*, *teamānā*, *mala*, mother, *rrī*, ling gen *rrūda*, and *urmayzde*, the son, gen *urmayzdam*

The number of cases has necessarily become limited. According to Dr Salemann,¹ there must, in Old Middle Persian, have been a time when the inflexion of nouns, at least in the singular, was restricted to two cases, a *casus rectus* or nominative, and an oblique case, the old genitive. The state of affairs in our language represents an older stage of development. Professor Leumann² has put together some facts bearing on the question about the declension of bases ending in *a* and *aa*. He distinguishes a nominative ending in *ā*, *ai*, respectively, an accusative ending in *u*, *au*, respectively, a locative ending in *a*, *ai*, respectively, a nominative plural ending in *a*, *a*, respectively, and a genitive plural ending in *anu*. Thus from the bases *data*, law, *datīnaa*, belonging to the law, he gives the following forms

	Sing	Plur
Nom	<i>data</i> , <i>datīnai</i>	<i>data</i> <i>datīna</i>
Acc	<i>datu</i> , <i>datīnau</i>	
Gen		<i>datanu</i> <i>datīnānu</i>
Loc	<i>datā</i> <i>datīnai</i>	

It will be seen that, in the singular, we have two terminations, an *a* or *i* in the nominative and locative, and a *u* in the accusative. The latter is certainly derived from an old *am*, the former seems to have a double origin. The termination of the nominative is derived from an old Aryan *as*, while the locative termination represents an old *ai* or *asya*.

I now turn to an examination of the forms occurring in the Vajracchedika. Here final *a*, *ā*, *i*, and *u* have been confounded, and, in the singular, we apparently only possess one case, ending in *a* or *i*. By comparing the older forms cited by Professor Leumann however, it becomes possible to draw up a fairly complete table of the inflexion of *a* bases.

The nominative singular is formed by substituting *a* or *i* for the final *a*, thus *ḡaysā*, the Lord *gyasta*, a venerable one. If the theme ends in *aa*, *ia* or *ua* the termination of the nominative becomes *ai*, *i*, *ū*, respectively, thus *ḡaysūna* *vūysai*, a Bodhisattva, *aḡiri*, a monk, *haru*, a merchant. The corresponding form in Old Persian ends in *a*, and it is possible to derive the termination *ā*, *i* directly from this *a*.

The accusative singular, which in the older form of the language ended in *u*, has in the Vajracchedika the same form as the nominative. That was already the case in the older form of the language in bases ending in *ia* and *ua*.

The form called locative by Professor Leumann is in reality an oblique base

¹ Grundriss, I 1 p. 276

² ZDMG, vol. lxxi, p. 109

which can be used as a genitive, dative, instrumental and locative, thus *gyasta baysā*, of the Buddha, 30 a^v, *bauḍhisatrayārini*, by one who wanders on the path of the Bodhi-attvas, 31 a^v, *ustamajṣi bāda*, *ustamaṃṣye paṃcaśai*, in the last time, in the last five hundred years, 30 bⁱⁱⁱ. It will be seen that the termination of this case is the same as that of the nominative. It must, however, have a different origin. *A priori* it is probable that it is the old genitive, and there is not, I think, anything to make such an explanation impossible. It is possible that the oblique form contains, not the old suffix *hya*, but a different termination, identical with that used in Zd genitives such as *dahakāi*.

The meaning of this oblique form is often strengthened by means of additions which look like postpositions. The most common ones in the Vajracchedikā are *ṣa* and *na*, both of which are used with the meaning of an instrumental or an ablative, thus *muṣṭa-ṣa*, with killing, 25 b^v, *gyasta baysa na*, by the Buddha, *aysam-na* from the seat. So far as we can judge from the Vajracchedikā manuscript, both additions usually have the meaning of an instrumental and it would be tempting to explain them as instrumental suffixes, the more so as it would be easy to find Iranian parallels to *na*. Such an explanation is, however, scarcely possible. If we compare forms such as *gyastamna baysamna*, of the Buddhas, *gyastyan baysyan-ṣa*, by the Buddhas, *gyasta baysa-na*, by the Buddha, it will be seen that the additions *ṣa* and *na* are not of the same kind as the real suffixes *amna*, *yan*, which are added to both the words *gyasta* and *baysa*, while *ṣa* and *na* are suffixed only to the last. If *ṣa* and *na* were real suffixes, we should certainly sometimes find forms such as *gyasta-na baysa-na*. Moreover, as has already been remarked, the oblique case alone is sometimes used as an instrumental. I therefore think that *ṣa* and *na* are intensifying particles, a kind of postpositions, of the same kind as *mi*, *tū*, *vī*, *vira* and other additions which we find used with the meaning of a locative, compare *śau halar mi*, in one place, *śe śtye tū*, at one time, *puḍgala vī*, or, *vira*, in the puḍgala, and so forth. It is possible that this tendency to use such additions is due to some alien influence exercised on the language. The state of affairs in the Vajracchedikā makes it impossible to decide to which cases such postpositions were added. It seems as if some are added to the accusative and others to the oblique base.

It has already been remarked that the oblique base is derived from an old genitive. The old dative seems to have disappeared as in Old Persian, and, so far as we can see, there are no traces of the Old Iranian ablative. The case is perhaps a little different with the old locative. Forms such as *śadya*, on the earth, *ahya*, in an egg, *ayamyā*, in the mind, seem to contain a suffix corresponding to Old Persian and Zend *ya*. It is possible that all these forms are originally feminines. The same is perhaps also the case with forms such as *baśa*, in the garden, *maḥāyamānā*, in the big vehicle, *harikkhīḡ*, in enumeration, and so forth. It is, however, allowable

to infer from such instances that the old locative had not been dropped. In such cases where the oblique base is used as a locative, it, therefore, perhaps represents an old locative and not a genitive.

In the Old Iranian dialects the vocative singular of *a* bases ended in *a*. The regular representative of this *a* in our language would be *a*. Forms such as *gyasta haysa*, O Buddha, *ašrya*, O monk, are accordingly just what we would expect. It is a consequence of the general confusion of final vowels in the Vajracchedikā that we also find vocatives such as *gyasta haysa*, *gyastu haysa*, and even *gyastā haysa*.

If we turn to the plural of *a*-bases the regular termination of the nominative and accusative is *a*, corresponding to Old Persian *a*, Zd *a*, *a*, thus *kara*, things, *haysumna uysa*, bodhisattvas, *ašrya*, monks. Of other cases we find an instrumental ablative, a genitive and a locative.

The instrumental ablative ends in *yan*, with or without the addition *ja*, thus *gyastyau haysyan ja*, by the Buddha. It has already been remarked that this termination can be directly derived from such as were in use in Old Iranian dialects.

The same is the case with the genitive plural, which ends in *anu* in older texts and in *amā*, *am*, or even *a* in the Vajracchedikā manuscript, compare *gyastamna gyastam* and *gyasta*, of the venerable ones.

The locative plural ends in *ia*, corresponding to Old Persian *ia*, Zd *ia*, thus *drayia aayra*, in the three apayas. It seems as if the *s* in Old Persian *-aisuta* regularly disappeared in such forms.

There are very few forms at my disposal to show how other vocalic bases were inflected. Loanwords such as *data*, Skr *dhatu*, *disā*, country, are apparently female *a*-bases, *saina*, a noble woman, is an old *i*-base. *Striya* gen *striya*, a woman, seems to be a *ka*-base derived from an old *i*-base. It will be seen that the nom. sing. of female *a* bases ends in *a*. The genitive ends in *e*, thus *carye*, of the conduct. Some of the locatives in *ya* mentioned above perhaps properly belong to old *a* bases. The curious locatives ending in *āa*, in forms such as *lamna dāna* in what country, *tina pargāna*, in that assembly, have perhaps received their termination by transference from pronouns. The form *byusteye* (*strī*), (when the night) has become light, does not, I think, contain the locative suffix of an *a* base, corresponding to Old Persian *aya*, Zd *aya*, but stands for *byustye* and is the ordinary gen. sing. of adjectives. The nominative and accusative plural end in *e*, thus *bande*, sins. Other cases are formed as from *a* bases.

An old *u* base seems to be *dahā*, man, if this word is connected with *hudihuna*, belonging to good men. This latter form occurs twice, and is once written *hudihuna* and once *hudihuna*.

With regard to consonantal bases we are as yet very unsatisfactorily informed

The characteristic mark of the optative is an *i* or a *y*. Of the first person singular there is apparently one example in *naṣphañu*, 20 a¹, which is used to translate *nāpadayisyami*. If this form is really an optative, it shows that the termination must have been *am*, i.e. the optative takes the suffixes of secondary tenses. The state of affairs in the third person singular points in the same direction. The termination is *i*, for which we also find *e* and *a*, thus *vañi*, he might read, *hvañe*, he would say, *hama*, he would become. Such forms are comparable with Old Persian and Avestan optatives ending in *ya*, *yat* respectively. The third person optative sometimes occurs in a fuller form, thus *vañiya*, he would read. I agree with Professor Leumann¹ in explaining the termination *ya* from the primary Aryan suffix *ta*. The form *hvañiye*, he would say, seems to belong to the middle and to contain the middle termination of primary tenses.

The old past has been replaced by the past participle, as in all Iranian languages. In intransitive verbs the participle is apparently used alone and inflected so as to agree with the subject in number. Compare *nasta*, he sat down, *nasta*, they sat down. Also in the case of transitive verbs we often find purely passive constructions, such as *pyusta*, it was heard, *hamdada*, they have been favoured. It seems however as if transitive verbs, and also some active intransitives commonly form their past tense by adding personal suffixes to the past participle. The only suffixes which occur in the Vajracchedikā are *e* in the third person singular and *anda* in the third person plural, thus *yude*, he did, *pyuste*, he heard, *namasyadā* they did obeisance to, *tsuamda*, they went. It is tempting to compare the termination *e* in the third person singular with Wāxī *ei*, Sxīynī *i* *e*, which Professor Geiger² derives from the pronominal base *ai*, Old Persian *ai ta*, Zā *aēta*. I do not know anything about the origin of the termination *anda*. It is probably a participial suffix.

In the present participle we find both the Old Iranian suffix *nt* and the Middle Persian *ala*. Compare *hamysamdaī*, going, *utramda*, going into, *tsūka*, going, *rama* *śika* understanding. The suffix *ala* apparently also forms a participle with a passive meaning: compare *pamuka*, measurable, *śtaka*, that should be obtained. The middle suffix *ana* is also used, thus *śana*, *śa*, standing, being.

A participle of necessity is formed by adding either of the suffixes *yai*, i.e. *yan* and *ana*, compare *tcerai*, that should be made, *hvañai*, that should be called, *dyanuñā*, that should be seen. The suffix *yai* is the Old Iranian *ya*, and *ana* can perhaps be compared with the *i* which is added to the infinitive in order to form similar participles in Neo-Persian.

¹ Professor Leumann *Zur nordiranischen Sprache*, p. 108.

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There seems to be a gerund ending in *i*, i.e. older *ya*. Compare *hamberi*, having filled

Of infinitives I have noted *tamdana*, to do obeisance to, *bušte*, to realize, *pide*, to write. Compare the terminations *tanay* in Old Persian and *tee* in Zd. If *tanā* 5 a^m is not simply miswritten for *tamdana*, it contains a suffix corresponding to Zd *nai*.

The verbal forms mentioned above are not, of course, all that are in use in the language. They only represent the different types which can be inferred from a study of the Vajracchedikā.

It is not, at the present stage of my knowledge of the ancient Aryan language of Turkestan, possible to lay down rules about the formation of the various bases of the present or of secondary verbs, and so forth. I shall only mention the curious formation of causal verbs which we find in forms such as *nasphanu*. I might produce. There cannot be any doubt that we have here the same suffix *an* which forms causal verbs in Middle and Neo Persian.¹

AN IRANIAN LANGUAGE

All the facts mentioned above point in one and the same direction. In phonology we find the same state of affairs as in Old Iranian. The vowels are, broadly, the same, there are distinct traces of the influence exercised on *i* preceding vowel by a following *i* which is indicated by the *i* epenthesis in Zd. the voiceless stops seem to be, in certain circumstances changed to spirants, the old aspirated voiced stops have lost their aspiration, the soft palatal sibilants have been kept as sibilants, and have not become palatals as in Indian, *s* and *ṣ* become *ś* and *ṣ* respectively. So far as we can judge the inflexion of nouns, pronouns, and verbs closely agrees with that prevailing in Old Iranian, even in minor details. Considering the small extent of our materials this correspondence is often astonishingly close. If we add that the vocabulary is so far as it can be analysed practically identical, as will be seen from the explanations given above and from the list of words, we are, I think, forced to the conclusion that our language does not constitute a separate group within the Aryan family, but is simply a form of Old Iranian, younger than Zd and Old Persian, but considerably older than Pehlevi. As might be expected, it is generally more closely connected with Zend than with Old Persian, compare the treatment of *ty*, *tr*, and *st*, and forms such as *bisurra*, noble family, Zd *vis*, Old Persian *vis*, and so forth. On the other hand we find *dastā* hand as in Old Persian.

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¹ See Grundriss, I 11, p. 305

biśi dāta siya pachīysda husa jsāti biśta¹
 sarvaḥ-asya dharmah udgrhitah pratīsthāpitah-bhavati yāti ante
 "śīra-ja" [8]
 śīvena

ci rī puṇa mista hamāri tta-vā ttā sūtra hvaññ¹
 yasya nu punyāni mahanti bhavanti tathā-vai atha sūtrāni paṭhyante
 ttana hajva hvada na hamrastha² ttina sūtra āsā tcaira³ [9]
 tena prajñena (?) purosena samyak tena sūtreṇa āśa (?) kārya (?)
 ttinai⁴ vaysa hamjsye byūha dābriya sada-ja vañña
 tena-asya aham sampratisthe vyūhe dharmapriyā (?) śraddhayā iha
 ka ma baysa ā[36]ysda yanānde khvai tta hva
 yadi me bhagavantah raksām (?) kurvanti yathā-vai-etat evam bhāṣitam
 yanūm khu stāka⁵ [10]
 karomi yathā utpadayitavyam

"Saddham Orga¹ harbiśāmna gyastāmna baysāmna²
 Siddham Namah syāt sarvesam yajatānām bhagavatām tatthi
 baddhiṣattvām³ "hālai yāsta" Ttatta mamma pyūsta še . styē⁴
 bodhiṣattvanam diśi Evam me srutam Ekasmin samaye
 še styē-ta gyastānā gyasta⁵ vaysa Śrāvasta ksīra āsta
 ekasmin samaye yajatānām jajatah bhagavan Śrāvastyām nagare ā-nah
 vya Jiva rrupura bāśa Anā-
 abhūt Jetasya rajaputrasya vane Anā-

[4a'] thapindi hāru samkhyerma mista-na bil-saga n⁶
 thapindikasya śreṣṭhinah saṃghārāme mahatā bhikkhu-saṃghena
 hamtsa⁷ dvāsi-pamjsā⁸ "sau āśīryau-ja Tti⁹ gyastāna gyastā
 sardham dvādaśāśata pañcāśadbhiḥ ācāryaiḥ Atha yajatānām jajatah
 baysa brrū hadā navāysye¹⁰ pāttara cīvāra pana nāti Śrāvasta
 bhagavān pūrvāhne nyavasta patram cīvaram puratah ādadan Śrāvastyām

(1) Evam mayā śrutam Ekasmin samaye bhagavān Śrāvastyām vibharati¹ as
 Jetavane 'nūthapindadasy-ārāme mahatā bhikkhu-saṃghena sardham ardhatrayaḍa-
 śabhir bhikkhu śataih sambahulaś ca bodhiṣattvair mahāśattvaih Atha khalu
 bhagavān pūrvāhna-kūla-samaye nivāsya pātra-cīvaram ādāya Śrāvastīm mahāna-

¹ To the right of each of the two first lines of fol 3a we find the syllable *je* written in the margin, of a smaller size, and in an apparently different handwriting

² Read *hamrastha*, as in 41a

³ Superfluous sign of interpolation

⁴ *še styē* repeated by mistake

⁵ Read *-saggā* as

⁶ Five syllables *ti pi sa* (?) *ha sa* in cursive writing added interlinearly after *th*

mišta kitha pinvā¹ tramda ¹Tti gyasta baysa ²tti gyasta
mahati nagare pindava pravistah Atha yajatah bhagavan atha yajatah
baysa kū Śrāvasta mašta kitha pindā [4b'] vā tsuta hamyeta
bhagavān yada Śrāvastyām mahati nagare pindāya vai gatah sametah
kū khāysna-kira yuda yude hvada khāysa kū ³sce-ta paryeta
yadā bhakta-kāryam krtam cakāra bhukte bhakte yada kāle pratikrāntah
hamye pāttara cīvara pajsiryi³ pā haysnāta ⁴prañay
sametah pūtram cīvaram pratjasamayāt padau prāksalayāt prajūaptasya
āysam vira nasta basta palamga rasta ttaramda⁵ra na vistāta
a-anasya upari nisannāh baddhe paryanke gūnā kāyena upasthapayat
pyamtsa ttūśātteta byāta javae vyeta. Tti ta
pratimukhīm sūnyatayāh smrtim eva-sah bhūtah Atha

[5a'] pharāka āśīrya kāmma hālai gyastāna gyasta baysa
sambahulah ācāryah jam diśam yajatanām yajatah bhagavan
vyeta hāsta tsuām⁴da kū vara hamya gyastāna gyasta baysa
bhūtah tatra agacchan yadā tatra sametah yajatanām yajatasya bhagavatah
pī ttira jsa nām isyām⁴da ⁵gyasta baysa drrai tcira
padau śīrasī anamasyan yajatam bhagavantam trin varān
hvaramcaūla tvana⁵ tsuām⁴da u śau hā⁵vai-mi nasta.
daksinena vanditum agacchan tathā ekām diśam nisannāh
Ttye sce-ra vātca āśīryi Subhūta vara ttūna parga [5b'] ſā
Taemin samaye punah acāryah Subhūti tatra tasyām paradi

garim pindāya pravikāt Atha khalu bhagavān Śrāvastim mahānagarim pindāya
caritrā kṛta-bhakta-kṛtyah paścādbhakta-pindapāta-pratikrāntah pātracīvaram pra-
tiśāmya padau prakṣāya nvaśīdat prajūapta evāśane paryaukam ābhujya gūn
kāyam pranidhāya pratimukhīm smrtim upasthāpya. Atha khalu sambahulā
bhikṣavo jena bhagavāms ten-ōpasamkraman upasamkramya bhagavatah padau
śīrobhir ābhivandya bhagavantam tris pradakṣimikṛty-ālkānte nyasīdan (2) Tena
khalu punah samaven-ayusmān Subhūti tasyām eva paradi samnipatito 'bhūt

¹ Cf *śindā*, 4 a¹

² The three first words of l. 11 repeated by mistake

³ I am not quite certain about the reading. Dr Hoernle has *pajisiryi*
[Perhaps *pajisiryi*, compare *e* in *javae*, 4 b¹ — R II]

⁴ Read *namasyamda*

⁵ Compare *tram lānā*, 29 U.

hāmgri vyit u nst Tti asiri Subhuta aysam na
 samnipatitah l hutah tatha nīśannah Atha ayusman Subhutih asanat
 prātata 'sau svē civarī.¹ prahrusti u livaramdai yamnu
 utthitah ekām śūptim cīvaram nyavasyat tathā daksinam janu
 śadya pūrau²tti kumma halai.¹ gyasta baysa ista
 prthivyām pratyasthapayat yam dīśam yajatah bhagavan a te
 hīst i yamli.² dast i vyudai u gyasta baysa tta hve
 tena aījaleh hastam akarot-asya tatha yajatam bhagavantam evam avocat
 sa duskari midumna gyasta baysa
 nūnam duskaram midhvah yajata bhagavan

[6a] cu ttira gyastina gyasta baysa na ttahirau hvāñaka na³
 yavat vajatanam yajatena bhagavata tathagatena

¹ pajsa- 'mana asan na rasta biśa hala baysada 'ahu jsa
 puṇanam arhata rju visvāh dīśah buddhena tvaya

bau dhīsatva mista baysumñā vuysa hāmdada na biśa pūma
 bodhisattvāh mahantah bodhi sattvāh anugrhitah nu visva paramena

²ttamye hāmdara jsa cu ttara gyastā baysa na ttahara-tsuka na.¹
 anugrahena yavat yajatena bhagavata tathagatena

[6b] [klai]sinamna sanamna tvisi yanaka na samna bisamna
 kleśamayanaṃ aśinaṃ (?) tavisi karakena samena visvesam

hīramna vāmasaka na uhu jsa bāudhisatva mista baysumñā vuysa
 arthanam bodhakena tvaya bodhisattvāh mahantah bodhi sattvāh

ysi niya bāudi biśa pūrmattamye ysinīya hauramme jsa Tta khu.¹
 parinditah viśva paramaya parindanaya Tat katham

samnisannah Atha l halv ayusman Subhutih utthay asanad el āmsam uttarasāgam
 kṛtvā daksinam janū mandalam prthivyām pratisthāpya yena bhagavāms ten ājaleh
 pranāmya bhagavantam etad avocat āścaryam bhagavan param āścaryam sugata
 yavad eva tathāgaten arhata samyak sambuddhena bodhisattva mahasattva anu
 parigrhitah paramen anugrahena Āścaryam bhagavan yavad eva tathāgatena
 ārhata samyak sambuddhena bodhisattva mahasattvāh parinditah paramaya parinda
 naya Tat katham bhagavan bodhisattva yana samprasthītena kulaputrena va kula

¹ Superfluous sign of interpunction

² Probably read a ājala

³ Read na

⁴ Read uhu jsa, the first aksara of a/u-jsa is perhaps an a with a subscribed u

⁵ Dr Hoernle reads tklaiśinamna, the initial aksara of the word has dis
 appeared on fol 6b owing to the fact that the upper corner of fol 6b had stuck to

¹⁷va midamna gyasta baysa baysuññā vuysai na baudhisatvayamñā
vai midhvah yajata bhagavan bodhi sattvena bodhisattvayane

[7a¹] hamjsadai nā mara mahayamñā vistaññā u khvai
samprasthūtena iha mahayāne sūthavayam tatha katham vai asya

aysmu baysamjamñā ¹⁸Ttve hvaye hvanai gyastana gyasta baysa
cittam pragrahitavayam Tasmin ukte vacane yajatanam yajatah bhagavan

śīrī Subhuva ¹⁹ttā hve śīrā śīrī Subhuva ttatta śī hara
acāryam Subbutim evam avocat sadhu sadhu Subhute evam sah arthah

Subhuta hāmdada ²⁰gyasta baysa na baudhisatva ¹ [baysumñā
Subhute anuparigrahitah yajatena bhagavata bodhisattvah

vuysu na biśa pūmatta[7b¹]mye hāmdara jsa cu ttira gyastā baysa na
ttahiruu tsuka na klaiśūññamñā sinamñā tvisa yanak nā samna

baśamñā hīramñā vamasaka na uhu jsa baudhisatva mistā baysumñā
vuysu ²¹na ysiniya hūda biśa pūmattamye ysiniya haurumme jsa

[8a¹] ttā khu va midamna gyastā baysa baysuññā vuysai nā bau
dhisatvayamñā hamjsadai na mara mahayamñā vistaññā u khvai aysmu

nūmñā ²²Ttve hvaye hvanai gyasta baysa śīrī Subhuta tta hve ²³śīrā
śīrī Subhuta ttatta śī hīrī Subhuta hāmdada baysa na bau[8b¹]dhisatva]

biśa pūmattamā hāmdara jsa ysini hāudā gyastā baysa na bau²⁴dhi
vīśā paramena anugrahena parinditāh yajatena bhagavata bodhi

sattva biśa pūmattamā ysini haurumme jsa ²⁵Tā ttira Subhuta pyu ²⁶
sattvaññā vīśā paramaya parindanaya Evam tena Subhute śrnu

dohitā vā sūthavayam katham pratipattavayam katham cittam pragrahitavayam
Evam ukte bhagavān vasmantam Subbutim etad avocat sadhu sadhu Subhute
evam etad Subhute evam etad yathā vadasi Anuparigrahitā sūthagatena bodhisattva
mahāsatvāh parimen anugrahena parinditas sūthagatena bodhi attā mahāsatvāh
paramaya parindanaya Tena hi Subhute śrnu sadhu ca sūsthu ca manasi kuru

the superimposed lower corner of fol 7a, but a sufficiently distinct ink impression of the vowel *ai* reversed is still discernible in the latter corner, and clearly distinguishable when reflected in a mirror. There are also traces of the consonant, but being overlaid by the syllable *gya* of fol 7a¹⁷ they do not admit of satisfactory identification. Fortunately, however, the word occurs in the passage, erroneously repeated on fol 7b¹

¹ The manuscript here goes on with a repetition of Ga¹¹ff., enclosed within square brackets

² Read *ttā*

³ Superfluous sign of interpunction

uśiri subijī aysmya yam ayse hvāñima khu baysūña
sādhū susthu-ca-etat manasi kuru aham-te bhāse yathā bodhi

¹vū • v̄ysai na baudhisatvayāmñā haḍai na ²mara mahāyāmñā vīstāñā
sattvena bodhisattvayāne samgacchata iha mahayāne sthatavyam

u khū
tathā yathā asya

[9 a¹] mara aysmu ³nāsāñā Ttatta sira gyasta bayśa
iha cittam pragrahitavyam Evam sādhu yajata bhagavan
ttū najsada āḡ^uri Subhūta gyasta baysa-na pyūste Gyasta
tad vyākhyātam ācāryah Subhūtiḥ vajatāt bhagavataḥ asrausit Yajataḥ

baysi tta hve ¹marā • ^uSubhūva baysūñā ¹vūysai na
bhagavān-asya evam avocat iha Subhūte bodhi- sattvena
baudhisatvayāmñā hamjsamḍai ^una ttatta aysmu ³upevāmñā
bodhisattvayāne samgacchata evam cittam utpadayitavyam

cu bura satva satvām nāsāme jsa ham[9b¹][*khūśa y*]sāya ⁴u ahyā
yāvantah sattvah sattvānām samgrahena samkhyayam jātāḥ tathā ande

ysata o pūrāmñā ysāta cu gamīsta ysā ^ucu ūvavā cu hamtsa
jātāḥ tathā jarāyau jātāḥ ye samsvede jātāḥ ye aupapādokāḥ ye saha

rūvi na rūvana ⁵anau rūva na cu ham^utsa syāme jsa cu anau
rūpena vinā rūpena ye saha samjñayā ye vinā

syāme jsa cu vā tti satva cu nī ham^utsa syā[me] jsa anau syāmi jsa
samjñayā ye vai te sattvāḥ ye na saha samjñayā vinā samjñayā

ku-bura satvadāta prañāvāñā
yāvatī sattvadhātuh prajñāpanti

bhasīye 'ham te yathā bodhisattva-yāna samprasthitena sthatavyam yathā prati
pattavyam yathā cittam pragrahitavyam Evam bhagavann, ity aye mām Subhūti
bhagavataḥ pratyāśrausit (3) Bhagavān asy ātad avocat, iha Subhūte bodhisattva-
yāna-samprasthiten ālām cittam utpadayitavyam, yāvantah Subhūte sattvāḥ satva
dhātav satva-samgrahena samgrhitā andajā va jarāyujā vā samsvedajā vā aupapādokā
vā rūpino vā rūpino vā samjñino vā āsamjñino vā n-āla samjñino n āsamjñino vā
yāvan kaścit sattvadhātuh prajñāpyamānah prajñāpyato te ca mayā sarve 'nupadhiśe

¹ Superfluous sign of interpolation

² Read *hamjsamḍai*

³ Read *aysmū* as in fol 7 a¹ and elsewhere, see Vocabulary

⁴ The first three defaced akṣaras of 9b¹ legible from reverse impression on 10a¹

⁵ Cancel the superfluous *rūvana*

[10a] mata ñapiya tti satva muhujsa har biśa aharina
mata juapyeta te sattvah maya sarve-viśve anupadhise
nirvañña pa¹ranirvañña • Dadira avamata satva ku parinirvaye •¹
nirvane parinirvapayitavyah Tavatah aparimanan sattvan yada parinirvapitavan
m(ha)matī •¹ na hadi kamuṛṣai śai śau satva paranirvaye vha¹ma
bhavet na eva kameid api ekam sattvam parinirvapitavan bhavet
Tta ci hara kidna Ci Subhuta baudhisatva samñña² ha [10b]
Evam kasya arthasya kṛtena Sacet Subhute bodhisattvasya samjña bha
mata ni śa budhisatva hvaññai Tta ci hara kidna • ni śi
vet na sah bodhisattvah vaktavyah Evam kasya arthasya kṛtena na sah
Subhuta bau¹dhisatva hvaññai ci satva vira samñña hamati o
Subhute bodhisattvah vaktavyah yasya sattvasya upari samjña bhavati athava
jvaka vira "samñña o pudgala vira samñña hame śu hada
jivasya upari samjña athava pudgalasya upari samjña bhavet api eva
vatca tti Subhuta ni baudhisatva na atmabhavinai vasta vira
punah atha Subhute na bodhisattvena atmabhavikasya vastunah upari
parutta
pratiṣṭhite

[11a] na haurā hauramñña kusta ja prattikarā vira parautti na haurā
na dānam datavyam kutra-cit pratikasaya upari pratiṣṭhiteṇa dānam
hauramñña • ni ruva vira parauttā haurā hauramñña nā " [ba] jaśa
dātavyam na rupanam upari pratiṣṭhiteṇa dānam datavyam na śabdanam
nā buśañña na ysvamñiam ni śkaumitam³ ni dharmam v[na vi]ra
na gandhanam na rasam na sparśanam na dharmam upari
pariutti na haurā hauramñña Ttatta Subhuta baudhisatva [11 b] [ta] haurā
pratiṣṭhiteṇa dānam datavyam Evam Subhute bodhisattvena dānam

nirvana dhataṁ parinirvapayitavyaṁ Evam aparimanān api sattvan parinirvāpya
na kaccit sattvah parinirvāpito bhavati Tat kasya hetoh Sacet Subhute bodhi
sattvasya sattva samjña pravarteta na sa bodhisattva iti vaktavyah Tat kasya
hetoh Na sa Subhute bodhisattvo vaktavyo yasya sattva samjña pravarteta jiva
samjña vā pudgala-samjña va pravarteta (4) Api tu kṛtsa punah Subhute na
bodhisattvena vastu pratiṣṭhiteṇa dānam dātavyam na kvacit pratiṣṭhiteṇa dānam
dātavyam na rupa-pratiṣṭhiteṇa dānam dātavyam na śabda-gandha-rasa-sparśavya
dharmaṁ pratiṣṭhiteṇa dānam datavyam Evam hi Subhute bodhisattvena mahasat

¹ Superfluous sign of interpolation

² Read perhaps *laudhisatva sattva* : a

³ Looks like *stāvamata* a

hauramñā kṛu mī guṇa samñā vira hī sa haurakā asti o
 datavyam yathā na lakṣananam samjnam uparī api nunam data asti atha
 "va nasaka o va haurā Ttā cu hira kidnā Cī sī Subhuta
 va grahitā atha vī danam Evam kasya arthasya kṛtena Yah sah Subhute
 baudhisattva cu varautta stana haurā hidī tṭye Subhuta¹
 bodhisattvah yah apratisthitah san danam dadatī tasya Subhute
 baudhisattva puññī¹ hāmbisa na hu yudā pamaka na tī • Ttā
 bodhisattvasya punyamavah samūhah na sukarah pramejah nu te Evam
 cūē suttā Subhuta hū yu
 kim te bhāṣate Subhute suka-

[12 a] dā sūbhamda diṣa halū aśī pamaka na tī • Aśī
 rah udgacchantyah diṣayah asaṣam akasah prameyah nu te Acaryah

Subhuta tta hve "na gyasta bāysa Gyasta bāysī tta
 Subbutih evam avocat na jāyata bhagavan jāyatah bhagavan asya evam
 hve ttatta ravyipatani hysādā¹ anyuvijā nasta uskyastā dāṣva diṣva
 avocat evam daksina pascima uttara adbah urdhvam dasasu diksu

huyudī atṛṣa pama¹ka nī tī Aśī Subhuta tta hve nī gyasta
 sukarah akasah prameyah nu te Acaryah Subbutih evam avocat na jāyata
 bāysā Bāysī tta hve ttatta [12 b] sī hāri Subhuta
 bhagavan Bhagavan asya evam avocat evam sah arthah Subhute

ttatta sī hira cu sī baudhisattva cī varautta stana haurā
 evam sah arthah yat sah bodhisattvah yah apratisthitah san danam
 hidī tṭye puññī hāmbisā na huyudī pamaka • Cu hā¹da vāta
 dadatī tasya punyamavah samūhah na sukarah pramejah kah eva punah
 hāra Subhuta baudhisattva haurā hauramñā Ttā cūē suttā
 arthah Subhute bodhisattvena dānam datavyam Evam kim te bhāṣate

tvena dānam datavyam yathā na nimitta samjñayām api pratisthitet Tat ka¹ya
 hetoh Yah Subhute bodhisattvo pratisthito danam dadatī tasya Subhute punya
 skandhasya na sukaram pramanam udgrahitum Tat kim manyase Subhute, sukaram
 pūrvasam diṣy ākṣasya pramānam udgrahitum Subhūti¹ iha no hī idam bhagavan
 Bhagavan aha evam daksina pascim uttarasv adha urdhvam dig vidiksu samantad
 dasasu diksu sukaram ākṣasya pramānam udgrahitum Subhūti iha, no hī idam
 bhagavan Bhagavan aha evam eva Subhute yo bodhisattvo 'pratisthito dānam
 dadatī tasva Subhute punyaskandhasya na sukaram pramanam udgrahitum Evam
 hī Subhute bodhisattva jāna samprasthitena dānam datavyam yathā na nimittasā
 jñayām api pratisthitet (5) Tat kim manyase Subhute lakṣana-sampadī tathāgato

laksanija pyālye jsa gyasta baysa dyāmñā ne Subhūta tta hve
 lakṣaṇa- sampada jayatah bhagavan drastavyah nu Subhūtiḥ evam avocaṭ
 na¹ Kusta-
 na Ya-

[13 a¹] burā Subhū[ta] laksamñā vara-burā drrūja ttū najsadā
 vat Subhūte laksanam tavat mrsa tat vyakhyatam

laksamñā alaksamñā gyasta baysa dyāmñā • Ttye hvaye
 laksanam alaksanam jayatasya bhagavatah drastavyam Tasmā ukte

hvanai gyasta baysa •² māṣṛi Subhūti tta hve aṣṭa nī
 vacane jayatam bhagavantam acāryah Subhūtiḥ evam avocaṭ asti nu

gyasta baysā kāmujā usta^mmājsi [ba]dā satva cu ttyām didrrāmmām
 jayata bhagavan kecit uttamam kalam sattvah ye tesam tadrśānam

sūtrām vira kūra samñā upevā[13 b¹]ri Gyasta baysi tta
 sutranam upari vitatham samjñām utpādayanti Jayatah bhagavān asya evam

hve ma thu Subhūva ttatta hvāñā hamāri ustamajsi bāudā
 avocaṭ ma tvam Subhūte evam vada bhavanti uttamam kalam

ustamye paṃcāśai saddharma bijevamdaī bādā hamda sahā^mniya
 uttamayam pañcaśatyam saddharmasya lopyamānasya kalam sarvada gunavantah

hajva na hadi tti sau gyasta baysā parsāda nī śi
 prajūvantah na eva te ekam jayatam bhagavantam paryupāsata na ekasya

drastavyah. Subhūtiḥ āha, na h idam bhagavan, na lakṣanasampada tathāgato drasta
 vyah Tat kasya hetoh Ya sū bhagavan lakṣanasampat tathāgatena bhasitā
 s ālākṣanasampat Evam ukte bhagavān ayusmantam Subhūtim etad avocaṭ,
 jayat Subhūte lakṣana-sampat tāvan mrsa yavad alakṣanasampat tāvan na mrs-ēti
 hi lakṣanilakṣanatas tathāgato drastavyah. (6) Evam ukta ayusmān Subhūtiḥ
 bhagavantam etad avocaṭ, asti bhagavan kecit sattva bhaviṣyanti anāgate 'dhvani
 paścime kāle paścime samaye paścimāyam pañcaśatyām saddharma-vipralopa-kāle
 vartamāne ya imeṣv evamrūpeṣu sūtrāntapadeṣu bhāṣyamāneṣu bhūtasamjñām
 utpādayiṣyanti. Bhagavan āha, mā Subhūte tvam evam vocah, asti kecit sattva
 bhaviṣyanti anāgate 'dhvani paścime kāle paścime samaye paścimāyam pañcaśatyām
 saddharma vipralope vartamāne ya imeṣv evamrūpeṣu sūtrāntapadeṣu bhāṣyamāneṣu
 bhūtasamjñām utpādayiṣyanti Api tu khalu punah Subhūte bhaviṣyanti anāgate
 'dhvani bodhisattvā mahāsattvāḥ paścime kāle paścime samaye paścimāyam pañca-
 śatyām saddharmavipralope vartamāne gunavantah śilavantah prajūvantaś ca

¹ The manuscript has *ta*

² Superfluous sign of interpolation at end of line, read *āṣṛi Subhūti gyasta*
layu

gyastā ¹bhaysā vira puñña kuśala mula pīradamdā • tṭyam
yajatasya bhagavataḥ upari punyaṁ kuśalasya mulaṁ avaropayan tesam
sutrāṁ vī
sūtranam upa

[14a] rā śau kṣamna vasve aysmu¹ byehidī paysamda
n ekam kṣanam visuddham cittam labhante jñataḥ

hamāri gyastā bhaysā² na dya hamari gyasta baysa-na avamita
bhavanti yajatena bhagavata dr̥stah bhavanti yajatena bhagavata aprameyena

puññinaḥ hambisā na² hamphva hamari Tṭa cūe saittā Su
punjamayena samubhena sambhūtaḥ bhavanti Evam kim te bhasate Sa

bhūva nī atmasamñña pravarttā¹ [o na] satvasamñña nī jivasamñña nī
bhūte na atmasamjña pravarteta atha na sattvasamjña na jivasamjña na

puḍgalāsamñña pravarttā Gyastā [14 b] [bhaysa ita] hve saittā
puḍgalasamjña pravarteta Yajataḥ bhagavan asya evam avocat bhāsate

Subhuta ku ye kaulopammā dharmaparyaya bustā² uḥ(a)m(a)
Subhute yada kāsīt kolōpamam dharmaparyavam buddhah syat

bustā hamā datī sī hamada paśamññā cu nara va
buddhah syat dharmah asya saḥ sarvada prabhataiyah kim punah va

ada²ttā Khu sī hve cu ttaratcaca kirā khubura ttajā nī rā
adharmah Yatha saḥ purusaḥ yada karma vavat na jata

bhaviṣyanti ya imeṣv evamrūpeṣu sūtrantapadesu bhāṣyamanesū bhūta-samjñāṁ
utpadyiṣyanti Na khalu punas te Subhūte bodhisattvā mahā-sattva ekabuddha
paryupāsita bhaviṣyanti n ākṣabuddhāvaropitakuśalamūla bhaviṣyanti api tu khalu
punah Subhūte anekabuddhasatasahasraparyupāsita anekabuddhasatasahasraropī
takuśalamūlas te bodhisattva mahā-sattva bhaviṣyanti ya imeṣv evamrūpeṣu sūtrānta
padeṣu bhāṣyamanesū ekacittaprasadam api pratilapsyante Jñātās te Subhūte tathā
gatena buddhajñanena dr̥stas te Subhūte tathagatena buddhacakṣuṣa buddhās te
Subhūte tathāgatena Sarve te Subhūte prameyam a-samkhyeyam puṇyaskandham
praviṣyanti pratigrahiṣyanti Tat kasya hetoh Na hi Subhūte tesāṁ bodhisattvānāṁ
mahā-sattvānāṁ atmasamjñā pravartate na sattvasamjña na jivasamjña nā puḍga
lasamjña pravartate, n āpi tesāṁ Subhūte bodhisattvānāṁ mahā-sattvānāṁ dharmā
samjñā pravartate evam n adharmasamjñā, n āpi tesāṁ Subhūte saṁjñā n āsaṁjñā
pravartate Tat kasya hetoh Sacet Subhūte tesāṁ bodhisattvānāṁ mahā-sattvānāṁ
dharmasamjñā pravarteta sa eva tesāṁ ātmagrāho bhavet sattvagrāho jivagrāhaḥ

¹ Read *aysmu*

² Superfluous sign of interpolation at end of line Cancel the redundant
bustā hamā

tramdā ha¹māti na vañādrāysa pusa paśe khu tramda ham¹dy
 pravistah bhavet na prajahyāt yadā pravistah bhavet
 nai na hamadā bi-
 na-etad-na sarvada bha-

[15a] da ttatta baysūña vūysai ku nara śirā bṛiti ni
 ratī evam bodhi- sattvāh yadā punah śivakāni bodhate na
 vañāśarā vama¹sta nai-na hamada dā vira hīyaust¹ra
 iha-asivakāni (?) avam¹ratī na-anena-na sarvada dharmasya upari

tcairai. Ta cūe saritta ¹Su¹(bhūta) aṣṭa nai śi dā cu
 kartavyah Evam kim-te bhāṣate Subhūte aṣṭi nu sah dharmah yah
 gyasta baysa-na ²hvata āya Bī¹(sau gya)styan baysyan-ja
 yajatena bhagavata bhāṣitah syāt Sarvāh yajataih bhagavadbhīh

hva āya ttina cu āryapudgala nyāpamdā [15b] (Gyastā)
 bhāṣitah syāt tena yat āryapudgalāh jūāpyamānah (?) Yajatah

baysi tta hve cu Subhūta trisahasrīye mahāsahasrīye
 bhagavān-asya evam avocat yat Subhūte trisahasryah mahāsahasryah

lovadāta hau¹dyau ramnyau-ja hamberi hauram hida tta cūe
 lokadhātum saptabhīh ratnaih sampūrya dānam dadati evam kim-te

pudgalagrāho bhavet. Saced adharmaśamjña pravarteta sa eva tesam ātmagrāho
 bhavet sattvagrāho jivagrāhah pudgalagrāha iti Tat kasya hetoh Na khalu
 punah Subhūte bodhi-sattvena mahāsattvena dharma udgrahitavyo n-ādharma
 Tasmād-iyam tathāgatena samdhāya vāg bhāṣita Kolōpamam dharmaparyayam
 ājānadbhir dharmā eva prahātavyah prāg evādharmā iti (7) Punar aparam
 bhagavān āyusmantam Subhūtim etad avocat, tat kim manyase Subhūte aṣṭi sa
 kaścid dharmo yas tathāgaten-ānuttarā samyak-sambodhir ity abhisambuddhah
 kaścid va dharmas tathāgatena deśitah Evam ukta āyusmān Subhūtir bhaga-
 vantam etad avocat, yathāham bhagavan bhagavato bhāṣitasy-ārtham ājānāmi
 n-āsti sa kaścid dharmo yas tathāgaten-ānuttarā samyak-sambodhir ity abhisam-
 buddhah n-āsti dharmo yas tathāgatena deśitah Tat kasya hetoh. Yo 'sau
 tathāgatena dharmo 'bhisambuddho deśito vā agrāhjah so 'nabūlapyah Na
 sa dharmo n-ādharma Tat kasya hetoh Asam-kṛta-prabhāvitī hy ārya-
 pudgalāh. (8) Bhagavān āha, tat kim manyase Subhūte, yah kaścit kulaputro
 va kuladuhitā vā trisahasra-mahāsahasram loka-dhātum saptaratna-paripūrnām kṛtvā
 tathāgatebhyo 'rhadbhjah samyak-sambuddhebhyo dānam dadjāt api nu sa kula-

¹ Superfluous sign of interpunction at end of line

² The correspondence between the two texts is here very small

i sā kārmmā dāta ttana Subhūvī tta hve sā ^{ivni}
 syāt nūnam katamaḥ dharmah tena Subhūtiḥ-asya evam avocat nūnam na
 midārnna gyasta baysa nistā kāmujā si dharma cu sakṛttā-
 midhvah yajata bhagavan na-asti kaścīt saḥ dharmah yaḥ sakṛda-
 gārmmā Ba-
 gāmī Bhaga-

[18 aⁱ] ysi tta hve tta cūe saittā Subhūva cu mani
 vān-asya evam avocat evam kim-te bhāsate Subhūte kim nu
 arahaṁdā hama nā sā muhu-ijisa arahaṁdauiñā byauda tcamna
 arbataḥ bhavet nu nūnam mayā arhattvam prāptam yena
 klaiṣṇā sāna ttūsa yanūmā ⁱⁱⁱSubhūvī tta hve na midāna
 kleśamayān arān taviṣṭ karomi Subhūtiḥ-asya evam avocat na midhvah
 gyasta baysa nistā si dharma cu arahaṁ^{iv}dauiñā nāma āya cī
 yajata bhagavan na-asti saḥ dharmah yaḥ arhattvam nāma syāt sacet
 arahaṁdā tta hama si muhu-ja arahaṁdau[18 bⁱ]ñā .¹ byaudā
 arbataḥ evam bhavet nūnam mayā arhattvam prāptam
 si haḍā uysāñā-nāsāma hamā o satva-nāsāma jīva-nāsāma pudgalā-
 saḥ eva ātmagrāhaḥ bhavet atha sattvagrāhaḥ jivagrāhaḥ pudgala-
 nāsāma Gyasta baysā-na klaiṣṇā sānām jauni sā mā ātūpadā
 grāhaḥ Yajatena bhagavatā kleśamayānām arāpām hāniḥ sā me ujvalā (?)
 biśā-pīrmāttama hvata aysā arahaṁjñānām pabausṭa brriyai-^{iv}ja ni
 viśvaparamā uktā aham arhajjñānam nyavasi rāgeṇa na

Subhūte api nv anāgāmīna evaṁ bhavati, mayānāgāmīphalaṁ prāptam iti.
 Subhūtir āha, no hēdam bhagavan, nānāgāmīna evaṁ bhavati, mayānāgāmīphalaṁ
 prāptam iti. Tat kasya hetoh. Na hi sa bhagavan kaścīd dharmo yo 'nāgāmītvam
 āpannah. Tensōcyate 'nāgāmīti. Bhagavān āha, tat kiṁ manyase Subhūte, api
 nv arbata evaṁ bhavati, mayārhattvaṁ prāptam iti. Subhūtir āha, no hēdam
 bhagavan, nārhatta evaṁ bhavati, mayārhattvaṁ prāptam iti. Tat kasya hetoh.
 Na hi sa bhagavan kaścīd dharmo yo 'rhan nāma. Tensōcyate 'rhan iti. Saced
 bhagavann arbata evaṁ bhaven, mayārhattvaṁ prāptam iti sa eva tasyātmagrāho
 bhavet sattvagrāho jivagrāhaḥ pudgalagrāho bhavet. Tat kasya hetoh. Aham
 asmi bhagavāns tathāgatensārhattā samyaksaṁbuddhensārapāviḥārīpām agryo
 nirdiṣṭaḥ. Aham asmi bhagavann arhan vitarāgaḥ. Na ca me bhagavann evaṁ
 bhavati, arhann asmy aham vitarāga iti. Sacen mama bhagavann evaṁ bhaven,
 mayārhattvaṁ prāptam iti, na mām tathāgato vyūkarisyad, arapāviḥārīpām agryaḥ

¹ Superfluous sign of interpunction.

muhu gyasta baysä vyirasä aranāvvyihārai biśa pīrmāttama a
mām jajatah bhagavān vyākaraṣyāt aranāvihārī visva paramah a-

[19 a'] ramnā cu samābhāṇā ānadai cu hamdarye samttāṇa
rane yah samābhane ujjvalah(?) yah anyasmin saintane

klaiṣṇinai jauni aṣṣaṣde Gyastā baysa tta hve tta cūe saittā
kleśakām hānim iksate(?) Yajatah bhagavān evam avocat evam kim-te bhācate

Subhūva aśta nai ṣi dā cu muḥhu-ṣa Dipamkarā¹ gyasta
Subhūte aśti nu sah dharmah yah mayi Dipamkarasya jajatasya

baysä iṇaka nā āya āya² adhigama-svabhāvi dā
bhagavatah antikāt udgrhītaḥ syāt syāt adhigama svabhavikah dharmah

ni nā hāmā Subhūvi tta hve sa midamna gyasta
nanu udgrhītaḥ bhavet Subhūtiḥ-asya evam avocat nūnam mīdhvāḥ jajata

ba[19 b']ysā niśtā kāmujā ṣi dā cu thu Dipamgarā gyasta
bhagavan na aśti kaścit sah dharmah yam tvam Dipamkarāt jajatāt

baysā nā nā āyai³ uttana cu adhigamasubhāvā³ dāta na
bhagavatah udgrhītavān syāḥ tena yat adhigamasvabhāvah dharmah na

nā hāmā Subhūvi tta hve sa mna midamna gyasta
udgrhītaḥ bhavet Subhūtiḥ asya evam avocat nūnam na mīdhvāḥ jajata

baysa niśti kāmujā ṣi dā cu thu Dipakara bayysā na
bhagavan na aśti kaścit sah dharmah yam tvam Dipamkarāt bhagavatah

iṇakā nā āya⁴ Cu Subhūva tta huṇi⁵ sa aysā bud
antikāt udgrhītavān syāḥ Yah Subhūte evam vadet nūnam aham bud

dhakṣi
dhakce

[20 a'] trā pādathja puskali naspāṇū ṣi kura hvāṇe Ci
trānām santakān vyuhān nispādayeyam sah vitatham vadet Ye

Subhūtiḥ kulaputro na kvacid viharati, tena vyate 'mānāvihāry aranāvihār ita.
(10) Bhagavān āha, tāt kim manjase Subhūte, aśti sa kaścid dharmo yas tathā-
gatena Dipamkarasya tathāgatasy-ārhatāḥ samyak sambuddhasy-antikāt udgrhītaḥ
Subhūtiḥ āha, no heidam bhagavan n aśti sa kaścid dharmo yas tathāgatena Dipam-
karasya tathāgatasy-ārhatāḥ samyak sambuddhasy-antikāt udgrhītaḥ. Bhagavān
āha vah kaścit Subhūte bodhisattva evam vadet, aham kaśetrā vyuhān nispādayeyam

¹ Superfluous sign of interpunction in space before ringhole

² Cancel the redundant *aya*

³ Read *aya' hru*

⁴ Read *ayai*, the whole passage has been wrongly repeated.

⁵ Read *huṇi*

pārṣa hama ttatta hā mañāmñā ṽsa śāstāra ttara āsti u
 prāśadikā bhavet evam ā mananiyah nunam śasta tatra āste tatha
 hastama pirmāttamma pīsaī. Ttye hvaye ṽhvanai āgiri Subhuta¹
 sattamah paramah guruh Tasmīn ukte vacane ācāryah Subhūtiḥ
 gyasta baysā tta hve ci nāma gyasta baysā ṽsī dā
 yajataḥ bhagavantam evam avocat kaḥ nāma yajata bhagavan saḥ dharmah
 u khūai nāma dijsī Ttye hvayai hvanai gyasta baysa
 tathā katham-vai aśya nāma dhāraye Tasmīn ukte vacane yajataḥ bhagavan
 tta hve prajāñā[22 b][pārāmma nā]ma² Subhūva sī data
 evam avocat prajāñāparamitā nāma Subhūte saḥ dharmah
 ttattai nāma dijsī tta sī hadi gyasta baṽ(ya)-na aparāmma
 evam-aśya nama dhāraya evam saḥ eva yajataḥ bhagavatā aparāmita
 hvata. Tta cūe saitta Subhūva aśta nai sī data ṽcu gyasta
 bhasita Tat kīṁ te bhasate Subhūte aśti nu saḥ dharmah yaḥ yajata
 baysa na hva āya Subhūvī tta hve khu aśya mīdām^{ṽna}
 bhagavatā bhāsitah syāt Subhūtiḥ-aśya evam avocat yathā aham mīdvah
 gyasta baysa ttye hvanai artha hve nīsta kāṁujā sī dā
 yajata bhagavan tasya bhasitasya artham bodhe na-aśti kaścit saḥ dharmah
 cu bīsau
 yaḥ ṽśvath

[23 a¹] gyastyau baysyau jsa hva āya Baysī tta hve
 yajataḥ bhagavadbhiḥ bhāsitah syāt Bhagavān-aśya evam avo at

samprakāśayisyanti Paramena te Subhūta ācāryena samanvāgata bhaviṣyanti
 Tasmīn sa Subhūte prthivī pradeśe śāstā viharaty anyatar-ānyataro ṽ ṽyā-
 guru-sthāniyah (13) Evam ukta āyusman Subhūtiḥ bhagavantam etad avocat,
 ko nām-āyam bhagavan dharma-paryayah katham c-ānam dhāryāmi Evam ukte
 bhagavān āyusmantam Subhūtim etad avocat, prajāñāpāramitā nām-āyam Subhūte
 dharma paryāyah, evam c ānam dhāraya Tat kasya hetoh Y-āiva Subhūte
 prajāñāpāramitī tathāgatena bhāsitā s-āiv-āpāramitā tathāgatena bhāsitā, ten-āvate
 prajāñāpāramit-ctī Tat kīṁ manjase Subhūte api nv aśti sa kaścid dharmo
 yas tathāgatena bhāsitah Subhūtiḥ āha, no h-īdam bhagavan n-āsti sa kaścid
 dharmo yas tathāgatena bhāsitah [H 6-12, p 29, are not translated in our manuscript]
 Bhagavan āha, tat kīṁ manjase Subhūte dvāitrimāṇ-mahāpurusa-lakṣanais tathā-

¹ Read *Subhūta*

² The first four *akṣaras* of fol 22 b have peeled off, owing to that corner having
 stuck to the subjacent fol 23 a

tta cūe saitta Subhūva dvāradīrsau mahāpurasalaksanau-ja
 evam kim-te bhāṣate Subhūte dvātrimśadbhiḥ mahāpurasalaksanūh
 gyasta bṛṣa dyāmīa nai Subhūti tta hve na midāmna
 yajataḥ bhagavān drastavyaḥ nu Subhūtiḥ-asya evam avocat na midvāh
 gyasta bṛṣa dvāvaradīrsa hudihuna gūnā vāgūnā bṛṣa-na
 yajata bhagavan dvātrimśat supuruṣa- lakṣanāni alakṣanāni bhagavatā
 hvata ttana cu dātinaḥ ttaradara¹ anavayamjani[23 b]nai rūpakāya
 bhāṣitini tena yat dharma- kāyah anuvayājanavān rūpakāyah
 ttaramdara ttina hvāñārī dvāradīrsā² hudihūna vāgūna Cu vā
 kāyah tena ucyaṇte dvātrimśat supuruṣa- lakṣanāni yat vai
 Subhūva³ daba ā-va striya Gamga nyāya grūciyau-⁴ mṛje
 Subhute puruṣaḥ athavā stri Gangivāḥ nadyāḥ vālukābhiḥ
 māñamda ttaramdara paṣṭi śi ja va āya cu itye sūtra vira
 upamitan lāvaṇ paryatṛyat dvitīyah cit vi syat vah tasya sūtrasya upaṇi
 tcurapāti gāha pīti sājya hamdarānu vistarna bi
 catuspadikām gāthām śrōti udgrhīyāt anyebhyaḥ vi-tareṇa pra
 [24 a] rāśyā budarī puñinaḥ hambisai hame avamata
 kāṣāyet bahutarah-asya punya- samūhah-asya bhavet aprameyah
 anamkhistve⁴ ra vṛtti mi aśrī Subhuta ddharmaviga na⁵ āskī
 asamkhyeyah jātu Atha ācāryah Subhūtiḥ dharmavegena āsrūnah
 cira yude āṁska mi ustadi gyasta bṛṣa tta hve bihi
 kīranam akarot āsrūni prāmājat yajataḥ bhagavantam evam avocat ati

gato 'rhan samyak-sambuddho drastavyaḥ Subhūti āha no hīdam bhagavan
 dvātrimśan mahapurusa lakṣanais tathagato 'rhan samyak-sambuddho drastavyaḥ
 Tat kasya hetoh Yāni hi tāni bhagavan dvātrimśan-mahapurusa lakṣanāni tathā-
 gatena bhāṣitāny alakṣanāni tāni bhagavams tathagatena bhāṣitāni Tenocyante
 dvātrimśan-mahapurusa lakṣanān iti Bhagavan āha, yaś ca khalu punaḥ Subhute
 stri vā puruṣo vā dīpe dīpe Gamgīnadi-valukā-saman ātmabhavan paritṛyjet evam
 paritṛyjan Gamgānadi-valukā saman kalpams tan ātmabhavan paritṛyjet yas c-ēto
 dharma paryāyād antasāś catuspadikam api gātham udgrhya parebhyo deśāyet
 samprakāṣayed ayam eva tato nidanam bahutarāni punya-skandham prāmunyad
 aprameyam asamkhyeyam (14) Atha khalv āyusmān Subhūtiḥ dharma vegen-
 āsrūni prāmūñcat So 'srūni pramṛjya bhagavantam etad avocat, ācāryam bhaga-

¹ See Vocabulary³ Read *Subhūva*² Read perhaps *hudihuna*⁴ Read *anamkhistā*⁵ Read *dharmaviga-na*

duskara midāmna gya^vsta baysa zi dā kūjsa mam brāmma
 duskarah midhvah yajata bhagavan sah dharmah yatah me jnanam
 patata Nī rā muhu-^vjsa didira gam[24 b]bhura dā pyusta
 utthitam Na jātu mayā evamrūpah gambhirah dharmah śrutah
 Cu sā bhūttasamñā sū hadi abhūtasamñā Na tca baysā sū^vam sū
 Yā sa bhūtasamñā sū eva abhūtasamñā Na ca bhagavatām āsanam
 samñā Cu ttū dā sadahīda pīrā¹ hā yanāti ni ni ttiyam
 samjñī Ye tam dharmam śraddadhati likhati a karoti na-na tesam
 samñā sāmñe vi samñā pravarita ni satva vira samñā ni jvaka vi
 atmanah upari samñā pravarttet na sattvasya upari samñā na jivasya upari
 na pudgala vi samñā na-na ttiyamna ni tcarimai nāśaka
 na pudgalasya upari samñā na-na tesām na caramah grāhaka
 artha vira
 arthasya upari

[25 a] hanāsa āsta • Tt^vye hvay[ai] hvanai gyasta baysa
 grābah asti Tasmin ukte vacane yajatah bhagavān

van param-ācāryam sugata yāvad ayam dharmaparyāyas tathāgatena bhj^{to}
 gra-jāna-samprathitānām sattvānam arthāya śrestha yana-samprasthitānām arthāya
 yato me bhagavañ jñānam utpannam Na mayā bhagavañ jātv evamrūpo dharmā
 paryāyah śrutapūrvah. Paramena te bhagavann ācāryena samanvāgata bodhisattvā
 bhaviṣyanti ya iha sūtre bhūṣyamane śrutva bhūta samjñām utpādayisyanti Tat
 kasya hetoh Yā cālī bhagavan bhūta-samjñā sālīśabhūta-samjñā Tasmit
 tathāgato bhūṣate bhūta-samjñā bhūta-samjñā-cti Na mama bhagavann ācāryam
 yadāham imam dharmaparyāyam bhūṣyamānam avakalpyamy adhimucye Ye pī
 te bhagavan sattvā bhaviṣyanti anāgate dhvani paścime kāle paścime samare
 paścimāyīm pañcaśatīm saddharma-vipralope vartamīne ya imam bhagava
 dharmā paryāyam adgrahīṣyanti dhārayisyanti vācayisyanti paryavāpisyanti pū
 bhvas ca vistareṇa samprakāśayisyanti te param-ācāryena samanvāgatā bhaviṣyanti
 Aṅgi tu khalu punar bhagavan na tesām ātma-samjñā pravartisyate na sattva-samjñā
 na jiva-samjñā na pudgala-samjñā pravartisyate, ne¹ tesām kiccit samjñā n samjñā
 pravartate Tat kasya hetoh Yā sū bhagavann ātma samjñā sālīśabhūta-samjñā, yā
 sattva-samjñā jiva-samjñā pudgala-samjñā sālīśabhūta-samjñā. Tat kasya hetoh Sū
 Bhag² samjñā jñegatā hi buddhā bhagavantaḥ Evam ukte bhagavān āyu-mantam Sūbhā-

¹ Read the syllable *tti*, in small cursive characters, is inserted in the interline.

² The fifteen ll 2 and 3, below *rahā*, and the word appears to be intended to be stuck to the sutra; we should probably read *pīrati*.

āṣīri Subhūta tta hve uttatta gyasta baysa.¹ pūrmāttama
 ācāryam Subhūtim evam avocat evam yajata bhagavan paramena
 duskare jsa hamphva hvamāri² cu tte sūtra hvāda āna nī
 dūskarena sambhūtā bhavanti ye asya sūtrasya bhasitavanta ānā na
 pvaida nī hariysāri nī trāysa byehudā³ Pūrmāttama duskara sā
 uttrasanti na samtrasanti na trāsam āpadyante Parama- dūkarā sa
 pāramma tvā pāramma avamāta gyastā baysā [25 b'] hūda.
 pāramitā tām paramitam aparimānā yajatā bhagavanta abhasanta
 Ttana ksamauditija pārama hivā tea pamāka hamā. Kāma bāda na
 Tena ksānti paramita sambandhuī ca pāramitā bhavet tasmīn samaye
 mamma kalarri.³ agapratyangam paste na-nī mamma tte
 me kalirajah angapratyangam acchaitit na-na me tasmīn
 stye ātma.⁴ samāna vya nī satvasamāna nī jivasamāna na pud-
 samaye ātmasamjñā bābhūva na sattvasamjñā na jivasamjñā na pud-
 galasamāna na mam ttū bāda samāna vya u nī asamāna Cu
 galasamjñā na me tam kalam samjñā bābhūva tatha na asamjñā Yadi
 mam sai ysurasamāna vya muṣṭa jsa ra hamphva
 me api atmasamjñā abhaviṣyat vyāpādena jātu sambhūta
 [26 a'] mam samāna hamiya Paysāni aysa Subhūva byāta yaṇi
 me samjñā abhaviṣyat Prajāne aham Subhūte smrtim kurve

tim etad avocat, evam etat Subhute evam etat. Param ācārya-samanyāgatās te
 sattvā bhaviṣyanti ya iha Subhute sūtre bhāṣyamāne nōttrasanti na samtrasanti
 na samtrasam āpatsyante Tat kasya hetoh Paramapāramit-ēyam Subhūte tathā-
 gatena bhāṣitā yadut-āpāramitā Iām ca Subhūte tathāgataḥ parama paramitam
 bhāṣate tam aparimānā api buddhā bhagavanto bhāṣante Ten-ōevate paramapāramit-
 ēti Api tu khala punah Subhūte ya tathagatasya ksānti-pāramitā āv-āpāramitā
 Tat kasya hetoh Yādā me Subhūte Kalī(nga) raj ānga-pratyangamām-ēny
 acchaitit tasmīn samaya ātma-samjñā vā sattva-samjñā vā jiva-samjñā vā pudgala-
 samjñā vā n-āpi me kacit samjñā vāsamjñā vā bābhūva Tat kasya hetoh Sacen
 me Subhūte tasmīn samaya ātma-samjñā-abhaviṣyat vyāpāda samjñā-āpi me tasmīn
 samaye bhaviṣyat Sacet sattva-samjñā jiva-samjñā pudgala samjñā-abhaviṣyat
 vyāpāda-samjñā āpi me tasmīn samaye bhaviṣyat Tat kasya hetoh Abhijānāmy
 aham Subhute 'tite 'dhvani pañca jati śatāni yad aham Ksāntivadi rsiḥ abhūvam

¹ Read *Subhuta*, instead of *gyasta baysa* Also superfluous sign of interpunction

² Read *hamari*

³ Superfluous sign of interpunction Note also the misshaped *la*

⁴ Superfluous sign of interpunction

padāmjsyāmna bāṇḍāna pajsā-se ysatha kāma bādāmna aysa
pūrvēsām kālānām pañca-śatāni janmāni yesām kālānām abam

Ksāntavāda nāma vyī vrasīya Tti mamma. 1 nā ātmasamñā
Ksāntivādi nama babbhūva rsih Atha me na ātmasamñā

vya ni satvasamñā ni jīvasamñā ni pudgalasamñā Ttye hara
babbhūva nā sattvasamñā na jīvasamñā na pudgalasamñā Tasya arthasya

kina Subhūva bodhisattva mista baysūmñā [26 b] vūysa biśau
krtena Subhūte bodhisattvah mahan bodhi- sattvah visvabhyah

samñau ja phisāñā. 1 u biśa-pirmāttamye baysuṣṭa aysmū
samñābhyah varayitavyah tathā viśva paramāyam bodhau cittam

upevāmñā ni rūvām vira pāroutta aysmu 2 upevāmñā ni
utpādayitavyam na rūpānam upari pratisthitam cittam utpādayitavyam na

bajāsā vna buśāñām ni ysvamñām ni skamavām na dharmām vira. 1
śabdānam na gandhānām na rasanām na sparsanām na dhaīmanām upari

na kustayā vprattakāra vira paroutta aysmu 2 upevāmñā
na ka-yaat pratikarasya upari pratisthitam cittam utpādayitavyam

Avaroutta aysmu 2-na
Apratisthitena cittena

[27 a] haura haurāmñā khu na gunasamñā vira ni pārāhi
danam datavyam yatha nu laksanasamñam upari na pratisthitet

biśam satvana śiri kiṇna Śa samñā skaddhvā. 1 na biḍi.
viśesam sattvanām śivasya krtena Śi samñā śandhesu na bhavati

Tatr āpi me n ātma-samñā babbhūva na sattva-samñā na jīva-samñā na pudgala-
samñā babbhūva Tasmāt tarhi Subhute bodhisattvena mahāsattvena sarva samñā
vivaravit-anuttarāyam samyak sambodhau cittam utpādayitavyam Na rūpa
pratisthitam cittam utpādayitavyam na śabda-gandha-rasa-sprastavya-dharma-
pratisthitam cittam utpādayitavyam na dharma-pratisthitam cittam utpādayitavyam
n adharma pratisthitam cittam utpādayitavyam na kvacit pratisthitam cittam
utpādayitavyam Tat kasya hetoh Yat pratisthitam tad ev-āpratisthitam Tasmād
eva tathāgato bhāṣate apratisthitena bodhisattvena dānam datavyam, na rūpa-
śabda-gandha-rasa-sparśa-dharma-pratisthitena dānam datavyam Aji tu khalo
punaḥ Subhūte bodhisattven āvamarūpo dānaparivṛtṭāgah kartavyah sarva-sattvānām

1 Superfluous sign of interpunction

2 Read aysmū, as in 26 b.

Rrasta hvāñe Subhūva gyasta baysa hatha m̐hvāñia vyāranai
 Rju vadet Subhūte yajatah bhagavan satyam vadet vyakaranam-asya
 ni añña ttana cu prajñai rrastra śrāvakayāñia ha¹vtha[ysv¹]śe
 na anyat tena yat prajñah rju śrāvakayāne satyam
 mahāyāmñia Ttāharā vyārana ni añña. Sī ra Subhūva cu[27b]
 mahayāne Tathagatanām vyākaranam na anyat Sāh jatu Subhūte yah
 si dā cu baysa na busta ni vara hatha u ni drrūja
 sah dhammah yah bhagavatā buddhah na tatra satyam tathā na mrsā
 Aksaryau-ja hva artha bi^uśa pari hālai gitti. Ttrāma
 Aksarah bhāsitam artham saivam parityajet diśam gantum(?) Evam
 māmñamda Subhūva khu hve ttāra vitramda ha^uma ni
 upamam Subhūte yatha purusah andhakāre pravistah bhavet na
 nāmujā² hara vajṣdi ttū najsada pārāhi pasta baudhisatva
 kamcit artham vicaste tad vyakhyatam pratisthāpitah bodhisattvah
 vdyāmñia cu pari ni daitta. Ttrama māmñamdā Subhūva khu
 drastavyah yah tyajet na paśyati Evam upamam Subhūte yatha
 tcamauda hve byūste
 cakṣusmān purusah vyusta-

[28 a] ye sav³ saye urmayśdām biśūñia rūva daitta ttū
 yam ksapi prabhate aditye viśvavidhāni rūpani paśyati tad
 najsada baysumñia vū^uysai dyāñia cu ni nāmye² hara vira
 vyakhyatam bodhi- sattvah drastavyah yah na kasyacit arthasya upari

arthaya Tat kasya hetoh Yā e-āñā Subhūte sattva samjūa s āñi asamjña Ya
 eram te sarva sattvās tathagatena bhasitas ta ev-āsattvah Tat kasya hetoh
 Bhūta-vādi Subhute tathāgatah satya-vādi tatha-vādy ananyathā vādi tathāgatah
 Na vitatha-vādi tathāgatah Api tu khalu punah Subhūte yas tathagatena dharmo
 'bhisambuddho deśito nidhyāto na tatra satyam na mrsā Tadyath-āpi nama
 Subhute puruso 'ndhakāra praviṣto na kimcid api paśyet evam vastu patito bodhi-
 sattvo drastavyo yo vastu-patito dānam parityajati Tad yath-āpi nāma Subhute
 cakṣusmān purusah prabhātāyam rātrau sūrye 'bhyudgate nānā-vidhāni rūpani
 paśyet evam avastu-patito bodhisattvo drastavyo yo 'vastu-patito dānam parityajati

¹ This syllable is damaged, and its reading uncertain

² Perhaps wrong for *lamuja*, and *kamyē*

³ Read *sitt*

pārautta stāna haura hadā ni •¹ parī ditta Cu Subhuva²
 pratisthitah san dānam dadāti na tyajet paśyati Yat Subhute
 bisivṛasai³ o-vā bisivṛasaiṇā ci ttū [dā dys]adi⁴ vaṣidā
 kulaputrāḥ athavā kuladuhitarah ye tam dharmam dhārayanti vācayanti
 paysāmda hamāri gyastā baysām-ja o dya hamā[28 b]⁵
 prajñātāḥ bhavanti yajātānām bhagavatam tatha drstah bhavanti

Avamāta puñīnai hambisa-na hamphva hamāri • O striya o-vā
 Aparimitena punya- samūhena sambhūtah bhavanti Atha stri athava
 dauha brūhadā Gamga nyāya grūciyau-sye māñamda ttaramdara
 purusah pūrvāhne Gangayah nadyah vālukabhūh saman kayan

pamste śvaba^udā paśāra didira ttaramdara pamsti ttana pacada na
 paryatyajat madhyāhne sayāhne tavataḥ kayan paryatyajat tena paryāyena
 kūla ka^ulpa vasta āna haura hida ci ttū sūtra pati
 kotim kalpān yavat tisthamanah dānam dadati yah[-ca] tat sūtram sruti
 nai prraksivi sada hā
 na etat pratikṣipet śraddhām a

[29 a]¹ [××× tt]y[e pra]c[ai]na budara puñīnai hambisa ysyāmñe
 tasya pratyayena bahutaram punya samūham janayet
 avamāta a^unamkhista Cu nara vā •¹ cuai piridai budari
 aprameyam asamkhyeyam Kim punah vai yada kecit likhanti etat bahutaram

Api tu khalu punah Subhute ye kulaputra va kuladuhitaro v-emam dharmam-paryāyam
 udgrahisyanti dhārayisyanti vācayisyanti paryavāpsyanti parebhyaś ca vistarena
 samprakāśayisyanti jñatas te Subhute tathāgatena buddha jñanena drstas te Subhūte
 tathāgatena buddha-caksuśa buddhas te tathāgatena Sarve te Subhute sattva
 aprameyam asamkhyeyam punya skandham prasaviṣyanti pratigrahiṣyanti (15) Yaś
 ca khalu punah Subhute stri vā puruṣo va pūrvāhna kālasamaye Ganganadi-valuka-
 saman ātmabhāvan parityajet evam madhyāhna-kālasamaye Gangānadi-valuka-
 saman ātmabhāvan parityajet sayāhna kālasamaye Gangānadi-valuka-saman ātmā-
 bhāvan parityajet anena paryāyena bahūni kalpa koti nyuta-śata-sahasraṇy ātmā-
 bhāvan parityajet yas c emam dharmam paryāyam srutva na pratikṣipet ayam eva
 tato nūdānam bahutaram punya-skandham prasunuy id aprameyam asamkhyeyam
 kaḥ punar vādo yo likhiv-odgrhnyad dhāryed vacayet paryavāpnuyat parebhyaś

¹ Superfluous sign of interpunction

² Read *Subhuva*

³ [Probably read *bisivṛasa*, as in 29b^u — R II]

⁴ The three first syllables have peeled off

⁵ The first five syllables have peeled off, only the *y* of [tt]y[e pra]caina being legible, read perhaj-*yani* tte

pūṣṇu hambisa ysvañe ^uvamati anakhista¹ Cu nara va
 puṣṇa samuham janavet apameyam asambhavam kim punah va

cūe saji o-va hamdara u^v[yad][s]e.² Kustī ttu da
 yada kascit udgrhnyat athava anyesām uddesayet Iatra tam dharmam

birisidi pajsamaviya sa disa hamā ham[29b]tca gyaṣṭa hvamda
 prahasavanti pujanīva sā disa bhavet saha devasya manuṣyasva

ysam i śāmdai nā vāmnaviya hvaramciña tvamdanā tsuñi^u Cittyā
 prthivī lokena vandaniya dakṣinena vanditum caritavya Cātyasya

mañamda ttve disa pajsam teerū. Cu tti bisivrasa o-va
 vatha tasyah disayāh puja kartavya Ie te kulaputrah atva va

bisī^uvrasaṁā cī dādrīma sutra dīysadi vasidi parammudi
 kuladuhitarah ve tadram sutram dharayanti vacavanti paryavapnūvanti

tti.³ ^uparabhutta hamari śira hādi parabhutta hamari Tta
 te paribhutaḥ bhavanti sadhu eva paribhutaḥ bhavanti Evam

cī hārā līdna
 kasya arthasya kṛtena

[30a] Ttyamūi satvāmna padamsyamnā samthvī dīdrīma
 Tesam sattvanam atītanam janma u tadri

karmaya teamūna dīravva aya^uya ysamthvī nīsanave ttve sutra
 karmata yava trisu apavesu janma prapavītyam eva tasya sūtrasya

prabhava na tti karma harbiśa.³ ¹ jarī⁴ thyan biśa pīrmattama
 prabhavena tāni karmāni sarvāni hiyante c ghrām vīsva paramam

ca vistarena samprikasavet [Max Muller p 33 l 14-p 34 l 8 are not translated in
 our manuscript] Api tu khalu punah Subhute yatra prthivī pradesa idam sutram
 prakasavisyate pujanīyah sa prthivī pradese bhavisyati sa deva manuṣāsurasya
 lokasya vandaniyah pradakṣinivas ca sa prthivī pradese bhavisyati cātya bhutah sa
 prthivī pradese bhavisyati. (16) Api tu ye te Subhute kulaputra va kuladuhitaro
 vāman evamrupan sūtrāntan udgrahisyanti dharavisyanti vacavisyanti paryavap
 syanti vonisā ca manasī karisyanti parebhyaś ca vistarena samprakasavisyanti te
 paribhuta bhavisyanti suparibhutaś ca bhavisyanti. Tat kasya hetoh Iāni ca
 tesam Subhute sattvanam paurvañjanmikānī asubhānī karmānī kṛtanī apaya
 samvartaniyanti dṛṣṭa eva dharme paribhutataya tānī paurvañjanmikānī asubhānī
 karmānī kṣapayisyanti buddha bodhim e anuprapsyanti Abhiñjanamy aham Subhute

¹ Read *anakhista*

² Part of the *s* and the whole *e* are legible there is room only for two syllables
 after *yad* so we must probably insert *b* *lara p* *i* *a* &c as in ll 2 3

³ Superfluous sign of interpunction

⁴ Read *jyari*

baysūṣṭa bvari • Byāta yani Su^vbhūva padāmjsyāmna bādāmna
 bodhim bodhante Smrtim kurve Subhūte atitānām kālānām
 anamkhistāna kalpāmna Dipamkara gya[30 b]sta baysa pīrmāttamma
 asamkhyeyānām kalpānām Dipamkarasya yajatasya bhagavatah parena
 tcahaura-hastā kūla naysa sa-ysāra gyasta baysa •¹ "cu harbisā
 catur-aśiti-koti-miyuta śata-sahasraṇi yajatan bhagavatah ye sarve
 muhu-ja ārāhya u ni virāhya • Cu vā tti ida u^ustamājsi badā
 mayā ārādhitāh tathā na virādhitah Ye vai te santi uttamam kalam
 ustamauysye pamcāsai cu tvā Vajrrachedaka-sū^vtra vāśīdi o
 uttamāyām pañcasatyām ye tat Vajracchedikā-sūtram vācayanti tatha
 paridi pidi dijsadi būnaspyau-jsai pajsama yañi-
 likhapayanti dhārayanti dhūpaih-[?] asya pujām kurva-

[31 a¹] di u śau śalo ustamāta pūja pajsam² yam • tteye
 nti [yah] ja ekam ślokaṁ antaśah pūjam pūjam kuryāt tasya
 bisivrrāsai puññinai hambisai brru bi satamna sa ysāramna
 kulaputrasya punyamayah samūhah asya pūrah api śatatamam nūnam sahasratamam
 sa kūlāna sā hamkhi •^uysa masa uśmāmna masi na-ni kaṣṭe :³
 nūnam kotitamam nūnam samkhyā-mātram upanīśad matram na Isamate
 Tti vā āśiri Subhūta gya^vsta baysa tta hve khu vā
 Atha vai ācāryah Subhūtiḥ yajatan bhagavantam evam avocat katham vai

atite 'dhvany asamkhyeyaiḥ kalpaiḥ asamkhyeyatarair Dipamkarasya tathāgatasya
 ārhataḥ samyak-sambuddhasya parena paratarena caturaśiti buddha koti-miyuta
 śata-sahasraṇi abhuvan ye may-āragitā ārāgya na virāgitāh Yac ca mayā Subhūte
 te buddhā bhagavanta āragitā ārāgya na virāgita yac ca paścime kile paścime
 samaye paścimāyām pañcasatyām saddharma-vipralopa-kale vartamāna imān evam-
 rūpān sūtrāntān udgrahīsyanti dhārayisyanti vācayisyanti paryavāpsyanti parebhyas
 ca vistareṇa samprakāśayisyanti asya khalu punaḥ Subhūte punya-skandhasy-āntikāś
 asau paurvakah punya skandhah śatatamim api kalam n-ōpaiti sahasratamim api
 śata-sahasratamim api kotitamim api kotīśatatamim api kotīśata-sahasratamim api
 kotimiyutaśatasahasratamim api samkhyām api kalām api gāṇānām apy upamām
 apy upanīśadam api yīvad aupamyam api na Isamate [The following lines, Max
 Müller p 35, ll 12-17, are not translated in our manuscript] (17) Atha khalu tyeśmān
 Sulūtiḥ bhagavantam etad avocat, katham bhagavan bodhisattva-jāna samprastu

¹ Superfluous sign of interpolation

² Here the same loanword is used, side by side, in an older and a later form
 Full stop in the form of double dot or *visarga*

midamna gyastā baysa baudhisatvayamni mara [31 b] mahajāñ
 midhah yajata bhagavan bodhisattvayanikena iha mahājñe
 aysmu bysamjāññā Gyasta baysi tta hve mara Subhuta
 cittam pragrahītavayam Yajata bhagavan aya evam vocat iha Subhute
 budhisattva masti bysumññā¹ vusai nā ttatta aysmu npevaññā
 bodhisattvena mahatā bodhi sattvena evam cittam utpadavītavayam
 bīsa satva abarīññā² paranirvayamñā. Nā hadi kamujā satva³
 visve sattvā anupadhiseṣe paranirvāpītavayāh Na eva kascit sattvāh
 paranirvāññā vhaṃa. Tta cī³ hara kina. Cī Subhuta
 paranirvāpītavayāh bhavet Evam kasya arthasya kṛtena Yadi Subhute
 baudhisatva sūtrasamññā hīmatī
 bodhi attvasya sattvasamjñā bhavet

[32 a] nī sa baudhisatva hvaññā O atmasamññā o va
 na saḥ bodhisattvāh vaktavyāh Athava atmasamjñā atha va
 jivasamññā o pudgalasamññā¹ nhamāti nī sī baudhisatva hvaññā
 jivasamjñā atha pudgalasamjñā bhavet na saḥ bodhisattvāh vaktavyāh
 Tta cī hara kina Nīstā sī dharmā kamujā budhisatvayamñā
 Tat lasya arthasya kṛtena Na asti saḥ dharmāh kascit bodhisattvayane
 hamsedai aya. Asta nai sī Subhuta vdharmā cū gyasta
 samprasthitaḥ syat Asti nu saḥ Subhute dharmāh yāh yajatena
 baysi na Dipamkara gyasta baysa iññāka bīsa pīrmatta [32 b] ma
 bhagavata Dipamkarasya yajatasya bhagavataḥ antīkāt visva paramam
 baysuññā busta aya Tīye hvaye hvanai aṣṛi Subhuta gyasta
 bodhim buddhah syat Tasmin ukte vacane acaryāh Subhutih yajatam

tena sthītavayam katham pratīpattavyam katham cittam pragrahītavayam Bhagavan
 iha iha Subhute bodhisattva yāna samprasthiten āyam cittam utpadavītavayam
 sarve sattva may anupadhiseṣe nirvāna dhātāu paranirvāpītavayāh Evam ca
 sattvan paranirvāpya na kascit sattvāh paranirvāpito bhavati Tat kasya hetoh
 Sacet Subhute bodhisattvasya sūtrasamjñā pravarteta na sa bodhisattva itī va ta
 vyāh Jiva samjñā va yavat pudgala samjñā va pravarteta na sa bodhisattva itī
 va tavayāh Tat lasya hetoh Nāstī Subhute sa kascid dharmo yo bodhisattva yāna
 samprasthito vama Tat kim manyase Subhute asti sa kascid dharmo yas tatha
 gatena Dipamkarasya tathagatasya antīkad anuttaram samyāḥ sambodhim abhi
 san budhah Evam ukta ayusman Subhutar bhagavantam etad vocat yathāham

¹ Read *baysi na*

² There is a small meaningless hook to the right of *satva*

³ The distinguishing line to the left of the akṣara is half effaced

tcāmamñā • Tti va gya^usta baysa asiri Subhuta tta hve
caksuṃsi Atha vai yajataḥ bhagavan acaryam Subhutim evam avocat
byaudi gyasta baysā gyastum^{vñā} tcāmamñā ¹ Gyasta baysa
praptani yajatasya bhagavataḥ divyani caksuṃsi Yajatam bhagavantam
asiri Subhuta tta hve byaudai gyasta ba-
acaryah Subhutih evam avocat praptani asya yajatasya bhaga

[35 a¹] ysa gyastumñā tcāmamñā • Tti va gyasta baysa asiri
vataḥ divyani caksuṃsi Atha vai yajataḥ bhagavan acaryam

Subhuta tta hve ^ubyaudai gyasta baysa datija
Subhutim evam avocat praptani sya yajatasya bhagavataḥ dharmamajai

tcāmamñā • Asiri Subhuta tta hve ^ubyaudai gyasta baysa
caksuṃsi Acaryah Subhutih evam avocat praptani asya yajatasya bhagavataḥ

datija tcāmamñā • Tti va asiri ^vSubhuta gyasta baysa
dharmamayani caksuṃsi Atha vai acaryah Subhutih yajatam bhagavantam

tti hve ida gyastam baysam bhavattetiya [35 b¹] tcāmamñā
evam avocat santi yajatanam bhagavatam prajnamayani caksuṃsi

Gyasta baysa asiri Subhuta tta hve byaude gyasta baysi²
Yajataḥ bhagavan acaryam Subhutim evam avocat praptam yajatasya bhagavataḥ

^ubhavattetinaī tcema • Tti va asiri Subhuta gyasta baysi
prajnamayam caksuḥ Atha vai acaryah Subhutih yajatam bhagavantam

tti ^uhve ida gyasta baysam datija tcāmamñā • Gyasta
evam avocat santi yajatanam bhagavatam dharmamayani caksuṃsi Yajataḥ

baysi asiri Subhuta tta hve ida gyastam baysani
bhagavan acaryam Subhutim evam avocat santi yajatanam bhagavatam

datija tcāmamñā • Tti
dharmamayani caksuṃsi Atha

manya e Sulhute samvidyate tathāgatasya divyam caksuḥ Sulhutih āha evam
etaḥ bhagavan samvidyate tathāgatasya divyam caksuḥ Bhagavan āha tat ki
manya e Sulhute samvidyate tathāgatasya prajñā-caksuḥ Subhutih āha evam
etaḥ bhagavan samvidyate tathāgatasya prajñā-caksuḥ Bhagavan āha tat ki
manya e Sulhute samvidyate tat tathāgatasya dharma-caksuḥ Subhutih āha evam
etaḥ bhagavan samvidyate tathāgatasya dharma-caksuḥ Bhagavan āha tat ki
manya e Sulhute samvidyate tathāgatasya tuladhā-caksuḥ Sulhutih āha evam
etaḥ bhagavan samvidyate tathāgatasya tuladhā-caksuḥ [There is nothing extra
appearing to Max Müller, p. 39 ll. 3-13, in our manuscript] Tat ki manya e

¹ Read asiri Subhutih gyastam baysi tta hve

² Superfluous sign of interpolation

[36 a'] vā gyasta baysa āsiri Sūbhuvā¹ tta hve ida
 vai jajatah bhagavan ācāryam Subhūtim evam avocat santi
 gyastām baysām baysūmñā teai^umamñamñā² ida āsīrya Subhūta
 jajatanam bhagavatam buddhāni cakṣūmsi santi ācārya Subhūte
 gyastām baysām baysūmñā teai^umamñā. Tti vā gyasta baysa
 jajatanam bhagavatam buddhāni cakṣūmsi Atha vai jajatah bhagavān
 āsiri Subhūta gūste u tta pastai vci tvā trisahasya
 acāryam Subhūtim amantrajata atha evam avadat-asya yah tam trisahasyah
 mahasahasrya lovadāta haudyau ramnyau-ja ham[36 b']bira hauram
 maha-asasrah lokadhatum aptalbh ratnaih simpūrya danam
 hudi camda si bisivrrāsai o bisivrrāsaiñā puñña kusala
 dadati kiyanti sah kulaputrah atha-va kuladuhita punyam kusalsya
 mula ysyāmñe Asiri Subhūta tta hve bihi phara midāma
 mulani janayet Acaryah Subhūth evam avocat ati bahum midhah
 gyasta bhaysa puñña kusala mūlām askama ysyāmñe. Cu
 jajata bhagavan punyam kusalsya mūlānam skandham janayet kim
 vateca hamda^vrai bisivrrāsai cu tva Vajrrachedaka sūtra ustamata
 punah anugrahah-asya kulaputrasya yah tam Vajrrachedika sutre antasah
 sau teūrapati gaha
 elam catuṣpadikam gatham

[37 a'] piri sajya dṛṣṭi vāsiya³ bṛṣpyau-jaṣai pajsam
 likhet udgrhiyat dharayet vācayet dhupah-asya pūjam
 yam. tteye bisivrrā⁴sañña budara puññai hambisa hama. Satamna
 kuryat tasyah kuladuhitah bahutarah punya- samūhah bhavet Satatamam
 sa ysaramna sa uśmamna-masi hā ni kaṣṭa. Tti gyasta
 nūnam cāhāratamam nūnam upanīṣad matram a na kāmata Atha jajatah

Subhūte yah kaseit kulaputro vā kuladuhitā vśemam trisūhasra mahāsahasram
 lokadhātum sapta ratna paripūrnām kṛtvā tathāgatebhyo 'rhadbhyah samvak-sam-
 buddhebhyo dānam dadyat api nu sa kulaputro va kuladuhitā vā tato nidanam bahu
 punya-skandham prasunuyāt Subhūti āha, bahu bhagavan bahu sugata [There
 is nothing in the text to correspond to Max Muller, p 40, l 2-p 42, l 4] Yas ca
 kulaputro vā kuladuhita vśēth prajñāpāramitāyā dharma paryāyād antasas catuṣ-
 padikām api gathām udgrhva parebhyo desayed asya Subhūte punya skandha-^vśsau
 paurvakah punya-skandhah śtatamam api kalām n ōpanti jāvad upanīṣadam api na

¹ Read *Subhūta*. The text is here defective. There ought to be a question by Subhūti and a reply by the Buddha, as in the preceding clauses.

² Read *teai^umamñā*.

³ Read *bṛṣaspyau*, see 30 b'.

⁴ Read *bisivrrāsai ova bisivrrāsaiñā*.

cu nīstūjā uysāmnā ¹dyāmma ttina gyasta baysā na hvata avyastā
yat nastikā ātmanām drstih tena yajatena bhagavata uktam udgrhitah
dharma jadyau prahu^vjāñau-ja hvata Kāmamñā diṣāñā ttū sutra
dharmah jadaiḥ prthagjanaiḥ uktah Yasyām diṣāyām tat sūtram

birāśīdi ttatta hā ma[39 b]²ñāmñā śāstāra ttara āsti u pūmat-
prakāśayanti evam a mānanīyah śāstā tatra āste tathā para-

tammā hamastamma¹ pisai. Ttye hvaye hva^unai āṣṇi Subhūta
mah sattamah guruh Tasmā ukte vacane ācāryah Subhūtah

gyasta baysa tta hve sā cu nāmma gyasta baysa.² ³u
yajatam bhagavantam evam avocat nūnam kaḥ nāma yajata bhagavan saḥ

dā u khvai nāma dijsi Gyastā baysi tta
dharmah tathā katham-vai asya nāma dhāraye Yajataḥ bhagavan asva evam

hve prajñāpārāmma nām^vma Subhūta sī dātā [tta]ttai nāma
avocat prajñāpāramitā nāma Subhūte saḥ dharmah evam-asya nām^v

diṣya : Cu hadi prajñāpārāma sī gyastā
dharaya iā eva prajñāpāramitā sā yajatena

[40 a]¹ baysa-na apārāmma hvata. Tta cūe saittā Subhūta
bhagavatā apāramitā ukta Tat kim-te bhāsate Subhūte

astā nai sī dā kūjsa ^umam bvāma patata Dvāradīradīśau³
asti nu saḥ dharmah yataḥ me jñānam utthitam Dvātrimsadbhīḥ

mahāpurusalaksanyau jsa gyasta baysa dyāmñā Subhūvi tta
mahāpūrusa-laksanaiḥ yajataḥ bhagavan dristavyah Subhūtiḥ-asya evam

hve na mīdāmma gyasta baysa agūnā gyasta ^vbaysā na hvata.
avocat na mīdhvāḥ yajata bhagavan alaksanāni yajatenā bhagavatā bhāṣanti

Gyastā baysi tta hve ttatta Subhūta baddhisattayāmñā
Yajataḥ bhagavān asya evam avocat evam Subhūte bodhisattvaḥ

ātmadrstis tathāgatena bhāṣitā adrstih sa tathāgatena bhāṣitā. Tenōvate
ātmadrstir iti [The ensuing passage is a repetition of fol 22a¹-22b¹ There is
nothing corresponding in the Sanskrit text.] Bhagavan iha, evam hi Subhūte
bodhisattva-śūna-samprasthītena sarva dharmā jñātavyā dristavyā adhimoktavyāḥ
Tathā ca jñātavyā dristavyā adhimoktavyā yathā na dharmasamjñāyām api
pratyaṣṭisthen nīdharmasamjñāyām Tat kaṣya hetoh Dharma-samjñā
dharmasamjñā itī Subhūte asamjñāḥ tathāgatena bhāṣitā Tenōvate dharm-

¹ Read *lastamā*

² Superfluous sign of interpunction at end of line.

³ Read *deśa loka*

hajsam[40 b] dai-na baysūmñā vuysai na harbiśā dharma vyachāmñā
 samgaecchātā bodhi- sattvena sarve dharmah adhimoktavayah
 kku dharmasamñā vira na pārahi. Cu vā baudhisatva
 yatha dharma-amjūāyah upari na pratyapatisthet Yo vai bodhisattvah
 baysūmñā vūysai avamāta anamkhista lo^uvadāta haudyau ranyau jsa
 bodhi- sattvah aprameyan asamkhyeyān lokadhātūn saptabhih ratnaih
 hambiri hauram hidi. cu si bisivrrāsai cu tteye Vajrrachedakya
 sampūrya danam dadati yah sah kulaputrah yah tasyah Vajracchedikayah
 prajñāpārāṃme dā vira ustamāta tcahaurapati śau gāhā
 prajñāparamitayah dharmasya upari antaśah catuspādikam ekām gātham

[41 a] nasāti o sāji ham[da]ryāmñā hālai uysdiśiyyā
 labhet atha udgrhnyat anyesam aśāyam uddeśayet

si hadi tteye puñnai ham^ubisā budarā ysyāmñe avamāta
 sah eva tasya punyamayam samūham bahutaram prasunyat aprameyam
 anamkhista Ttatta hadi birāśāmñā ukhu hā uysnaurāna buhu-
 asamkhyeyam Evam eva prakāśayitavyam yatha ā sattvānām bahu-
 māmnā nī bajatti ādarā hā yanāri vo garlkhustā nā ttatta
 manah na lopyate adaram a kurvanti atha samyak (?) prāptam evam
 hividī birāśāmñā || Tti vā gyastā baysā tti gāha hve
 ucyate prakāśayitavyam Atha vai yajatah bhagavan tath gathah avocat

Khu[41 b]jā oñā stārā dyāri sivi brrūñāri hamrrastā
 iatha-ca tatra tarāh drśyante ratrau bhāsante samyak

ci byūśtā sarbā urmaysde ubiśā narābhāsa hāmāri ||
 yada prabhati udayet āditjah viśrah punah abhaśah bhavanti

samyū-ēti (32) Ias ca khalu punah Subhūte bodhi-sattvo mahāsattvo
 prameyān asamkhyeyam lokadhātūn saptaratna paripūrnam kṛtvā tathāgatebho
 'rhadbhyah samyak-sambuddhebhyo danam dadyād yaś ca kulaputro vā kuladhuhitā
 vā tath prajñā paramitīyā dharma-pariṇyad antaśah catuspādikam api gātham
 udgrhya dharmad deśayed vācayet paryavapnujāt parebhiyaś ca viśtarena sampra-
 kāśayed ayam eva tato nidānam bahutaram punya-kandham prasunuyād aprameyam
 asamkhyeyam. Katham ca samprakāśayet. Tadyath-ākāśo

īśakī timiram diyo māyāśāyā budbudam i

avapnam ca vidyud abhram ca evam drśtavyam samskṛtam ||

tathā prakāśayet ten ōvate samprakāśayed iti [But our text differs radically owing
 to the fact that the single verse of the Sanskrit text has, in our text, been expanded into
 a series of verses, each of the topics brought together in the Sanskrit stanza having been

ttū padi indri bvāmñā tceṃā āstarṇa anīci.
tam prakāram indriyam bodhaniyam cakṣuḥ prabhṛti anityam

cī pana mi bvāma rraṣṭa nijā nā āyāri hugvāna^u
sacet purataḥ me bodhiḥ rjvī nijāḥ na pratibhāsante sojñeyāḥ (?)

Crrāmṇa hve cu i^vtcañña kāsā biśūñña rūva vajseṣḍe
Yadrṣam puruṣaḥ yat cakṣuṣi kūcaḥ viśvavidhāni rūpāni paśyati
ttai-jā harā ttatva na idā dyāri haḍi
evam-asya-ca arthasya tattvāni na santi dṛśyante eva

[42 aⁱ] kāsā pracaina^u
kācasya pratyayena

ttū padi rūva vicitra biśūñña saidā jaḍāmnā
tam prakāram rūpāni vicitrāni viśvavidhāni pratibhāsante jaḍebhyaḥ
^uvina aysmū gvāna ni idā sañ aysmū kūrā ha^unāsā
viuā cittam jñeyāni (?) na santi samam cittam mitbyā grāhaḥ^u

Crrā māññāmda uysnaura carau pracai^vna vijsyāri
Yena sadṛṣam sattvaḥ dīpa- (?) pratyayena caranti (?)

ttū padi.¹ aysmu² iñā vaṣiyāmnā.¹ [42 bⁱ] dyāmṇa bvāmñā^u
tam prakāram cittāt antikāt dṛṣṭiḥ bodhaniyā

Sam khu prahagisai nauhya bakā burā āstā u pītā
Samam yathā bahu āste tathā patati

ttā^uttā.¹ ttaramdarā bata dasti muṣa buri pītā :
evam kāyaḥ bahu patati

Sam khu khāysmulā ūcā i^ubāna paṣkauta asāra
Samam yathā budbudaḥ udakasya vātena (?) asārāḥ

ttatta varāṣāma bvāñña suhadūkha tta^vvā upekṣa^u
evam anubhavaḥ bodhaniyāḥ sukha-duḥkhasya tathā-vai upēkṣā

Sam khu hūsaṃdā uysnaura hunā³ daittā khu vā beyse-⁴
Samam yathā svapna sattvaḥ svapnam paśyati yadā vai prabudh-

paraphrased, tārakā and timira each in four lines, dīpa, māyāvaśyāya and budbuda each in two lines, svapna and vidyut each apparently in four lines, while I am unable to explain the correspondence in the four last lines, which would correspond to abhra.]

¹ Superfluous sign of interpunction.

² Read aysmā.

³ Read hūnā.

⁴ The syllable *gze* is in a different handwriting, apparently the same as that on fol. 38.

[43 a¹] dye
dhah asti

nijā nā varā bhavā nī drravya samu byata hamā ttu badā.
nyasya na tatra bhavasya na dravyasya samam smrtih bhavet tam kalam
ttram^umā ttī skauja cu mara ye hauttā bida
tadsam te samskarah(?) jan iha kascit sapati(?) kalam
samu ra ttī byata.¹ uhhāma ttu bida ||
samam ca atha smrtih bhavet tam kalam

Ttramma mamñamda khu pyaura barabera^m[ñā] ttu bada
Evam sadrsam yatha tam kalam

ttī mañam prācaī diysdai ha rvaiddā pryaurā prabhavā
atha matinam(?) pratyayah dharayati enam ā prabhava

[43 b¹] nī
na

ttatta ustamajsye skauja skaujā cu sa vipakaja bhranta
evam uttamasya samskarasya samskārasya yā sa vipakaja bhrantih
biśumñā utti mamñā diysedā ha rvaiddā pyaurā prabhavā na ||
visvarupa atha matih(?) dharayati(?) a prabhavena

Ttu padī "skaujā pamtsamñā nan padyā khu mara na
Tam prakaram samskarah pratyā s kārjah(?) nava prakaram yath iha na
jsustā
jusate

ttī vasve ¹byehā.¹ vrasā samtsara si baudhisatvā
atha visuddhah bhūyah rāja () samsarasya sah bodhi-attvā

samtara gvaṃnā niyyī ³ni
samsare jneyam(?) nibhanyāt nī

[44 a¹] nirvañā yamdi prayaugāñā
nirvane kurute prayogena

hadī vara nī si mā gvana ttatta a¹ varautta hamrrasta
eva tatra na etat me jneyam(?) evam apratiṣṭhitam samyak

Ttu burā hve gyastā baysa sira hamye asī¹ rī Subhuta
Etavat avocat yajatah bhagavan attamanas babhuva acaryah Subhutih

Idam avocad bhagavan attamanah sthavira Subhutiḥ te ca bhikṣu bhikṣuṇy upasak

¹ Superfluous sign of interpunction at end of line

² There is a sign like a St Andrew's cross after *baṇ lhasatva*

³ The syllable *ni* has been repeated at the head of fol 44

avasistau āśīrya aśi ūvāysā ūsyse gyasta-¹ 1stdivinana
 avasistah ca ācaryāḥ bhiksūnyah upāsakāḥ upāsikah deva- manusyanam
 aysura- gaṇḍdharvām āstamna loṇya parsa Gyasta baysā-¹ [44^b]
 asura- gandharvānam prabhṛti laukikā parsād Yajataḥ bhagavan
 hadi Vajrrachedaka tṛśaya prajñāpārāmma samāsyse ॥ "Saddham
 evam Vajracchedikam trisatikam prajñāpāramitām samapayat Siddham
 Vajrrachidakiyī hīya ttādi stā tta 1sthvañari:
 Vajracchedikayāḥ sambandhinah granthah (?) santah evam ucyante!
 padāmjsyām bādām śīṇa ksīra śau lakṣa
 atitānām kalānām ekasmin nagare ekam lakṣam

ōpāsikās te ca bodhisattvāḥ sa-deva-mānuṣ āsura-gandharvāś ca loka bhagavato
 bhūṣitam abhyanandann iti Ārya-vajracchedikā bhagavatī prajñāpāramita samūptā

TRANSLATION

[Verse 1] In three ways I bow down to the buddhas of the three ages,² with faith I bow down to the law of three vehicles, and also, in three ways, to the order of mendicants

[Verse 2] In the same way I bow down to the sūtra, the prajñāpāramitā of the buddhas, the mother of all the pāramitās, well established deep, pleasing exalted

[Verse 3] The first and highest of the life of enlightenment,³ the essence of all the dharmas, which in yoga (')

[Verse 4] Where there is no as the dharmakaya

[Verse 5] This prajñāpāramitā the omniscient Buddha put together, and when one recites and explains this trisatikā⁴ called Vajracchedikā,

[Verse 6] It altogether clears away all particles (?) of karma and āvaraṇas as a thunderbolt Therefore its name is Vajracchedikā (thunderbolt cutter)

[Verse 7] Whatever the law of the buddhas may be, all that is concentrated in this sūtra, in the Vajracchedikā, therefore it is so pleasing and exalted

¹ Superfluous sign of interunction

² Present past and future

³ i.e. bodhicarya

⁴ Loanword, meaning, 'consisting of 300 granthas

[Verse 8] *Whosoever learns and preserves and reads it, and causes it to be written, by him the entire Law will be grasped and, after death, he goes in bliss.*

[Verse 9] *He whose merit is great, when these sūtras are recited, by that prudent man should be altogether made by this sūtra.*

[Verse 10] *Therefore I start on the exposition of it, in love of the Law and with faith, if the buddhas will give me protection so that I can preach it so that it may be grasped*

[3rd] *Hail! Homage be done in the direction of all the buddhas and bodhisattvas.*

Thus it was heard by me At one time the Venerable Exalted One was staying in the town of Śrāvastī, in the grove of prince Jeta, in the saṅgharāma of the merchant Anāthapīṇḍika, with a large company of mendicants, with twelve hundred and fifty monks. Then the Venerable among Venerables, the Exalted One, in the forenoon put on his undergarment, took his bowl and cloak, went to the great town of Śrāvastī to collect alms and, when the Venerable Exalted One had gone to the great town of Śrāvastī to collect alms, and when he had finished the food business and when he had returned after eating his food, he put away his bowl and cloak washed his feet, and sat down on the seat ordered for him his legs crossed, the body straight, and he was then fixing the thought of emptiness before himself. Then many monks had come in the direction where the Venerable among Venerables, the Exalted One was, when they had come there they saluted the feet of the Venerable among Venerables the Exalted with their heads, went three times round the Venerable Exalted One to the right to greet him, and sat down on one side.

[5th] At that time again the monk Subhūti appeared there in that assembly and sat down. Then the monk Subhūti rose from his seat, put his robe over one shoulder supported the right knee on the earth, made an añjali hand for him in the direction where the Venerable Exalted One sat, and said to the Venerable Exalted One 'It is extraordinary O Merciful Venerable Exalted One, how much the bodhisattvas the great beings of exaltedness have been favoured with the highest favour by Thee, the Venerable among Venerables, the Exalted, the Tīṣṭharau preacher worthy of worship, who is properly awake in all the quarters, how much the bodhisattvas the great beings of exaltedness, have been gratified with the highest gratification by thee, the Venerable, the Exalted, who wanderest amongst the Tīṣṭharau, who conquerest the foes which are the *kleśas*,¹ who properly understandest all matters. Then O Merciful, Venerable and Exalted, how should a being of exaltedness who wanders on the bodhisattva-vāna remain here on the mahāvāna, and how should he restrain his mind?'

¹ Compare the common explanation of *arhat* as *ari han*

[7 a'] Upon the uttering of this utterance, the Venerable among Venerables, the Exalted One, said to the monk Subhūti: 'Well, well, Subhūti, so is the matter, Subhūti, the bodhisattvas have been favoured by the Venerable Exalted One with the highest favour, the bodhisattvas have been gratified by the Venerable Exalted One with the highest gratification. Therefore, O Subhūti, listen and take it to heart well and rightly. I shall tell thee how a being of exaltedness who wanders on the bodhisattvayāna, should remain here on the mahayana and how he should restrain his mind.' 'So it is good, O Venerable Exalted One', with those words the monk Subhūti listened to the Venerable Exalted One.

[9 aⁱⁱ] The Venerable Exalted One spoke thus to him: 'A being of exaltedness, O Subhūti who wanders here on the bodhisattvayāna, must thus frame his mind, 'as many beings as come under enumeration under the conception of beings, those born of eggs and those born from the womb, those who are born in moisture, those who are born miraculously, those with form and without form, those with intelligence and without intelligence, and those beings which are not with nor without intelligence whichever world of beings might be known that is considered as capable of being made known, all those beings must be delivered by me in the objectless nirvāna.' And after he has thus delivered immeasurable beings, he would not have delivered a single being. And because of what matter? If, O Subhūti, a bodhisattva had any idea [about a being], he should not be called a bodhisattva. And because of what matter? He should not, O Subhūti, be called a bodhisattva for whom there might exit the idea about a being, or the idea about a living being, or the idea about a person. Thus further, O Subhūti, a bodhisattva should not give a gift while he is dependent on any object of existence, or give a gift relying on any reward, not relying on forms should he give his gift, not on sounds not on things that can be smelt, tasted, or touched, not relying on dharmas should he give a gift. Thus, O Subhūti, should a gift be given by a bodhisattva, that there is no giver or receiver or gift under the idea of qualities. And because of what matter? The bodhisattva O Subhūti, who gives a gift without relying on anything, the stock of merit of that bodhisattva, O Subhūti, cannot easily be measured.'

[11 bⁱ] 'How does it appear to thee, Subhūti? Can the space in the direction of the rising (eastern) quarter be easily measured?' The monk Subhūti spoke thus: 'No, Venerable Exalted One.' The Venerable Exalted One spoke to him thus: 'In like matter, can the space be easily measured in the south in the west, in the north, below and above, in the ten quarters?' The monk Subhūti spoke thus: 'No, O Venerable Exalted One.' The Exalted One spoke to him thus: 'Thus is this matter, O Subhūti, thus is this matter. The bodhisattva who gives a gift without relying on anything, his stock of merit cannot easily be measured. What is then the matter, O Subhūti? a gift should be given by a bodhisattva [in such a way].'

[12 b¹] 'How does it appear to thee, Subhuti? Should the Venerable Exalted One be viewed from the possession of signs?' Subhuti spoke thus 'No' 'Wherever, O Subhuti, there is a sign, there is falsehood, hence the sign of the Venerable Exalted One is to be viewed as no-sign'

[13 a¹¹] Upon the uttering of that utterance the monk Subhuti thus spoke to the Venerable Exalted One 'Is it the case, O Venerable Exalted One, will there be some beings in the last time who will frame a wrong idea about such sutras?' The Venerable Exalted One spoke to him thus 'Do not thou, O Subhuti speak thus In the last time, in the last 500 years, in the time when the good law decays, there will at all events be good and wise beings They will not have served one Venerable Exalted One only, they will not have sown their meritorious roots of bliss on one Venerable Exalted One only In these sutras they will in one moment obtain a pure mind They are known by the Venerable Exalted One, they are seen by the Venerable Exalted One They are endowed with an unmeasurable stock of merit How does it appear to thee, O Subhuti? There would not exist the idea of self, and not the idea of a being not the idea of a living being, not the idea of a pudgala would exist The Venerable Exalted One spoke to him thus 'It appears O Subhuti, just as if one realizes the teaching of the law as a raft The right of it must altogether be abandoned, much more the unright Just as a man when there is some business on the other shore (?), does not abandon the raft (?) so long as he has not reached the shore (?) but does not carry it any more after he has arrived, thus a being of exaltedness, when he realizes bliss, does not reflect on inauspicious things and he should not make any at all in the law Therefore, how does it appear to thee, Subhuti? Is there any law which might have been preached by the Venerable Exalted One?' 'It has been preached by all the Venerable Exalted Ones because they are known as aryapudgalas'

The Venerable Exalted One spoke thus to him 'O Subhuti if somebody would fill the lokadhātus of the trisahasri mahasahasri with the seven gems of treasures, and give gifts then how does it appear to thee, Subhuti, would that noble son or daughter of a clan acquire great merit?' Subhuti spoke to him thus 'O Merciful Venerable Exalted One, a very great store of merit he would produce What is the matter, O Venerable Exalted One? The stock of merit has been preached as a no-stock by the Venerable Exalted One, because it leads to (?) buddhahood as the law, therefore the Venerable Exalted One spoke thus, a stock of merit indeed.

[16 a¹¹] 'When one gives the lokadhātus of the trisahasri mahasahasri as a gift

¹ The translation is very uncertain, and the text is probably incomplete and should be restored as in 23a there is not any such law as might have been preached by all the Venerable Exalted Ones

and again if there were another one who would take a stanza of four pādas of the treatise of the law, learn it, and explain it to others in full, he (the latter one) would through this merit produce merit unmeasurable and untold. And because of what matter? The exaltedness of the Exalted Ones, O Venerable Exalted One, is produced from it¹

[16 b^{iv}] 'How does it appear to thee, O Subhūti? Would a śrotaapanna think in this way "the fruit of the śrotaapannas has been realized by me, because if that were not the case, which law would then be connected with the obeisance belonging to the aryastangamarga?" Subhūti spoke to him thus 'No, O Merciful Venerable Exalted One, he would not have realized the smallest (?) matter. Therefore he is called a śrotaapanna, and has not realized any form, nor sounds, nor smells, nor things that can be touched, nor dharmas. Therefore he is called a śrotaapanna'¹

[17 bⁱ] 'Would a sakrdagamin think in this way "the fruit of the sakrdagamins has been realized by me, because if that were not the case, which law would then be connected therewith?" Subhūti spoke to him thus 'No indeed, O Merciful Venerable Exalted One there is no such dharma as a sakrdagamin'

[17 b^{iv}] The Exalted One spoke to him thus. 'How does it appear to thee? Would an arhat think in this way "arhatship has been realized by me, since I am overpowering the klesa enemies?" Subhūti spoke to him thus 'No O Merciful Venerable Exalted One, there is no such dharma as might be called arhatship. If an arhat were to think in this way "arhatship has been realized by me" there would ensue a conception of a self, a conception of a being, a conception of a living being, a conception of a pudgala. By the Venerable Exalted One the defeat of the klesa enemies has been declared in my case to be splendid the foremost of all. If I had wrapped myself with affection in the arhatwisdom the Venerable Exalted One would not have prophesied of me "he is the highest arhannaviharin of all, who in the arana, resplendent in absorption, reaches the defeat of the klesas in a different train of thought"'

[19 a^{iv}] The Venerable Exalted One spoke thus 'How does it appear to thee, Subhūti? Is there any such law which might have been taken over by me from the Venerable Exalted Dipamkara? Could such a law which must naturally be realized, be taken over?' Subhūti spoke to him thus 'Indeed, O Merciful Venerable Exalted One, there is not any such law as thou mightest have taken over from the Venerable Exalted Dipamkara, because the law which must naturally be realized, could not be taken over'

[19 b^{iv}] 'He, O Subhūti, who would speak thus "I will produce a display of

¹ T1 text has, apparently by mistake, *sakṛttagamī*

that noble son of a clan will not reach a hundredth, or a thousandth, or a ten millionth, or so much as a number, or so much as an upanīśad.'

[31 a¹¹] Then the monk Subhūti spoke thus to the Exalted Venerable One 'O Merciful Venerable Exalted One, how should he who wanders on the bodhisattva-vāyana restrain his mind here on the mahāyāna?' The Venerable Exalted One spoke thus to him 'O Subhūti, a bodhisattva, a great being of exaltedness, should here frame his mind thus "all beings should be delivered in the objectless nirvāṇa." But not a single being would have to be delivered. And that on account of which matter? If, O Subhūti, a bodhisattva had any notion of a being, he ought not to be called a bodhisattva, and if he had any notion of a self or a notion of a living being, or a notion of a person, he ought not to be called a bodhisattva. And that on account of which matter? There is no such dharma as one who wanders on the bodhisattva-vāyana

[32 a¹²] 'Is there now, O Subhūti, any such dharma, as might have been realized by the Venerable Exalted One, from (the mouth of) the Venerable Exalted Dipamkara with regard to the highest enlightenment?' Upon the uttering of that utterance the monk Subhūti spoke thus to the Venerable Exalted One 'O Merciful Venerable Exalted One, there is no such dharma as might have been realized by the Venerable Exalted One with regard to the highest enlightenment.'

[32 b¹] Upon the uttering of this utterance the Venerable Exalted One spoke thus to the monk Subhūti 'Thus is this matter, O Subhūti, there is no dharma which might have been realized by the Venerable Exalted One from the Venerable Exalted Dipamkara with regard to enlightenment. If, O Subhūti, there had been any such dharma as might have been realized by the Venerable Exalted One with regard to enlightenment, he would not have prophesied of me "thou wilt become a young man, in the future time, a Venerable Exalted One, Sakyamuni by name." For it is emptiness which is enlightenment. There is no truth and no falsehood in it

[33 a¹³] 'It is, O Subhūti, as if there were a man, whose body were great.' Subhūti spoke thus to him 'O Merciful Venerable Exalted One, this body has been called a non-body by the Venerable Exalted One.' 'Then how does it appear to thee, Subhūti, is there such a dharma, as might have been realized by the Venerable Exalted One with regard to the highest enlightenment?' Subhūti spoke thus to him 'No, O Merciful Venerable Exalted One, there is no such dharma as a being of enlightenment would be.'

[34 a¹⁴] 'He who is confident that all objects are without self, without being, without personality, he might effect a vyūha (display) of buddhaśeṭras. He would then not have to be called a being of exaltedness. He who is (simply) confident that all objects are without self, he is called a bodhisattva by the Tathāgata.'

[34^b] 'Then how does it appear to thee, Subhuti, has the Venerable Exalted One eyes of flesh?' Subhuti spoke thus to him 'The Venerable Exalted One has eyes of flesh.'

Then the Venerable Exalted One spoke thus to the monk Subhuti 'Does the Venerable Exalted One possess divine eyes?' The monk Subhuti spoke thus to the Venerable Exalted One 'The Exalted Venerable One possesses divine eyes.'

Then the Venerable Exalted One spoke thus to the monk Subhuti 'Has the Venerable Exalted One the eyes of the law?' The monk Subhuti spoke thus 'The Venerable Exalted One has the eyes of the law.'

[35^a] Then the monk Subhuti spoke thus to the Venerable Exalted One 'Have the Venerable Exalted Ones the eyes of knowledge?' The Venerable Exalted One spoke thus to the monk Subhuti 'The Venerable Exalted One possesses the eye of knowledge.'

Then the monk Subhuti spoke thus to the Venerable Exalted One 'Have the Venerable Exalted Ones the eyes of the law?' The Venerable Exalted One spoke thus to the monk Subhuti 'The Venerable Exalted Ones have the eyes of the law.'

Then the monk Subhuti spoke thus to the Venerable Exalted One 'Have the Venerable Exalted Ones the eyes of exaltedness?' 'O monk Subhuti the Venerable Exalted Ones have the eyes of exaltedness.'

[36^a] Then the Venerable Exalted One addressed the monk Subhuti and spoke to him thus 'He who would fill the lokadhatu of this trisahasra mahasahasra with the seven treasures and give gifts how many happy roots of bliss would that noble son or daughter of a clan be able to produce?' The monk Subhuti spoke thus 'A very great collection of happy roots of bliss O Merciful Venerable Exalted One he would produce. But what about the favour shown by that noble son or daughter of a clan who would write even a stanza of four padas of this Vajracchedika sutra learn it, preserve it, recite it, and worship it with incense?' The store of merit of that noble [son or] daughter of a clan would be greater. [The other one] does not reach a hundredth, a thousandth or as much as an upanishad.'

[37^a] Then the Venerable Exalted One spoke thus to the monk Subhuti 'How does it appear to thee, O monk Subhuti, on account of which matter is that? Should a Venerable Exalted One be judged from the possession of signs? The monk Subhuti spoke thus 'No, O Merciful Venerable Exalted One the Venerable Exalted One should not be recognized from the possession of signs. If O Venerable Exalted One the Venerable Exalted One should be recognized from the possession of

¹ The text has. The Venerable Exalted One spoke thus to the monk Subhuti.

288 VAJRACCHEDIKĀ IN THE OLD KHOTANESE VERSION

Thus this is not . . . , thus altogether independent

This much the Venerable Exalted One said. Pleased was the monk Subbūti, the other monks and nuns, the male and female lay worshippers, the audience in the world of gods, men, asuras, gandharvas, etc

Thus the Venerable Exalted One completed the Vajracchedikā, the prayñāpāramita of three hundred [granthas].

Hail. Thus are spoken the passages belonging to the Vajracchedikā, in bygone days [were recited] one hundred thousand [granthas] in one place [?]

THE APARIMITÂYUḤ SŪTRA

THE OLD KHOTANESE VERSION TOGETHER WITH THE SANSKRIT TEXT AND THE
TIBETAN TRANSLATION

Stein MS, Ch. xlvī 0013. b. (Plates XIV—XVII.)

EDITED BY STEN KONOW

INTRODUCTION

THE Aparimitâyuh Sūtra is a Dhāraṇī which has long been known to exist in Sanskrit manuscripts and in Tibetan, but which has not hitherto attracted much notice in Europe. It has, however, enjoyed great fame in the Buddhist world, and we now know that it has been translated into Khotanese, the old Iranian dialect of Eastern Turkestan.

A complete manuscript of this version was found by Sir Aurel Stein in the cave temples at the Halls of the Thousand Buddhas, the same place which yielded the valuable manuscript of the Vajracchedikā, published above pp 214 ff. A description of the manuscript and a transliteration of the beginning was published by Dr Hoernle,¹ who has subsequently revised this text² and also³ given an edition of fols 7 and 8 with facsimile plates. An edition of Dr Hoernle's transcript of the beginning of the text was finally published by Professor Leumann.⁴

The manuscript is complete, but not uniform. The whole consists of twenty leaves, written on paper, and numbered, in the left-hand margin, on the reverse of fol 1 and on the obverse of the remaining folios. With the exception of fols 7 and 8, which will be dealt with separately, the manuscript leaves measure 350 × 63 mm (or 13⁵/₈ × 2¹/₂ inches). The obverse of fol 1 and the reverse of fol 20 have

¹ Journal of the Royal Asiatic Society, 1910, pp 834 and ff

² *l c* p 1293

³ *l c*, 1911, pp 468 and ff

⁴ Zur nordarischen Sprache und Literatur, pp 75, 82-3

been left blank. The remaining pages each carry four lines of writing. The character is the well known calligraphic Upright Gupta of Eastern Turkestan. Before the opening word of the manuscript in the upper left-hand corner of fol 1, there is a small coloured figure of the seated Buddha within a black line circlet¹.

Fols 7 and 8 are of smaller size and measure 310 x 63 mm (or 12 x 2½ inches). Fol 7 has four lines of writing on each side, fol 8 four on the obverse and two on the reverse. The alphabet is Cursive Gupta. There cannot be any doubt that these leaves are of a later date than the bulk of the manuscript and that they have been substituted for older leaves of the same kind as the remaining ones. It would seem that the original fols 7 and 8 had become damaged and were therefore copied, in another script, in order to keep the manuscript complete. The matter contained in the first three lines and part of the fourth of fol 7 is also found on a detached leaf, marked B in the footnotes, which was likewise found in the Tun huang caves. Fols 7 and 8 are not therefore the only attempt at filling up the lacuna.

That fols 7 and 8 are later copies from an older original is not only inferred from the difference in script and from the appearance of the leaves. It also follows from the fact that the writer has in some cases evidently misread his original. Thus he has confounded *au* and *ari*. Compare *samandagatta* instead of *samudgatta*, i.e. *samudgatta* in the first line of fol 7. I think that we have here to do with simple miswritings and not with phonetical changes as suggested by Professor Pelliot².

The bulk of the manuscript is evidently itself a leaf for leaf copy of an older one. This is evident from the fact that the writer has not infrequently had to fill up vacant space at the end of a folio. This he has done by means of superfluous dots and lines. Thus we find a dot at the end of fols 4, 6, 10, 14, 15 and 18, two dots and a double vertical line at the end of fol 3, one dot followed by a double line at the end of fols 11 and 13, a double line with one dot on each side at the end of fol 17, and the same signs followed by a double line and a dot at the end of fols 9 and 16. In other cases, at the end of fols 9, 11 and 18, the writer has made the intervals between the letters unusually wide in order to fill up the empty space. It is evident that the copyist has endeavoured to arrange that each folio of his transcript should begin and end exactly as his original. He has also, in most

¹ The colour scheme is vermilion on upper robe and nimbus, light green on lower robe, lotus seat and aureola, dull yellow on body, and blank area of the circlet, black on hair and top-knot, also black outlines of aureola and lotus seat, a black spot on forehead and two black collars on the breast.

² Un fragment du *Suvarnaprabhāsa-sūtra* en iranien oriental. Études linguistiques sur les documents de la mission Pelliot fasc. IV Paris 1913 p. 19.

cases, succeeded Only once, at the end of fol 13, in a formula which recurs so many times that it must have become quite familiar, one aksara has been added which is also found at the head of fol 14 In this case there is consequently an overlapping

There are also some mistakes which are due to careless copying Thus we find *sauna* instead of *sauna*, para 39, *bajasnari*, 7, *byasnari*, 9, *bajasnua*, 11, instead of *bajasnua*, *garnari* instead of *garana*, 31 All this points to the conclusion that the manuscript is a quite mechanical and not overcareful copy In this connexion we may note that the long *u* has very commonly been replaced by a short *u* Compare *rraspara*, *laysuna tasyau* in para 1, and so forth It seems probable that the original has used a form of the long *u* of the same kind as that occurring in the Vajracchedika manuscript¹ It is however also possible that the distinction between long and short *u* had become less marked In my transcript I have in such cases added the sign of length within brackets and written *rrasparā*, &c

Several signs of interpunction occur in the manuscript, and it will be seen from the remarks made above that they are often used simply to fill up vacant space In addition to the instances already quoted we may mention the dot at the end of a line, fol 19^l, in the middle of a line, 1^l, 7^a, before the circle of the string hole, 16^a, between the members in an enumeration 15^a, and before the word *tadyatha* in the Dhāraṇī, 9^l, 12^a, and 14^l In the last two instances the dot can of course also be considered as a sign of interpunction A double dot is used to fill up space at the end of a line in 7^l and 8^l, and in the middle of a line in 8^l Usually, however, we find such signs used at the end of a sentence or pada Thus we find the single dot used in this way in paras 1, 3, 6, 9, 18, 34, 37, 38, 39, the double dot in paras 13, 14, 15, 16, 29, 32, 38, 39, the double line in paras 7, 8, 9, 10, 11, 12, 17, 19, 21, 22, 23, 24, 25, 26, 27, 28, 30, 33, 36, 37 and 40

The edition of the text has been prepared on the same principles as in the case of the Vajracchedika. Following indications in the manuscripts of the Sanskrit version I have however, divided the text into paragraphs The numbering of these paragraphs is my own

The interpretation of the text is based, primarily, on a comparison of the Sanskrit original and the Tibetan translation In order to make this comparison easier I have also subdivided these versions into paragraphs, in the same way as the Khotanese text and with the same numbering The Khotanese text has been printed on the left hand pages, and, on the opposite right-hand pages, will be found the Sanskrit and Tibetan versions, so arranged that all the existing versions of each

¹ See above pp. 216-7

paragraph can be overlooked at a glance. A tentative English translation has been added under the Khotanese text. A complete analysis of the latter will be found in the combined vocabulary of the Vajracchedikā and the Aparimitāyuh Sūtra, in which the words and forms taken from the latter have been distinguished by the addition of an *A*.

THE SANSKRIT VERSION.

The edition of the Sanskrit text of the Aparimitāyuh Sūtra is based on the following manuscripts.

B, a Nepalese paper manuscript in the collection of the Asiatic Society of Bengal, numbered No B, 38 by Rājendralāla Mitra, The Sanskrit Buddhist Literature of Nepal, Calcutta 1882, p 41, where it is described as follows :

‘Substance, Nepalese paper of a yellow colour, 7 × 3 inches Folia 22. Lines on each page, 5. Extent in Ślokas, 190. Character, Newari. Appearance, old. Prose. Generally correct’

Begins *Oṃ namah śrībuddhāya* ॥ Ends *Ārya-Aparimitāyur nāma dhāraṇī samapta*

*C*¹, a paper manuscript, belonging to the Cambridge University Library. See Cecil Bendall, Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge. Cambridge 1883, p. 38, Add 1277, where we find the following description

‘Paper (black, with gold letters), 20 leaves and cover, 5 lines, 6 × 2½ in ; xviii–xviii cent. On leaf 1 there is an elaborately-painted picture of a Buddha holding a flower in a vase on his clasped hands.’

Begins *Oṃ namah śrī-Āryālokiteśvarāya*. Ends *Ārya-Aparimitāyur nāma dhāraṇī mahāyānatutram samapta*

*C*², a paper manuscript in the Cambridge University Library, Add. 1385, described by Bendall, p 81, as follows

‘Paper; 17 leaves, 5 lines, 9½ × 3 in., dated N. S. 779 (A.D. 1659). The leaves are numbered 54–70. The work stood apparently fifth, from the No 5 at the beginning, in a series’

Begins *Oṃ namo bhagavatyai ārya-ārya-śrī-Āryālokiteśvarāya* ॥ *oṃ sarvabuddhālokaśrībhagavān*. Ends *Ārya-Aparimitāyur nāma mahāyānatutram samapta* ॥ *Ye dharmā hetuprabhava, &c. ॥ subha maṅgarāḥ bhavantu ॥ śubha ॥ 779 Karttikamāse śuklapakṣe trayodasyān tithau Revatīnakṣetre buddhāyoge gaurī karmamukhāre Uḥayativāre tulparāṅgate svarttari mhanāṅgate cāttrān ॥ etadline śloka śrīśrībhagavatyai sarvabuddhāyā mahāśrīdhāraṇī samapta ॥*

saṃpūrṇa narocakajuro ॥ *Maharajādhiraja-śrī śrī-rajarajendra kavīndra-jaya Prata-*
pamalladeraprabhūthakulasya tyajarajya ॥ Then after various minor particulars
likhitāya *Sauvarṇa-pranarimahanagare Maitripure* 1 *mahaviharāvasthita Vajrācārya*
Janadevenēti ॥ *yadrāya* *pustakam dr̥ṣṭra*, &c *śubha maṅgarāni bhavantu sarvada* ॥
śubha ॥ *ye dharma hetuprabhava*, &c *śubha* 2 *danapati* 2 *saṃmit* 785 *varśakhasukla*
pūrnamasī kunkū danapati Dorakhajamaristitvaraya dayaru Śāśiderana jhikkacudhaya-
desasa śrī 3 *rajasana aksobhyeta*

C³, a paper manuscript in the Cambridge University Library, Add 1623, described by Bendall, p 141, as follows

'Black paper with gold letters, 100 leaves, 5 lines, 15½ × 4 in, dated N S 820 (A D 1700) This MS is in three parts, written by the same scribe and continuous numbering 1 Leaves 1-10 (formerly marked Add 1622) Aparimitayusūtra The text is equally barbarous with that of Add 1277'

Begins *O i namo ratnatrayaya* Ends *Arya maha-Aparimitāyu nama mahayanasu-*
trāni samaplah

These four manuscripts have been copied by Dr Hoernle, who has been good enough to place his transcript at my disposal

They can be divided into two classes, one represented by B and the other by the Cambridge manuscripts C¹, C², and C³ They differ from each other in numerous places, compare, e g, the variants in paragraphs 2, 3, 4, 6, 16, 17, 23, 24, 26 &c

If we turn to the group represented by the Cambridge manuscripts it will be seen that C¹ and C are very closely related A comparison of the Apparatus Criticus with paragraphs 2, 3, 4, 6, 16, 17, 22, 26, 28, 30, 32 &c, will show that they often agree with each other as against B, C², and also that they have, in many cases, common mistakes If we compare the readings C¹ *bhūto* ॥ *parita dīti*, C² *bhuparist-*
yan dīti instead of *uparistay* ॥ para. 2, it seems probable that C¹ is based on C² and represents an attempt at correcting the latter A comparison of C¹ *saṃbuddhaya*, C² *saṃbuddhaya* instead of *saṃ buddhaya* in para. 3 leads to the same result Compare also C¹ *dasyanti*, C *dasyanti* instead of *dasyati*, para. 28 On the whole, C¹ is dependent on C²

It follows from this state of affairs that the reading of B will have to be adopted in such cases where it agrees with any of the manuscripts of the other group In other cases, where the two groups differ from each other, I have consulted the Tibetan translation, which can be considered as a third group I have then preferred the readings of B if they agree with the Tibetan text, and, on the other hand, I have followed C if its reading is in accordance with the Tibetan version

The Sanskrit text has been printed in the form which can be derived from the materials just described I have added a full Apparatus Criticus in order to make

it superfluous in future to compare the manuscripts of this dull text. The only various readings which I have not noticed are evident miswritings, and orthographic peculiarities such as the consistent writing *satva* and the common doubling of consonants after an *r*.

THE TIBETAN TRANSLATION

The Sanskrit text is the basis of the Tibetan translation, which is contained in the Kanjur, where it exists in two slightly differing recensions Rgyud XIV, 200 b 208 b, and 208 b-215 a respectively. My quotations are taken from the former of these two Rgyud XIV, pp 200-208. This Tibetan version seems to have been very popular in Eastern Turkestan and Sir Aurel Stein has brought home several manuscripts of it. My edition is based on two such manuscripts.

T¹, paper manuscript from Sir Aurel Stein's collection, two sheets, measuring 92 × 31 cm (or 35½ × 11¾ inches). Each sheet has been divided into four columns, each containing 18 lines of well executed writing, except the last column of the second sheet which has only seven lines. The beginning of the first ten lines, and the eight last lines of the two first columns, and part of the last line of the third column are missing. Begins *ri mi ta a yur na ma ma ha ya na su tra du myed pa kes tleg pa chen po ki mdo nsans rgyas dan thams chad lphyag htshal lo* Ends *Tshe dpag du myel pah ri kes bya ba theg pa chen po ki mdo rdzogs so Bam stag slebs bris*. There are several corrections made in a different handwriting in red pencil. On the middle of the last page there is a whole line in red pencil, and after it in a later handwriting, a repetition of the passage *Tshe dpag du rdzogs so*. The back of the manuscript has a number of lines in Curvise Gupta.¹

T², paper manuscript from Sir Aurel Stein's collection, one folio, measuring 142 × 32 cm (55½ × 12½ inches) and divided into six columns five of which contain 19 lines of well executed writing while the last column has nine detached lines. Begins *Pgya qar skal du A pa ri mi ta a yur na ma ha ya na su*

¹ These lines very coarsely written parallel to the narrow side of the sheet number about twenty five on the first and six on the second sheet. They are divided into a number of paragraphs each beginning a fresh line. The first and second paragraphs on the first sheet commence with a date. The former has *mau ja ri sar dja ciu na ja ri mātis*, the latter has *mau ja ri sar dja laji masti mi ju tte taripari*. Here the sheet is broken off. The two dates name the year *mau ja* and its two months *ciu na ja* and *laji*. Cf. JHAS 1910 pp 469 ff. In addition there are interspersed some lines of large illegible scrawls. There is also half a column of four very large Chinese ideographs.

tra ॥ *Bod* · *shad* · *du* · *Tshe* · *dpag* · *du* · *myed* · *pa* · *zes* · *bya* · *bañ* · *theg* · *pa* · *chen* · *poñi* · *mdoñ* ॥
sans · *rgyas* · *dan* · *byan* · *cub* · *sems* · *dpah* · *sems* · *dpah* · *thams* · *chad* · *la* · *phyag* · *ñsal* · *lo* ·
Ends on the fourth line of the sixth column with *Tshe* · *dpag* · *du* · *myed* · *pa* · *zes* · *bya* ·
ba · *theg* · *pa* · *chen* · *poñi* · *mdo* · *rdzogs* · *so* ॥ Then follow, in two lines of a later hand-
writing, the Sanskrit text of the Dharanī, and, after an interval, the half line
ñgo · *mdo* · *brtsan* · *bris* · *so* Finally, there are two more lines in a later handwriting,
one containing an invocation of Amitābha in barbaric Sanskrit, the other running
ñun · *dar* · *ñus* ॥ *ñon* · *ma* · *yan* · *ñus* ॥ *chor* · *ñdun* · *ñun* · *ñuso* ॥ The chief peculiarity of
T² is the separating off of the last of two finals, thus *san* · *s* instead of *sans*.

The two manuscripts agree very closely with each other Both omit the
paragraphs numbered 8-11, 16, 19, and 31. Where the two differ, T¹ has on the
whole the better reading.

My text is nothing more than a reproduction of the manuscripts I have
not mentioned such various readings in T² as only represent orthographic pecu-
liarities, nor have I made any attempt at bringing the writing into accord with
Standard Tibetan Paragraphs 8-11, 16, 19, 31 which are missing in the Turkestan
manuscripts have been copied from the Kanjur. The same is the case with some
short passages and single words, all of which have been taken from the Kanjur and
are printed within square brackets My friend Dr F W Thomas has given me
much assistance in copying these passages When necessary they have been
marked K in the footnotes

I have not made any attempt at producing a critically satisfactory text of the
Tibetan version It is only printed as a help for the interpretation of the Khotanese
translation. Tibetan scholars will not experience any difficulty on account of the
orthographic peculiarities of the Central Asian manuscripts

KHOTANESE VERSION

[1b] Saddham Ttatta muhum jsr pyustā Śiña bedr gyastā bysā Śravastā asta vye Jivā •¹ rrispurā basa Anatha pindi haru samkhyerma dvasse pamjsasau asiryau jsr u pharakyau² baudhisatvyau mistvau baysuñr vu isyau jsa hatsa • [1]

Ttiñr beda mī gyastā baysā Mamjuśrī eys[amnai] gurste u ttai pasti Sa rscā³ Mamjuśrya v sarbamdā halai gunaaparamitta samcayā namma lovadava ra ttiñr lovadeva Aparamatta

[2a] yujñanasuviniścittarajā namma gyasta bysā asti rasta tskā kleśam hatcañaka rrastā bysamda bvau¹ mai vara ona jsina diysde u cida o va satvam da uysdiśe [2]

TRANSLATION

Hail Thus it was heard by me At one time the Venerable Exalted One was staying in Sravasti in the grove of Jeta the king's son in the samgharama of the merchant Anathapindika, with twelve hundred and fifty monks and many bodhi sattvas great beings of exaltedness [1]

At that time the Venerable Exalted One called prince Mamjusri and spoke to him thus

There is O Mamjuśrī in the ring direction a world called Collection of unmeasured Virtues In that world lives a Venerable Exalted One Aparimta yujñanasuviniścittaraja by name who wanders rightly who eradicates the *klesas* who is rightly awake possessing knowledge there he thus leads his life conducts it and preaches the law to the beings [2]

K ¹ Wrong sign of interpunction

² The manuscript has *pharu jau laudhisatra*

³ Read *asīā*

B ¹ BC¹ *bhagara*

² C¹ *An thaj nlay* C² *in rtha*

³ C² *Uksutata r rtha nar lthatr yo lasai*

⁴ B *bhagara*

⁵ C² *-srya*

⁶ C² *Ma juri*

⁷ C¹ *bhutopparita* C² *bhujari tjan l* C³ *ujari n l r*

⁸ C¹ *Apar m tavygunasa acayo* C² *Apari tan l a gunas acayo*

⁹ C² *-kh los* C³ *lhalu*

¹⁰ MSS *Śr raryan*

¹¹ BC *-dasabhi* C¹ *-das*

¹² MSS *akusatcah*

¹³ C² *lum lu* C³ *Uulom*

SANSKRIT TEXT.

Evam mayā śrutam Ekasmin samaye Bhagavān¹ Śrāvastyām² viharati sma Jetavane Anāthapindadasy³ ārāme mahatā bhiksusaṃghena sārđham ardhatrāyodaśabhir⁴ bhikṣusataih⁵ sambahulaiś ca bodhisattvair mahāsattvaiḥ⁶ [1]

Tatra khalu Bhagavān⁷ Mañjuśrīyam⁸ Kumārabhūtam⁹ āmantrayate sma Asti Mañjuśrīr¹⁰ uparistāyām¹¹ Aparimitagunasamecayo¹² nāma lohadhātus,¹³ tatr¹⁴ Aparimitāyu[r]jūānasuviniścitatejorāja¹⁴ nāma¹⁵ tathāgato 'rhan¹⁶ samyaksambuddha¹⁷ eva¹⁸ hu tisthati dhriyate¹⁹ yāpayati²⁰ sattvānām ca²¹ dharmam deśayati. [2]

TIBETAN VERSION.

Hdi skad·bdag·gis thos pa Dus·gcig na Bcom ldan·hdas Mñan du yod pa·na·Hdzeh tañi¹·tsal Mgon myed·zas sbyin kun dgahī ra ba na dge slon gi·dge hdun chen·po dge slon brgya phrag phyed·dan bcu·gsum dan byan chub·sems·dpah sems dpah chen po rab du man·ba dan thabs gcig du bzugs so [1]

De na Bcom ldan hdas kyis Hjam dpal gzo nur gyurd pa la² bkah stsal·pa,³ Hjam dpal, sten gi phyogs na hñig rten khams yon tan dpag du myed pa htshogs pa⁴ zes bya ba ñig yod de de na de bzün gsegs pa dgra boom ba yan dag par rdzogs pañi sans rgyas Tshe dñin ye ses dpag du myed pa ñin du rnam par gdon myi za bañi [gzi brjid kyī⁶] rgyal po zes bya ba bzugs htsho sons te sems chan rnams la chos kyan stond to [2]

¹ BC² tatr·Apari-, C¹ tatr·Iparamitayuh-, B -tego, C¹ -tegorajaya

² C² om. nāma

³ B tathagato 'rhat, C¹ tathagatarhante, C² tathagatayurhante

⁴ C -sambuddho vidyacarana (C¹ calana) sampannah sugato lokatūl (C³ rokarid) aṇṇṭṭarah (C² -ra) puruṣadāśasārathīh (C² -sarathīh, C¹ -sarathī) śīslu (C² sa, C³ śīslu) deranam ca manūyanas ca (C² om. ca) buddho bhagavan (C¹ -rañ)

⁵ B eḥa, C eram

⁶ C japañati.

⁷ C¹ dhīyate, C² dhīyate, C³ dhīyante.

⁸ B om. ca.

T. ¹ T¹ mñe tañi

² T² gyur·la·la.

³ T¹ here has a lacuna.

⁴ T¹ kstogs pa, K la sogs pa

⁵ This word is omitted in T.

KHOTANESE VERSION.

pātea bišta ka jya-jsīnya īde u tvā nāmmam djsāmde "tṭyām pātcā byehā byeha jsīna uskhaysde . [3]

Ttatta mī Majuśryam¹ cu byysye jsīfī āyīmāmma kṣamī u hammyse hā yanāve bisivrrāsai au bisivrrāsaiñā tṭye mī Aparamittāyujñānasuvini-
vścittarāgyā² jastā bysā hīya ssa hasta junauma³ pṛāte u piri pari pīde
ttai hāva anu[3 b]jsamsa himāre || [4]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā-
gatāya || rhite samyatsabuddhāya tadyathā aum sarvasamskarapari-
śuddhadharmate gganasmudgate svabhāvaviśuddhi mahānayaparivare
svāhā [5]

Kammā sī hamāte cu tṭye gyastā bysā hīya nāmma hasta juna pari
pari vṛpīde tṭye jya stāmna jsīna ssa-salī paskyāstā uskhaysde . klu jsī
mara āna jsīna pāse tṭye Aparamittā- . ||⁴

TRANSLATION

life would increase more and more, and again on death, when they have exhausted
their life and preserve his name, their life would again increase more and more [3]

Thus, O Mājuśrī, the noble son or daughter of a clan who might wish for the
possession of long life, and who would make an effort and hear the name of the
Venerable Exalted Aparimitāyujñānasuviniścitarāja one hundred and eightfold
and write it or cause it to be written, to him would thus excellency and blessing
accrete [4]

Salutation to the Lord, the sovereign of endless life, knowledge, and unfading
glory, the tathāgata, the arhat, the perfect Buddha, thus, Hail to the possession
of a nature purified by all embellishments, rising in the sky, the naturally pure
surrounded by great wisdom, blessing [5]

Whoever it might be who would write or cause to be written the name belong-
ing to that Venerable Exalted One eightfold, his life will, when being exhausted
afterwards increase a hundred years, and when he being here gives up life he will

K¹ Read *Majjuśrīya*.

² Read *-raja gyasta*

³ Read *juna nāma*

⁴ Superfluous signs of interpunction at the end of the folio.

B⁴⁴ B om *ay*

⁴⁵ B *varanī bhagiyanta*

⁴⁶ B *prithagyaśākhama*, C¹ *prithagyaśākhama*, C² *dhimā*, C³ *dhimā*.

⁴⁷ C¹ *śūtra*

⁴⁸ C² *dhimā*.

⁴⁹ MSS *dirghaśākhama*.

⁵⁰ B C¹ *Apāra*, C² *Apāra*, C³ *Apāra*

⁵¹ B om, C¹ *śūtra*

⁵² C¹ *śūtra*, C² *śūtra*, C³ *śūtra*

SANSKRIT TEXT.

nāmadheyam śroṣyanti dhārayisyanti vācayisyanti teṣām apy⁵⁴ āyur vivardhayisyati.⁵⁵ [3]

Tasmāt tarhi Mañjuśrīr dirghāyuskatvaṃ⁵⁶ prārthayitukāmāḥ⁵⁷ kulaputrā⁵⁸ vā kuladuhitaro⁵⁹ vā tasy⁶⁰ Aparimitāyusas⁶¹ tathāgatasya nāmāstōttaraśataṃ⁶² śroṣyanti likhīsyanti likhāpayisyanti⁶³ teṣām ime guṇānusaṃsā bhaviṣyanti. [4]

Om namo bhagavate⁶⁴ Aparimitāyurjñānasuviniścitatejorājāya tathāgatāyārhathe samyaksaṃbuddhāya, tadyathā, om punyamahāpunya- aparimitapunyaaparimitāyupunyañānasambhārōpacite,⁶⁵ om sarvasaṃ- skārapariśuddhadharmate gaganasamudgate svabhāvapariśuddhe⁶⁶ mahā- nayaparivāre svāhā.⁶⁷ [5]

Imām⁶⁸ Mañjuśrīstathāgatasya nāmāstōttaraśataṃ ye kecil likhīsyanti likhāpayisyanti pustakagatām⁶⁹ api kṛtvā grhe⁷⁰ dhārayisyanti vācayis- yanti, te parikṣināyusaḥ⁷¹ punar eva varṣaśatāyuso⁷² bhaviṣyanti, itaś

TIBETAN VERSION.

myi zaḥi rgyal·poḥi mtshan·[brgya rtsa brgyad thos par]¹ ḥdzin· par·hgyur ba de dag gi·tshe yan ḥphel bar hgyur ro. [3]

Hjam dpal de lta bas na rigs kyī bu·ham rigs kyī bu mo tshe rin bar ḥdod·pas de bzin·glegs pa Tshe dpag du myed pa deḥi mtshan brgya rtsa brgyad ḥan tam·[yi ger]¹ ḥdri ham [yi ger]¹ ḥdriṣ beug na de dag gi yon tan dan legs pa ni ḥdi dag go [4]

Tad tya tha na mo ba ga ba te A pa·ri mi ta a yu gñā na su bi ni ści ta ra dza ya ta tha ga ta ya om sa rba san ska ra pa ri śud·dha dar ma te·ma ha·na·ya pa ri ba re sva·haḥ. [5]

Hjam dpal snags kyī tshig² ḥdi dag gan la la zig [yi ger]¹ ḥdri ham [yiger] ḥdriṣ ḥjug·gam glegs bam la bris te khyim na ḥchan [nam klog par hgyur·]³ ba·deḥi³ tshe zad pa las kyan·lo⁴ brgya·thub

⁵⁴ B *dhārayisyanti vācayisyanti* instead of *likhīsyanti likhāpayisyanti*

⁵⁵ C¹ *bhagavatāya*

⁵⁶ B *śrīśuddha*, C¹ *śrīśuddhe*.

⁵⁷ B *imam*, C¹ *imam*, C² *idam*.

⁵⁸ B *pustakalikkhitām*.

⁵⁹ C¹ *parimitāyusas*.

⁶⁰ B *aparimitapunyaaparimitapunyañāna-*

⁶¹ After *śrāḥ* B adds 108 *udha*, i.e. *dhora*ni.

⁷⁰ C¹ *grhe kṛtvā*, C² om. *kṛtvā*.

⁷¹ B *śrīśuddha*, C² *punar cetyu vicaraddhāyisyanti*.

T. ¹ The words within brackets are missing in T.

² K has *de·bzin·glegs·poḥi·mtshan·brgya·rtsa·brgyad·po* instead of *o ags·kyi·tshig*.

³ T² *de*

⁴ T¹ has here a lacuna down to *rido* in para. 7.

KHOTANESĒ VERSION.

śuddhīdharmate gaganasamudgate svabhāvaviśuddhe mahānaya-
pare svāhā ॥ Tti vā pāteā ttiñā beda hau-para-haudā nayu¹ttā gyasta
baysa hamye aysmū-na hamye bijāṣṇam ttu Aparamittāyusūtrā
hvāmdā • [9]

Namau bhagavate Aparamī[5 b]ttāyujñānasuviniścittatejaurājaya
tathāgatāya rhte sammyatsambuddhāya tadyathā aum sarva²samskāra
pariśuddhadharmette gaganasamudgate svabhāvaviśuddhe mahānaya
parivare svāhā ॥ Tti vā³ pāteā ttiñā bida s para-kṣaṣṭā nayuta gyasta
baysa hamye aysmū-na hamye bajāṣṇa-na ttu Aparamittāyusūtrā
hvāmdā ॥ [10]

Namau bhagavate Aparamittāyujñānasuviniścittatejaurājaya ta
[6 a] thāgatāya rhte samyasambuddhāya tadyathā au sarvasam
skārapariśuddhadharmate gaganasamudgate svabhā⁴vaviśuddhe mahā
nayaparevare svāhā ॥ Tti vā pāteā ttiñā beda s para paṃsāsā nayut⁵
gyastam baysa h⁶mye aysmū na hamye bajāṣṇa ttu Aparamittāyusūtrā
hvāmdā [11]

Namau bhagavate Aparamittāyujñānasuviniścittatejaurājāya tathā
gatāya rhte samyatsabuddhaya tadyathā aum sarvasam[6 b]skāram
pariśuddhadharmate gaganasamudgate svabhāviśuddhe mahānaya-
pare svāhā ॥ Tti vā pāteā ttiñā⁷ beda s para tcahausā nayutta gyast⁸

TRANSLATION

myriads of Venerable Exalted Ones recited the Aparimittāyusūtra, with united mind
and united voice [9]

Salutation to the Lord [*etc.*, as para 5] And then, at that time, sixty-six
myriads of Venerable Exalted Ones recited the Aparimittāyusūtra, with united mind
and united voice [10]

Salutation to the Lord [*etc.*, as para 5] And then, at that time, fifty-six
myriads of Venerable Exalted Ones recited the Aparimittāyusūtra, with united mind
and united voice [11]

Salutation to the Lord [*etc.*, as para 5]. And then, at that time, forty six

K. ¹ The manuscript has na

B ² C¹ *koti nam

³ B ekamāśāravareṇa, C¹ ekamāśāraśācalena, C² ekamāśāśācalena

⁴ C¹ Aparimittāyusūtrā, C² Aparimittāyusūtrā

SANSKRIT TEXT.

yena saptasaptatinām buddhakotīnām ⁸⁶ ekamaten⁸⁷ āikasvarena ⁸⁷ idam Aparimitāyusūtram ⁸⁸ bhāsitam. ⁸⁹ [9]

Om namo bhagavate [etc., as para. 5] Tena khalu punah samayena pañcasastinām buddhakotīnām ekamaten⁸⁷ āikasvarena idam Aparimitāyusūtram bhāsitam. ⁹⁰ [10]

Om namo bhagavate [etc., as para. 5] Tena khalu punah samayena pañcapañcāsatīnām ⁹¹ buddhakotīnām ekamaten⁸⁷ āikasvarena idam Aparimitāyusūtram bhāsitam ⁹² [11]

⁹³Om namo bhagavate [etc., as para. 5]. Tena khalu punah samayena

TIBETAN VERSION

rgyas bye ba phrag bdun cu rtsa bdun gyis dgons pa gcig dan dbyans gcig gis Tshe dpag tu med paḥi mdo sde ḥdi gsuns so [9]

Na mo ba ga ba te [etc., as para. 5]. Yan deḥi tshe sans rgyas bye ba phrag drug cu rtsa lnas dgons pa gcig dan dbyans gcig gis Tshe dpag tu med paḥi mdo sde ḥdi gsuns so [10]

Na mo ba ga ba te [etc., as para. 5] Yan dei tshe sans rgyas bye ba phrag lna bcu rtsa lnas dgons pa gcig dan dbyans gcig gis Tshe dpag tu med paḥi mdo sde ḥdi gsuns so [11]

Na mo ba ga ba te [etc., as para. 5] Yan deḥi tshe sans rgyas

⁸⁶ B adds u 3 u after the para.

⁸⁷ B adds u 1 u after the para

⁸⁸ B pañcapañcāsatīnām, C¹ pañcasastīnām, C² pañcasastīnām, C³ pañcāsatīnām

⁸⁹ B adds u 5 u after the para.

⁹⁰ C¹ emits the whole para

KHOTANESE VERSION

baysa hamye aysmū¹ na hamye byasā na ttu Aparimittayusuttrā² hvamda³ u [12]

Namau bhagavate Aparamittayujñānasuviniścitatejaurajava tatha⁴ v⁵gataya rhite samyatsambuddhaya tadyatha aum sarvasamskaripar śud dhadharmate gaganasa .¹

² [7 a] samamdagatta .³ subhavavāśude⁴ mahānyaparivare⁵ svaha : Tti va patca⁶ s pāra baista⁷ nayu¹ tta jasta⁸ beysa hammye aysmu na⁹ hamye¹⁰ byasna¹¹ ttu Aparāmittayasuttra¹² hvamda : [14]

Namau¹³ bhagavatte Aparam¹⁴mittayujñānasuvanaścittattejam rajayā¹⁴ ttathagatayā¹⁵ rahette samyasabaudhaya¹⁶ ttadyetha¹⁷ v¹⁸auma sarvasaskaripaśumdedarmatte¹⁷ gaganesamamdagatta subha vaśude mahānyaparvare [7 b¹] svaha : Tti va patca¹⁸ Gaga ñaya¹⁹

TRANSLATION

myriads of Venerable Exalted Ones recited the Aparimitayusūtra with united mind and united voice [12]

[Para 13 is missing in the Khotane e text]

Salutation to the Lord [*etc as para 5*] And then at that time twenty six myriads of Venerable Exalted Ones recited the Aparimitayusūtra with united mind and united voice [14]

Salutation to the Lord [*etc as para 5*] And then at that time as many

K. ¹ Superfluous sign of interpunction at end of folio

² Fols. 7 and 8 have been written in Cursive Guj ta cf p 290 The text of 7 a so far as *gaganasama da 7 a* is also found in another cursive fragment which has been marked B while the readings of the principal manuscript have been distinguished as A

³ Superfluous sign of interpunction B *sama lagatta*

⁴ B adds superfluous sign of interpunction

⁵ A perhaps *parārare* B *parā* and omits *rare*

⁶ Read *patca*

⁷ The manuscripts have *śārāteaba sta* but *tea* has been cancelled in both read *śārālistā* B adds superfluous sign of interpunction

⁸ B *gastam* read *gyasta laya*

⁹ A *ays nu jsa*

¹⁰ B *hammye*

¹¹ Read *byasā na*

¹² B *Aparamālayāsuttra* read *Aparamittayusuttrā / ra lu*

¹³ B *namau*

SANSKRIT TEXT

pañcavimsatīnam⁹⁴ buddhakotīnam ekamaten-āṅkasvarena idam
Aparimīṭāyusūtram bhasitam⁹⁵ [12]

Om namo bhagavate [etc, as para 5] Tena khalu punah samayena
sattvimsatīnam⁹⁶ buddhakotīnam ekamaten-āṅkasvarena idam Aparimi-
tāyusūtram bhasitam⁹⁷ [13]

Om namo bhagavate [etc, as para 5] Tena khalu punah samayena
pañcavimsatīnam⁹⁸ buddhakotīnam ekamaten-āṅkasvarena idam Apari-
mīṭāyusūtram bhasitam⁹⁹ [14]

Om namo bhagavate [etc, as para 5] Tena khalu punah samayena

TIBETAN VERSION

bye ba phrag bzī beu rtsa lnas dgons pa gcig dan dbyans gcig
gis Tshe dpag du myed paḥi mdo hdi gsuns so [12]

Na mo ba ga ba te [etc, as para 5] Yan dehi tshe sans
rgyas bye ba phrag sum cu rtsa drug gis dgons pa gcig dan dbyans
gcig gis Tshe dpag du myed paḥi mdo hdi gsuns so [13]

Na mo ba ga ba te [etc, as para 5] Yan dehi tshe sans
rgyas bye ba phrag ſi ſu rtsa lnas dgons pa gcig dan dbyans
gcig gis Tshe dpag du myed paḥi mdo hdi gsuns-so [14]

Na mo ba ga ba te [etc as para 5] Yan dehi tshe sans rgyas

⁹⁴ B *aparimīṭī jñānaśāntanāśāntatīrthajayajñāna*

⁹⁵ B *śāntatīrthajayajñāna*

⁹⁶ B *śāntatīrthajayajñāna* ⁹⁷ B *śāntatīrthajayajñāna*, B *śāntatīrthajayajñāna*

⁹⁸ B *śāntatīrthajayajñāna* ⁹⁹ B *śāntatīrthajayajñāna*

¹⁰⁰ Read *śāntatīrthajayajñāna* ¹⁰¹ *śāntatīrthajayajñāna* ¹⁰² *śāntatīrthajayajñāna*

S ⁹⁴ B *pañcavimsatīnam* C¹ *pañcavimsatīnam* C² *pañcavimsatīnam* C³ *pañcavimsatīnam*

⁹⁵ B adds "6" after the para

⁹⁶ B *pañcavimsatīnam* C¹ *pañcavimsatīnam* C² *pañcavimsatīnam* C³ *pañcavimsatīnam*

⁹⁷ B adds "7" after the para, and then repeats the whole para and adds "8"

⁹⁸ B *pañcavimsatīnam* C¹ *pañcavimsatīnam*

⁹⁹ B adds "9" after the para.

KHOTANESE VERSION

grīcesye-ja hamagi nayutta jasta heysam hamye aysmū-ja ha^uhamye
bījāsna ttū Apāramittāyusuttra hvāda [15]

Namām bhagavatte Aparamittāyujñānasuvana^uscattatejāya
ttathāgattāya rahetta samyasabaudhāyā ttadyethā auma sava^skara
paśūde : ^udharmatta gaganasamāmdagatta subhāva^uśūde mahānī
yaparvare svāhā :

[8 a¹] Kāmma sa hamāve ca¹ ttū Aparamittāyusuttra² piri tteye
ja stāmna jsīna sa³-sali paskyāsta ukha^uysde⁴ : [16]

Namām bhagavatta Aparimittāyajñānasuvana^uscattattejāya
rājaya ttathāgattāyu ^urahette samya^sabaudhāyā ttadyethā auma
saskārapaśūdedarmatte gaganasammamdagattatta subhāva^uśūde
mahānīyāparvare svāhā [8 b¹] Kauma⁵ sa hāmave tea ttū Apa-
ramittāyusuttra piye : sa naryaj^sāveñā na brnyvā ^unā ttraiśūñā na
haštva ahaksa :—

[9 a¹] nvā ra ysamtha ni byehe nai na varā hamgūj^sā hame audā

TRANSLATION

myriads of Exalted Venerable Ones as the sands of the river Ganges recited the
Aparimitayusūtra, with united mind and united voice [15]

Salutation to the Lord [*etc. as para 5*] Whoever it might be who would write
the Aparimitayusūtra, his life will, when being exhausted afterwards increase up
to a hundred years [16]

Salutation to the Lord [*etc. as para 5*] Whoever it might be who would write
the Aparimitayusūtra, he would not take rebirth in the hells, not among the ghosts,
not among animals, not in the eight aksanas, he would not transmigrate anywhere,

K ¹ Read ca

³ Read sa-sali

² Read Aparamitayusūtrā

⁴ Read uskhayale

⁵ Read Kamā śā himate ca ttū Aparimitayusuttra piri sa na naryajsañā na piye
nā triyañā, superfluous signs of interpunction after piye, and at end of line

S ¹⁰⁰ B daśa-Ganga-

¹⁰² B je C¹ yak

¹⁰¹ B adds || 10 || after the para.

¹⁰³ C¹ Aparimittayusūtrāḥ bhasitāḥ C² Aparimitayusuttrāḥ bhasitam.

¹⁰⁴ C likhizanti likhizayanti

¹⁰⁵ B gatayusa varasātayusa, C¹ varasātayu, C² varasātayū ca, C³ varasātayū^u

SANSKRIT TEXT.

Gaṅgānadīvalukôpamānām¹⁰⁰ buddhakoṭīnām ekamaten aīkasvareṇa idam Aparimitāyus-sūtram bhāṣitam.¹⁰¹ [15]

Om namo bhagavate [etc., as para. 5]. Ya¹⁰² idam Aparimitāyus-sūtram¹⁰³ likhīṣyati likhāpayīṣyati¹⁰⁴ sa gatāyur api varṣaśatāyur¹⁰⁵ bhaviṣyati¹⁰⁶ punar evāyur vivardhayīṣyati.¹⁰⁷ [16]

Om namo bhagavate [etc., as para. 5]. Ya idam Aparimitāyus-sūtram¹⁰⁸ likhīṣyati likhāpayīṣyati sa na kadācin narakeṣ-ūpapadyate¹⁰⁹ na tiryagyonau¹¹⁰ na yamaloke na akṣaṇeṣu¹¹¹ ca¹¹² kadācid api upapat-

TIBETAN VERSION.

bye·ba·phrag·Gaṅ·gaḥi·¹kluṅ·gi·bye·ma·sñed·kyis·dgoñs·pa·gcig·dañ·dbyaṅs·gcig·gis·Tshe·dpag·du·myed·paḥi·mdo·hdi·gsuñs·so. [15]

²Na·mo·ba·ga·ba·te [etc., as para. 5]. Gaṅ·zig·Tshe·dpag·tu·med·pai·mdo·sde·hdi·yi·ger·hdi·ham·yiger·hdrir·hjug·na·de·tshe·zad·pa·las·tshe·lo·brgya·thub·par·hgyur·te·tshe·yañ·rnam·par·hphel·bar·hgyur. [16]

Na·mo·ba·ga·ba·te [etc., as para. 5]. Gaṅ·zig·Tshe·dpag·du·myed·paḥi·mdo·hdi³[yi·ger·hdi·ham·yi·ger]·hdrir·bcug·na·de·sems·chan·dmyal·ba·dañ·byol·soñ·gi·skye·gnas·dañ·Gñin·rjeḥi·hjiḡ.

¹⁰⁶ BC^{1,2} bhaviṣyanti, C³ bhavanti.

¹⁰⁷ B omits punar—vivardhayīṣyati; C¹ punar api āyu vivardhayīṣyanti, C^{2,3} punar evāyu vivardhayīṣyanti. B adds ॥ 11 ॥ after the para.

¹⁰⁸ C^{1,2} -sūtram bhāṣitam.

¹¹⁰ C¹ -yonī, C^{2,3} -yonī.

C, B reads na cakṣuḥ śayepattan.

¹⁰⁹ B upapadyante, C^{1,2} upapadyate.

¹¹¹ Instead of na akṣaṇeṣu, which is omitted in

¹¹² B na instead of ca, C³ ca sa.

T. ¹ K has kluṅ·bcui.

² Paragraph 16 is missing in T, which here inserts the passage repeated below in para. 18.

³ The words within brackets are missing in T.

KHOTANESE VERSION

ustamamjsye tca cibure usta hacā ysyate jasma^urā hame piruyai ysamthā
biśā byata himare ॥ [17]

Namau bhagavate Aparamittayujñanasuvini^uścitatteja^urajaya
tathāgattaya rhte samyatsambuddhaya tadyatha aum sarva^usamskāra
pari^uśuddhadharmate gaganasamudgate svabhavaviśuddhe mahāna
yaparivare svaha Kam sī hamate cu [9 b¹] ttu Aparamettamy^usumtrā piri
tthe tcahaura hasta ysara skandha bay^usam da biśā pida pachysde • [18]

Namau bha^ugavate Aparamittayujñanasuvini^uścitateja^urajaya tatha
gatāya rhte samyatsabuddha^uya • tadyatha aum sarvasamskāra
pariśuddhadharmate gaganasamudgate svabhavaviśuddhe mahā^unaya
paravari svahā ॥ Kam sī himate cu ttu Aparamatta • ॥ • • •¹

[10 a¹] yusūtra piri tthe pañsa anamttanarya kira vasusidā ॥ [20]

Namau bhagavate Aparamitavujñamnasuvini^uścitateja^urajaya tatha

TRANSLATION

and as many lives as one lives up to the last one one will be 'birth remembering
all his previous births will be remembered [17]

Salutation to the Lord [*etc. as para 5*] Whoever it might be who would write
the Aparimitayusūtra by him the law of the Buddhas consisting of eighty four
thousand skandha would be completely written [18]

[Para 19 is missing in the Khotanese text]

Salutation to the Lord [*etc., as para 5*] Whoever it might be who would write
the Aparimitāyusūtra, for him the five acts that bring about endless hells become
purified [20]

Salutation to the Lord [*etc., as para 5*] Whoever it might be who would write

R. ¹ Superfluous signs to fill up space at end of page

S ¹¹³ B *pratīṣṭhāyante* C¹ *uparyate* C² *upaparyate*
¹¹⁴ B *yatra ya jalmāni janmany* C¹ *at nani*, C² ² *janmani*
¹¹⁵ B *upajalyante* C¹ *upalyate*, C² ³ *utpalyate*

¹¹⁶ C¹ ² *om tatra tatra*

¹¹⁷ B *om sarvatra jiti*

¹¹⁸ B *jāṭisārā* C² *jāṭimara* ca, C³ *jāṭimara*

¹¹⁹ BC¹ ² *bhāṣiyanti* C¹ *bhāṣanti* B adds ॥ 12 ॥ after the para.

¹²⁰ BC² *ye* C¹ ² *yak*

¹²¹ C¹ *Aparimitayusūtra a bhāṣi'sm*

SANSKRIT TEXT

syate ¹¹³ Yatṛa yatra janmany ¹¹⁴ upapadyate ¹¹⁵, tatṛa tatra ¹¹⁶ sarvatṛa
jatau ¹¹⁷ jatau jātismaro ¹¹⁸ bhaviṣyati ¹¹⁹ [17]

Om namo bhagavate [etc., as para 5] Ya ¹²⁰ idam Aparimitāyuh
sūtram ¹²¹ līkṣiyati līkṣapīyisyati tena ¹²² caturaśītidharmaskandhaśī
bhāsrāṇī līkṣāpitāni ¹²³ bhaviṣyanti ¹²⁴ [18]

Om namo bhagavate [etc., as para 5] Ya ¹²⁵ idam Aparimitāyuh-
sūtram līkṣiyati līkṣapīyisyati tena ¹²⁶ caturāśītidharmarajikasabāsrāṇī
karapitāni ¹²⁷ pratisthapitāni bhaviṣyanti ¹²⁸ [19]

Om namo bhagavate [etc., as para 5] Ya ¹²⁹ idam Aparimitāyuh
sūtram līkṣiyati līkṣapīyisyati tasya pañc ānantaryāni ¹³⁰ karmāra
nāni parikṣayam ¹³¹ gacchanti ¹³² [20]

TIBETAN VERSION

rtēn du nam yan ¹ skye bar myi hgyur te nam du han myi
khom bar skye bar myi hgyurd to gan dan gan du skye ba
thams chad du skye ba dran bar hgyur ro [17]

Na mo ba ga ba te [etc., as para 5] Gan la l¹ zig T²she dpag du
myed pah¹ mdo hdi ²[y¹ ger hdi¹ ham yiger] hdi¹ṛ bar beug na des chos
kyi phun po sto¹n phr¹g brgyad cu rtsa bz¹i hdi¹ṛ bar beug par hgyur ro [18]

²Na mo ba ga ba te [etc., as para 5] Gan zig T²she dpag
tu med pah¹ mdo sde hdi y¹ ger hdi¹ am y¹ ger hdi¹ṛ bar hjug
na de chos kyi phun po brgyad khri bz¹i sto¹n byed du beug
pa dan rab tu gnas p¹ṛ byas pa yin no [19]

Na mo ba ga ba te [etc., as para 5] Gan zig ³T²she dpag
du myed pah¹ mdo hdi ²[y¹ ger hdi¹ ham y¹ ger] hdi¹ṛ bar beug na
deh¹ mts¹hams myed p¹ṛ la¹ yons su byan bar hgyur ro [20]

Na mo ba ga ba te [etc. as para 5] Gan zig ³T²she dpag

¹²⁰ C¹ te ¹²³ C¹ līkṣapitāni pratisthapitāni C³ līkṣapitāni pratisthapitāni

¹²⁴ B bhavanti || 13 || C¹ repeats the whole passage ¹²⁵ B ye, C yah

¹²⁶ C² te ¹²⁷ C¹ kalapitāni, C³ kalapitāni and omits prati

¹²⁸ B bhavanti || 14 || ¹²⁹ C yah

¹³⁰ B pañcanantaryāni karmācāranāni C¹ pañcanantaryāni karmāni, C pañcanan
taryanti ¹³¹ C āpaga ¹³² B adds || 15 || after the para

T ¹ T¹ has here a lacuna from skye down to gan du in para 17

² The bracketed words as well as the whole of paragraph 19 are omitted in T

³ T² gan gi

KHOTANESE VERSION

gataya rñite samyatsambuddhaya tadya aum sarvasamskaraparīśuddha
dharmate ¹gaganasamudgate svabhavavīśuddhe mahanayaparivare svaha
Kam sī himate cu ttu Ap¹rami¹ ttu Aparamittayusuttrā pīre sai khvai
tīye Sumira garā mase bāśde ide garkhye biśi vasusida [10 b] ॥ [21]

Namau bhagavate Aparamittayujñanasuviniścitatejaurajaya tatha-
gataya rñite samyatsambuddhaya tadyatha aum sarvasamskaraparī-
śuddhadharmate ²gaganasamudgate svabhavavīśuddhe mahana³ya
parivare svaha ॥ Kammā se himate cu ttu Aparamettayusuttrā pī-
tīye nī Marā nī ma¹vñña hīna raksaysa prritta mahairdyam astamna vaśu
nara na satva bīdasta akalamarim . 2

[11 a¹] vaski bīdasta vammīha nī byehidā ॥ [22]

Namau bhagavate Aparimettayujñanasuviniścitatejaurajaya tatha
gataya rñite samyatsambuddhaya tadyatha aum sarvasamskaraparī-
śuddhadharmate ²gaganasamudgate svabhavavīśuddhe mahana³ya
parivare svaha ॥ Kam sī [h]imate³ cu ttu Aparamittayusuttrā pī rī khu
sī jsina paśe mai nakali ha nau vara nau nayutta gvasta bayś pichastā
dyamma nijsamñare [11 b¹] ysari jsam gyasta bāśa dastā na bysampare .

TRANSLATION

the Aparimittayusūtra his sins will all get thoroughly purified even if they are as
great as mount Meru [21]

Salutation to the Lord [*etc as para 5*] Whoever it might be who would write
the Aparimittayusūtra against him neither Māra nor the army of Māra nor the evil
beings such as Rakṣasas pretas and tho e po sssing great magical power will get
any opportunity to bring about untimely death (?) [22]

Salutation to the Lord [*etc as para 5*] Whoever it might be who would write
the Aparimittayusūtra when he gives up life at the time of death ninety nine
myriads of Venerable Exalted Ones individually present themselves to his eyes and
thousands of Venerable Exalted Ones support him by their lands being in this

K ¹ Cancel the superfluous *ttu aparami*
² Superfluous sign of interpolation

³ The manucript has *ate*

B ¹³³ *Cyāh*

¹³⁴ B *marā*, C¹ *malō da* C² *aro ta* C³ *nalo r an l om* , a

¹³⁵ C¹ *mulaka* C² *mulaka* C³ *mulakayik* ,

¹³⁷ C¹ *akurur rt pa lratu* C² *nukulamrtiyupa lratu*

SANSKRIT TEXT.

[Para. 21 is missing in the Sanskrit text]

Om namo bhagavate [etc., as para. 5] Ya¹³³ idam Aparimitāyuh-sūtram līkṣisyati līkhāpayisyati, tasya¹³⁴ na māro¹³⁵ na mārakāyikā¹³⁶ na yakṣā na rākṣasā n-ākālamrtyur¹³⁷ avatāram lapsyante¹³⁸ [22]

Om namo bhagavate [etc., as para 5] Ya¹³⁹ idam Aparimitāyuh sutram līkṣisyati līkhāpayisyati, tasya maranakālasamaye navanavātayo buddhakotyah¹⁴⁰ sammukham darśanam dāsyanti¹⁴¹, buddhasahasram hastena¹⁴² hastam¹⁴³ tasy-ōpanāmayanti, buddhaksetrad¹⁴⁴ buddha

TIBETAN VERSION

du myed paḥi mdo ḥdī¹ [yī ger ḥdri ḥam yī ger] ḥdrir bcug na deḥi sdig gī phun po Rī rab tsaṃ yan yons su byan-bar ḥgyur ro [21]

Na mo ba ga ba te [etc., as para 5] Gan zig Tṣhe dpag du. myed paḥi mdo ḥdī¹ [yī ger ḥdri ḥam yī ger] ḥdrir bcug na de. la¹ [bdud dan] bdud kyī rīs kyī lha dan gnod sbyin dan srin. po glags bltas kyan glags rñed par myī ḥgyur io [22]

Na-mo ba-ga ba te [etc., as para 5]. Gan-zig-Tṣhe-dpag-du. myed paḥi-mdo-ḥdī¹ [yī ger ḥdri ḥam yī ger] ḥdrir-bcug na deḥi. ḥchi bai dus kyī tṣhe sans rgyas bye ba phrag dgu beu rtsa dgus mnon du ston bar mdzad de sans igsyā ston gis de-la phvag-brgyan bar

¹ B adds || 16 || after the para

¹³³ C yaḥ ¹⁴⁰ C² -kotināri, C³ -kotyam

¹⁴² C om hastena

¹⁴⁴ C¹ om buddhaksetrad, C² ¹⁴³ C¹ hastan, C- stani tathagatā¹⁴¹, C³ hastan.

¹⁴¹ B syanti

KHOTANESE VERSION.

[13^a] diśñña ona ttu Aparamittāyusūtrā pīrīde sī diśa caṭṭyā māmaññadā hime aurgaviya tti khu sai damvau muṛām āstamna triya śuññām gvaṃñña hīsi tti pātca harbiśā ñāpamdaī pīrmāttama haysūstā bustā hī^mmāre || [26]

Namau bhagavate Aparamittāyujñānasuvaniścitejaurājāya tathā gatāya rhi^{te} sammyatsambuddhāya • tadyathā aum saivasamskāra pariśuddhadharmate gaganasamudgate svabhāvaviśu[13^b]ddhe maha nayapanivare svāhā || Kāmmā pātca se hīnāte cu ttu Aparamittāyusūtrā pari pīde sī pya^{ts}āstā stāñña ttaradara mī byehe || [27]

Namau bhagavate Aparamittāyujñānasuvaniścittatejaurājāya tathāgatāya rhi^{te} samyatsambuddhāya tadyathā aum sarvasamskāra pariśuddhadharma^{te} gaganasamudgate svabhāvaviśuddhe mahānāya paravare svāhā || Kāmma pātca sī hī- • || ¹

[14^a] hamāte cu tte Aparamittāyusūtrā udiśāya tanka masī haurā

TRANSLATION

the Aparimittāyusūtra, that country would become worthy of worship like a city, and even if it were to be sounded into the ears of animals, such as deer and birds, then all those would become enlightened in the highest enlightenment which is known (?) [26]

Salutation to the Lord [*etc*, as para 5] And whoever it might be who would cause the Aparimittāyusūtra to be written, he would never in future obtain an existence as a woman [27]

Salutation to the Lord [*etc*, as para 5] And whoever it might be who would make a gift as great as a farthing on account of the Aparimittāyusūtra, by

K ¹ Superfluous signs of interpunction at end of page Read *himate* instead of *hīamate*

S ¹⁵⁹ C¹ *pūthipadekya*, C² *prthvipradeśe*, C³ *prthvipradeśya*
¹⁶⁰ C *vandanīyāś ca* (C² here adds *bharīyanti*) *pradaśīmya*, (C² -*niyāś*) *ca puja-*
niyaś ca bharīyanti.
¹⁶¹ C¹ *tīryagyogātānari*
¹⁶² B *mrgapakṣi trasitrinām*.
¹⁶³ C *api gadi karmnapuṣe sarvva* (C² *śābala*, C³ *gatra sarva*) *nīpatarīdi* (C² *nīpatī-*
yanti, C³ *nīpatīle*) *sarvva adhorattika* (C² *adhorattika*) *bharīyanti anuttarāyām*.
¹⁶⁴ BC¹ ² *samyak sambodhim*, and omit *abhisambodhim*

SANSKRIT TEXT

deśah¹⁵⁹ caityabhūto vandanīyas ca bhaviṣyati¹⁶⁰ Yeśam tiryagyonī
gatanam¹⁶¹ mrgapakṣinam¹⁶ karnapute¹⁶³ nīpatisyati te sarve anutta
rayam samyak sambodhav abhisambodham¹⁶⁴ abhisambhotsyante¹⁶⁵ [26]

Om namo bhagavate [etc, as para 5] Ya¹⁶⁶ idam Aparimitāyuh
sutram likhīsyati likhapayīsyati tasya sribhavo¹⁶⁷ na kadacid api
bhaviṣyati¹⁶⁸ [27]

Om namo bhagavate [etc, as para 5] Ya¹⁶⁹ idam Aparimitāyuh
sutram dharmaparyayam¹⁷⁰ uddiśya ekam api karsapanam¹⁷¹ danam

TIBETAN VERSION

du hgyur te phyag hts[h]al bar hgyui ro gal te byol son gi skve
gnas su son bva dan ri dags gan dag gi rna lam du sgra rags
par hgyur ba de dag thams chid bla na myed pa yan dag par rdzogs
pahi byan cub du mnon bar rdzogs par htshan rgya bar hgyur ro [26]

Na mo ba ga ba te [etc as para 5] Gan zig Tshe dpag
du myed pahi mdo hdi¹ [yi ger hdi hui yi ger] hdiir bcug na
de bud med gvi dnos por nam du yan myi hgyur ro [27]

Na mo ba ga ba te [etc as para 5] Gan la la zig chos kvi
rnam grans hdihi phyir kar śa pa ni hgah zig shyin ba byin na

¹⁵⁹ B at-saḥ bhaviṣyante C¹ abhiṣa biddhyate C² abhisambhotsyate C³ abhisambhot
syate B adds n 20 n after the para ¹⁶⁶ C yak

¹⁶⁷ C¹ tribhava C² śasrabhava C³ sribhavi

¹⁶⁸ B pratilopaṣṭe n 21 n C adds oḥ namo [etc, as para, 5] Yak : lam Apari
likhi likhap tasya na kadacid dravidrabhavo (C¹ dravidrabhava) bhaviṣyati (C¹ 2
bhaviṣyanti)

¹⁶⁹ C yak ¹⁷⁰ B -sutra : ratnarajayā dharmaparyayaḥ

¹⁷¹ B karayana C¹ kathan C² karayana C³ kakhayana

KHOTANESE VERSION.

hauri tteye biśā ttrīsāhasrya mahāsa^uhasrye lovadā haudyau ramnyau hambada ona haurā haudā himi || [28]

Namau bhagavatte Aparamittā^uyujñānasuviniścitatejaurajāya tathāgatāya rhite sammyatsabuddhāya • tadyathā^u aum sarvasamskāra parisuddhadharmate gaganasamudgate svabhāvaviśuddhe mahānaya parivare[14 b]svāhā Kāmma s_i himāte cu tteye Aparamittāyusūtrā bhājanībhūtā pajsam yañi tteye biśā ahari^una baysām dā pajsamerve hime : [29]

Namau bhagavate Aparamittāyujñānasuviniścittate^ujaurājāya tathā gatāya rhte samyatsambuddhāya • tadyathā aum sarvasamskārā^uri śuddhadharmate gaganasamudgate svabhāvaviśuddhe mahānayaparavare svāhā || Ś_i mī ttatta khu .¹

[15 a¹] Vipasā gyastā baysā Śikhā gyastā baysā Viśvambhā gyastā baysā Kṛrakasudā gyastā baysā Kanakamunā^ugyastā baysā • Kāśarā gyastā baysā • Śākyamunā gyastā baysā āstamna gyastām baysau^u haudyām ramnyau^ujsa pamja yañi tteye hamadā puñnai hmbiśā

TRANSLATION.

him gifts would thus have been given to the extent of filling the world of the whole trisahasri mahāsahasri with the seven treasures. [28]

Salutation to the Lord [*etc.*, as para. 5]. Whoever it might be who, having become a receptacle of the Aparimitāyusūtra, would do worship, by him the whole entire law of the Exalted Ones would have been honoured. [29]

Salutation to the Lord [*etc.*, as para. 5]. It is as if he would do homage with the seven treasures to the Venerable Exalted Ones, the Venerable Exalted Vipasīn, the Venerable Exalted Śikhin, the Venerable Exalted Viśvambhu, the Venerable Exalted Kṛakucchanda, the Venerable Exalted Kanakamuni, the Venerable Exalted Kāśvara, the Venerable Exalted Śākyamuni, and so forth, his store of merit could be

K ¹ Superfluous sign of interpolation

² Read *baysau haudyau ramnyaujsa pajsari*.

S ¹⁷² C¹ *dayanti*, C² *dāyanti*

¹⁷³ B - *mahāsahasre*, BC¹ - *dhātū*, C² ³ - *dhātū*

¹⁷⁴ B - *raṇamayi*, *parisūnam*

¹⁷⁵ B *dadyat*, C¹ *darita bhānti*, C² *darita bhānti*, C³ *dattarī bhānti*; B adds *taya janyaskandharya pramānā śākyau ganayitūi na te Aparimitāyusūtrā janyaskandharyi pramānā śākyau ganayitūi* || 22 ||

¹⁷⁶ C *yak* : *lari* *Ajari* - *sakṛte* (C² *sakṛtya*) *pūjajanyanti* (C³ *jūjayanti*).

¹⁷⁷ B - *samaplati*, C¹ - *sarvajā*, C² ³ - *samapla*.

SANSKRIT TEXT

dasyati¹⁷², tena trisahasramahasahasralokadhatum¹⁷³ saptaratnaparipurnam¹⁷⁴ kṛtvā danam dattam bhavati¹⁷⁵ [28]

Om namo bhagavate [etc, as para 5] Ya¹⁷⁶ idam dharinabhanakam pujayisyati, tena sakalasamaptah¹⁷⁷ saddharmah¹⁷⁸ pujito bhavati¹⁷⁹ [29]

Om namo bhagavate [etc, as para 5] Yathā Vipāśvi Śikhī Viśva bhu¹⁸⁰ Krakucchanda Kanakamunī Kṛṣyapa Śakyamunī¹⁸¹ prabhṛti nam¹⁸² tathagatanam¹⁸³ saptaratnamayah¹⁸⁴ pujah¹⁸⁵ kṛtvā¹⁸⁶ tasya¹⁸⁷

TIBETAN VERSION

des ston gsum gyi ston chen pohi hjiḡ rten gyi khams rin po che sna bdun gyis yons su bhaṅ ste sbyin bṛ byin bṛ hgyur ro [28]

Na mo ba ga ba te [etc, as para 5] Gan la la ḡig chos kyi rnam grans hdi la mehod pa byed par hgyur ba des dam pahṛ chos mthah dag chub par mehod par hgyur ro [29]

Na mo ba ga ba te [etc as para 5] Hdi lṛ ste de bzin gṣegs pa Rnam par gzigs pa dan Gtsug tor dan Thams chad skyob dan Log par dad stel dan Gser thub dan Hod srin dan Śag kya thub pa la stsogs pa la rin po che snṛ bdun gyis mehod pa rnams

¹⁷² B saddharma C¹ sa lṛ ama C² sarva lṛ harmad lṛ arma C⁴ sarvad lṛ arma

¹⁷³ B puḡita bhava ti || 23 || C² ² puḡitaṁ bhavisyati C³ puḡayitaṁ bhavisyati

¹⁸⁰ B Visantara C Visabhiḡ

¹⁸¹ C¹ ² Śakyasūtra, C³ Śrīśakyamunis

¹⁸² C om prabhṛti na i

¹⁸³ C tathagatas tesāṁ tathagatanāṁ B tatṛ agatanāṁ samyakṣāṁ bu lṛ lṛ aya

¹⁸⁴ C¹ saptaratnaparipurnam aṣṭi, C saptaratnamapurnam i C³ saptaratnapari

purnamayaṁ

¹⁸⁵ B puḡayah, C puḡayati

¹⁸⁶ B kṛtas, C¹ kṛta ryadāt, C² kṛta gatan C³ kṛta ryadāt, read kṛyat (i)

¹⁸⁷ C³ ta ya puḡaya puḡayāṁ lṛ aya

KHOTANESE VERSION

pamāka hime Cu tte Aparimittāyāsū¹tttra hīyai puññai hambisā
pamāka ni yudī hime || [30]

Namau bhagavate Aparamittāyu[15 b]ñānasuviniścittatejaurājāya¹
tathāgatāya rhte samyatsambuddhāya • tadyathā aum sarvasa²skāra
parisuddhadharmate gaganasamudgate svabhāva³viśuddhe mahānaya
parivare svāhā⁴ Ttatta mī khu Sumirā garnam² hamamgā ramnini
hambisā padīme u hauri ye hedā tte puññ¹ai hambisā hamadā pamāka
hame u tte Aparamittāyusūtt¹trā puññai hambisā •³

[16 a] pamāka ni yudā hame || [31]

Namau bhagavate Aparamittāyuyñānasuviniścetatejaurājāya tathā
gatāya rhte samyatsambuddhāya tadyathā aum sam²vasamskārapari
śuddhadharmate gaganasamudgate svabhā³va⁴viśuddhe mahāna •⁴ yapin
vare svāhā : Ttatta mī khu tčahaura mahāsamudtra stare ucajsa
hambā¹dam ttiām hamadā ūci hīyām kanām hakhiysā • pamāka hame
tte Aparamittāyusūtt¹trā pamāka ne ha[16 b]me [32]

TRANSLATION

all events be measured, but the store of merit resulting from the Aparimittāyusūtra
could not be made measured [30]

Salutation to the Lord [*etc., as para 5*] Thus if one would lay up a store
of treasures equal to mount Meru and give a gift of it, then his store of merit could
at all events be measured, but the store of merit resulting from the Aparimittāyusūtra
could not be made measured [31]

Salutation to the Lord [*etc., as para 5*] Thus if the four oceans were full of
water, then the number of the drops contained in their water could at all events be
measured, but that of the Aparimittāyusūtra could not be measured. [32]

K¹ The manuscript perhaps has -niścitta

² Read garā na

³ Superfluous sign of interpolation at end of page

⁴ Superfluous sign of interpolation in vacant space in front of string hole

⁵ Read /arikhīyā

B¹ C¹ tu, C² tuu, C³ no

¹²¹ C¹ Aparimittāyusūtra; C¹ Parimittāyusūtra

¹²² BC³ punyaśāntika, and om pramāṇaṁ śakyam, C¹ om śakyam

¹²³ It adds || 24 || after the first

¹²⁴ C¹ parvataraja

¹²⁵ B 22m 1, C¹ 2 22m 1na

¹²⁶ C¹ 22m 1na

¹²⁷ BC³ 22m 1na

SANSKRIT TEXT

punyas andhasya pramanam śakyam ganayitum na tv¹⁸⁹ Aparimitāyuh
sutrasya¹⁸⁹ punyaskandhasya¹⁹⁰ pramanam śakyam ganayitum¹⁹¹ [30]

Om namo bhagavate [etc as para 5] Yatha Sumeroh¹⁹ parvā
tarajasya¹⁹³ samanā¹⁹⁴ ratnaraśim¹⁹⁵ kṛtvā danam dadyat tasya¹⁹⁶ punya
skandhasya pramanam śakyam¹⁹⁷ ganayitum na tv Aparimitāyuh
sutrasya punyaskandhasya pramanam ganayitum¹⁹⁸ [31]

Om namo bhagavate [etc as para 5] Yatha¹⁹⁹ catvaro mahasam
udra²⁰⁰ udakaparipurnna bhavye²⁰¹ tatra ekāikavindum²⁰² sakyam²⁰³
ganayitum na tv Aparimitāyuh²⁰⁴ sutrasya²⁰⁴ punyaskandhasya²⁰⁵ prama
nam²⁰⁶ ganayitum²⁰⁷ [32]

TIBETAN VERSION

kyis mehod par byas pañi bsod nams kyī phun po deñi tshad ni
bgrān bar nus kyī Tshe dpag du myed pañi mdo hdiñi bsod nams
kyī phun poñi tshad ni bgrān bar myī nus so [30]

¹Na mo ba ga ba te [etc as para 5] Hdi lta ste dpei na rān po
cheñi phun po Rā rab tsam spuns te sbyin pa byin pa deñi bsod nams
kyī phun poñi tshad ni bgrān bar nus kyī Tshe dpag tu med pañi
mdo sde hdiñi bsod nams kyī phun poñi tshad ni bgrān bar mi nus so [31]

Na mo ba ga ba te [etc as para 5] Adi lta ste rgya mtsho
chen po bzhi chus yons su gan bañi thigs pa re re nas bgrān bar
nus kyī Tshe dpag du myed pañi mdo hdiñi bsod nams kyī phun
poñi tshad ni bgrān bar myī nus so [32]

¹⁸⁶ C danarī dattasya

¹⁸⁸ B om na tu—ganayit m, and adds || 25 || at the end of the para

¹⁸⁹ C¹ alha

²⁰⁰ B samudra, C¹ samudrodakaparipurnna C samudrodakamparipurnna

²⁰¹ B bhavye²⁰¹ and om tatra C¹ bhavye

²⁰² C¹ ekāikasamudrodakavind C ekāikasamudrodakavindum C³ ekāikavindum

²⁰³ BC³ om śakya C ganayitum śakya

²⁰⁴ C³ Parī and omits rest

²⁰⁶ BC¹ om pramana

¹⁸⁷ C¹ 2 om śakya

²⁰⁵ B punyaskā lhañi, C¹ punyaskandha
²⁰⁷ B adds || 26 || after the para

KHOTANESE VERSION

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā
gatāya rHITE samyatsambuddhāya tadyathā aum sarvasamskārapa
śuddhadharmate gaganasamudgate svabhāvaviśuddhemahānaya^uparivare
svāhā ॥ Kāmmā pācā si hamāve cu tīye Aparamittāyusūtra paja
yanī u pīrī āysdamrjai vyani tīye damāsvā diśvā bisā buddhaksettrā
bisām gyastām baysām orga yude hame . ॥ . ॥ .¹

[17 a¹] u mistă puǵă pajsam u [33]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā-
gatāya rhiute samyatsambuddhāya tadyathā aum sarvasamskārapari-
śuddhadharmate gaganasamudgate svabhāva^{vi}śuddhe mahānayapara-
vare svāhā ॥

Dāmnabalābhīratā naraśihā dāmnabalena samudgatām ॥buddhā
dāmnabalasya śrūṇiyata śabdām kārūnakasya puram praveśante ॥

Hauriṇe hauva-jaṣa hayaram[17 b¹]dā hvamdāmna sarauva

hauriye hauvi jsa āysdādā štāmna baysūmštā bustī •

hauriye hauva bijāsā "pṛāma na vaysñam pūṣṭi

saunā ttramdye śtām kithāstā vāṣtam ॥ [34]

Śilambalābīrattā narasiḥā śīlaba^mlena samudgata buddhā

śilabalasya śrunivata śabdāṁ kārūṇakasya pura praveśante ॥

TRANSLATION

Salutation to the Lord [*etc., as para 5*] Whoever again he might be who would do homage to the Aparimitāyusūtra, and write it and hallow it, by his obeisance would be done to all the Venerable Exalted Ones in the buddhafields existing in the ten quarters [33]

Salutation to the Lord [etc, as para 5]

By the power of alms the lions amongst men are living.

being hallowed by the power of alms, thou acquiredest buddhahood.

the hearing of the sound of the power of alms one does not hear here,

it is proclaimed to him who has entered into the city of the Merciful One [31]

K ¹ Superfluous signs of interpunction at end of page.

Б 214 С 708.

2^o C¹ ankrite, C³ ankrite

no C₂H₅OH

211 B dāsa

²¹² C² *sarvalokvilhan buddha-*, BC^{1 2} *-katre-*, C³ *-katre likkhaya likkhaya-*

²¹³ C² -*lathūgat* in derivative, C³ -*lath'igat* id.

¹¹¹ C³ juyitai ca sanmūnito bhavisyati.

^{21a} It adds a 27 u after the para.

SANSKRIT TEXT.

Om namo bhagavate [etc., as para. 5] Ya²⁰⁸ idam Aparimitāyuh-
sūtram likhisyati likhāpayisyati saṃskṛtya²⁰⁹ pūjayisyati²¹⁰ tena
daśasu²¹¹ dīksu sarvabuddhaksetresu²¹² sarvatathāgatā²¹³ vanditāh
pūjitās²¹⁴ ca bhaviṣyanti.²¹⁵ [33]

Om namo bhagavate²¹⁶ [etc., as para. 5].

Dānabalena²¹⁷ samudgata buddho dānabalādhigatā²¹⁸ narasimbāh ।
dānabalasya ca²¹⁹ śrūyati²²⁰ śabdah²²¹ kārūnikasya pure²²² pravi-
śāntam ॥ [34]

TIBETAN VERSION.

Na mo ba ga ba te [etc., as para. 5]. Gan zig Tshe dpag du
myed paḥi mdo ḥdi ḥdrir beug gam mehod pa byed par hgyur ba
des phyogs beuḥi sans rgyas kyī zin thams chad du de bzān gśegs
pa thams chad la phyag byas pa dan mehod pa byas pa yin no [33]

Na mo ba ga ba te [etc., as para. 5].

Sbyin baḥi stobs kyis sans rgyas yan dag hphags myiḥi sen ges ।
sbyin baḥi stobs ·rtog ste ।

tsūn rjeḥi gton khyer du yan hjug pa na ।

sbyin baḥi stobs kyī sgra ni grags par hgyurd ॥ [34]

²⁰⁸ After *śuk* : C adds *atha khalu* (C¹ om. *khalu*) *likhayan tasyaḥ relāyam*
amān *caḥi* *abhiṣat*.

²¹⁷ C¹ *dīnabaleṇa samudgata buddho dānabalasya ca śrūyati śābā*.

²¹⁸ BC¹ *2 dānabalādhigatā*.

²¹⁹ BC² *danavaraṣy ca*, C¹ *dīnabalakāstra*.

²²⁰ C¹ *śrūyanti*.

²²¹ B *śābā*, C *śābā*, and so al-o in the following

²²² C¹ *pryag*, C² here and in the following *pryag*; C³ adds ॥ 1 ॥ after the para.

KHOTANESE VERSION

¹Parāhiye hauvi jsa hamramyadā ¹ hvamndāmna sarauva
parāhiye hauvi jsa āysdadā štā- • • ² [18 a'] na haysūštā busti
parāhiye hauvi jsa ³ bijasa pvāmna ni vaysñam pūśdi
saunā ttramdye stām kithāstā vāstam [35]

Ksāntabaulābhirattā narasihām ksāmntabalena samudgata buddhā
ksāmntabalasya śruniyatī śabda karū⁴nikasya pure praveśante •
Ksamautteviye hauva jsa hayaramdā hvamndāmna sarauva
ksamautteviye hauvi¹jsa āysdamda stāmna haysūštā busti
ksamautteviye hauvi bijasā pvāmna ni vaysñam pūśdi
saunā ttramdye stām ki[18 b']thāstā vāsta • [36]

Viryabalābhirata narasihā • viryabūlena samudgata buddhī
viryabalasya śruniyata śabdām karunakasya puri praveśante •
Virīye hauvi jsa hayaramdā hvamndāmna sarauva
virīye hauvijsa āysdadā štāmna haysūštā bustam •
virīye hauvi bijasā pvāmna ni vaysñam pūśdi
saunā ⁴ ttramdye vāstam kithāstā vāstam • [37]

TRANSLATION

By the power of morality the lions amongst men are living, etc. [35]

By the power of forbearance the lions amongst men are living, etc. [36]

By the power of energy the lions amongst men are living, etc. [37]

K. ¹ Read *hayaramda*

³ Read *hauvi bijasa*

² Superfluous signs of interjection at end of pure

⁴ Read *para ttramdye*

B. ¹ MS. *buddho*.

² B *śilavaradhi*, C¹ *śilavaradhi*, C² *śilabalābhirata narasihā*

³ BC¹ *śilavaradhi* C² *śilavaradhi* C³ *śilabalābhirata*

⁴ C¹ *pratiśāstam*, C² *pratiśāstam* n 2 u.

⁵ B *śilavaradhi*, C¹ *śilavaradhi*

SANSKRIT TEXT

Śilabalena samudgata buddhah²²³ śilabalādhigata²²⁴ nārasimhah ।
 śilabalasya ca²²⁵ śruyati²²⁶ śabdah karunikasya pure pravīṣan
 tam²²⁷ ॥ [35]

Ksantibalena²²⁸ samudgata buddhah²²⁹ ksantibalādhigata²³⁰ nāra
 simhah ।
 ksantibalasya²³¹ ca śruyati²³² śabdah karunikasya pure pravīṣan
 tam²³³ ॥ [36]

Vīryabalena²³⁴ samudgata buddho vīryabalādhigata²³⁵ nārasim
 hah²³⁶ ।
 vīryabalasya ca²³⁷ śruyati²³² śabdah karunikasya pure pravīṣan
 tam²³⁸ ॥ [37]

TIBETAN VERSION

Tshul khriṃs stobs kyiṣ sans rgyas yan dag hphags myihṣ sen gesṣ
 tshul khriṃs stobs rtog ste ।

¹ sñin rjeḥṣ gron khyer du yan hyug pa na ।

tshul khriṃs stobs kyiṣ sgra ni grags par hgyurd ॥ [35]

Bzod paḥṣ stobs kyiṣ sans rgyas yan dag hphags myihṣ sen gesṣ
 bzod paḥṣ stobs rtog ste ।

¹ sñin rjeḥṣ gron khyer du yan hyug pa na ।

bzod paḥṣ stobs kyiṣ sgra ni grags par hgyurd ॥ [36]

Brtson hgrus² stobs kyiṣ sans rgyas yan dag hphags myihṣ sen gesṣ
 brtson hgrus stobs rtog ste ।

¹ sñin rjeḥṣ gron khyer du yan hyug pa na ।

brtson hgrus stobs kyiṣ sgra ni grags par hgyurd ॥ [37]

²²³ MSS budḥo

²²⁴ BC^{1,2} ksantibalarasya ca C³ k⁴ ntivalakṣatra

²²⁵ C³ add³ 3 ॥

²²⁶ C¹ ś-² rār ṭḥ gaṭṣ C³ laḥalitaṣ

²²⁷ BC¹ karasya ca, C³ laḥakṣatra

²²⁸ C¹ rār ṭḥ gaṭṣ, C³ laḥalitaṣ n ras mhu

²²⁹ C^{1,2} śruyanti

²³⁰ B rarena + C¹ ralenṣ C³ rarena

²³¹ BC¹ nārasimha, C³ nārasimho

²³² B praviṣantaṣ C³ praviṣantaṣ ॥ 4 ॥

KHOTANESE VERSION

Dhyāmnabalabharata narasiha dhyāmnabale .¹

[19 a¹] na samudgata budha .

dhyāmnabalasya śruniyata śabdām kārūnikasya pure pravīśamta :
 Dhyāmnije hauva² jsa hayiramda hvandamna sarauva .
 dhyāmnije hauviba jsa² aysdamdā stamna baysumstā bustam .
 dhyāmnije hau³va bijasā pyamma na vamñam pūśdā
 saunā ttramdye stām kithāstā vastam . [38]

Prrajñabalabhirata narasiha prajñabalena samudgata budha
 prrajñabalasya śruniyata śabdām karūnakasya pure prpravīśamte
 [19 b¹] :

Hajvattetiye hauvi jsa hayaramda hvandamna sarauva
 hajvattetiye hauva jsa āysdadā stamna baysumstā .³ ubusta
 hajvattetiye hauvi bijasā pyamma nī vaysñam pūśdā
 samna⁴ ttramdye sta kithāstā vasta . [39]

Namau¹¹¹ bhagavate Aparimitayujñānasuviniścitatejarajaya tatha
 gataya .³ 1¹¹rhetē samyaksambudhaya tadyatha aum sarvasamskāra
 pariśuddhadharmate gagana

TRANSLATION

By the power of contemplation the lions amongst men are living etc [38]
 By the power of wisdom the lions amongst men are living, etc [39]

K¹ Superfluous sign of interpunction at end of page

² Read *hauvi jsa*

³ Superfluous sign of interpunction at end of line

⁴ Read *parvā*

B¹¹¹ B -*caraya*; C¹ *balen*; C² -*varen*;

¹¹¹ B om pada 2, C² *lalalilana*

¹¹¹ BC¹ *-varaya ca*, C² *balukastra*

¹¹¹ C² *-an ho*

SANSKRIT TEXT

Dhyanabalena²³⁹ samudgata buddho dhyanabalādhigata²⁴⁰ narasi-
mha²⁴¹ ।
dhyanabalasya ca²⁴² śrūyatī²⁴³ śabdah karuṇikasya pure praviśan-
tam²⁴⁴ ॥ [38]

Prājñabalena²⁴⁵ samudgata buddhah²⁴⁶ prajñabalādhigatī²⁴⁷ narasi-
mha²⁴⁸ ।
prajñabalasya ca²⁴⁹ śrūyatī²⁵⁰ śabdah karuṇikasya pure²⁵¹ praviśan-
tam ॥ [39]

TIBETAN VERSION

Bsam gtan stobs kyi sans rgyas yan dag hphags myihi sen ges ।
bsam gtan stobs rtog ste ।

1 sñm rjeñi gron khyer du yan hyug pa na ।

bsam gtan stobs kyi sgra ni grags par hgyurd ॥ [38]

Śes rab stobs kyi sans rgyas yan dag hphags myihi sen ges ।
śes rab stobs rtog ste ।

1 sñm rjeñi gron khyer du yan hyug pa na ।

śes rab stobs kyi sgra ni grags par hgyurd ॥ [39]

²³⁹ C¹ 2 *śrūyanti* C³ *śrūyatu*

²⁴⁰ B *praviśantam* C³ *praviśanta* ॥ 5 ॥

²⁴¹ B *varana* 4 C¹ *valena*

²⁴² MSS *budho*

²⁴³ C¹ *śrūyāḥ gata* C³ *-śrūyadhigata* C² *-śrūyadhigata*

²⁴⁴ C¹ 2 *narasiṃha* C³ *narasiṃho*

²⁴⁵ BC¹ *śrūyāḥ ca* C³ *śrūyā ca* C² *-śrūyāḥ ca*

²⁴⁶ C¹ 2 *śrūyanti*

²⁴⁷ B *praviśanta* 1

KHOTANESE VERSION

[20 a¹] samudgate svabhavavismudhe mahānīyaparivare svaha "Khu gyastā baysā ttu hvanai hva yude biśa gyasta "u hvandā aysuram gandharvām astamna lovyā parsā tta ttu gyastā baysā hivi hvanai thyan namdā nāpamdaī vi "waysmya yudamdā Gyastā baysā hadi sūtrā smasye " = " [40]

Ttu Aparamitayasūtrā Cadīpyaina Sau¹krasīśa pasti pīde by sūmsta brīyā [41]

TRANSLATION

Salutation to the Lord [*etc.*, as para 5] When the Venerable Exalted One had made this saying uttered, all gods and men and the assembly in the world beginning with asuras and gandharvas quickly embraced that saying of the Venerable Exalted One, and when it became understood placed it in their mind The Venerable Exalted One thus completed the sūtra [40]

Cadīpyaina Saukrasīśa caused this Aparamitayasūtra to be written in love of (for the sake of acquiring) buddhahood [41]

S ²⁵² B *avoca*

²⁵³ C¹ *Bhagarann*, C *Bhagarann*, C³ *Bhagaran*

²⁵⁴ B *tenas*, C¹ *atamanas* C² *artitamanas* C³ *artlas*

²⁵⁵ C² *bhikṣavo*, and om *te ca*

²⁵⁶ MSS *bodhisatva mahasatva*

SANSKRIT TEXT.

Om namo bhagavate [etc., as para 5] Idam avocad²⁵² Bhagavān²⁵³ āttamanās²⁵⁴, te ca bhikṣavas²⁵⁵ te ca bodhisattvā mahāsattvāḥ²⁵⁶ sā ca sarvāvatī parsat²⁵⁷ sadev amānusaśuragandharvās ca loko²⁵⁸ Bhagavato²⁵⁹ bhāṣitam abhyanandann iti [40]

TIBETAN VERSION

Na · mo ba ga ba te [etc., as para. 5] Beom · ldan ḥdas · dgyes śin ḥdi skad · ces blaḥ stsald to Ḥjam dpal gzo nur gyurd pa dan lha dan myi · dan lha ma yin dan dri zar beas paḥi ḥyig rten gyi · ḥkhor de thams chad · beom · ldan ḥdas · kyis gsuns pa la¹ mnon bar dgaḥo [40]

²⁵² C¹ *patya*, C³ *parat*.

²⁵³ B *manuṣṣuruloḥo gandharvāś ca*, C *sudevamanuṣṣuragandharvāś ca loko*.
²⁵⁵ B om *Bhagavato*

T¹ T² *gsuns · pa las*

VOCABULARY TO VAJRACCHEDIKĀ AND APARIMITĀYUḤ SUTRA

(Quotations from the Aparimitāyuh Sutra have been marked A, and refer to the paragraphs not to the pages of the original)

A

a, conj, or, A 23, a-*ta* or else, 21 a^u, 23 b^u,
cf o

abhāsa, loanword Skr *abhāsa*, not shining,
41 b^u

abhava, loanword, Skr *abhāra*, non exist
ence, 20 b^v

abhūtasamñā, loanword Skr *abhūtasamyñā*
not a true idea, 24 b^u, cf *bhūttasamñā*

ada, pron, another, loc sing *adona*, A 23

adara, loanword, Skr *adara*, respect care
41 a^u

adata, subst, not right, unright 14 b^u

adhigamasvabhavi, loanword Skr *adhi-
gamasvabhavika* fit to be acquired, 19 a^u,
adhi jamasubhava, 19 b^u

adrraysa, unidentified, 14 b^v

adyamma, subst, a no belief 39 a^u

agaprattyanga, loanword Skr *angapra-
tyangam*, limb for limb, 25 b^u

agunā, non characteristics non marks,
23 a^v, 40 a^u, see *guna*

ah, to be, 3rd pers sing pres *astā* 11 b^u,
15 a^u, 22 b^u, 25 a^u, 32 a^u, 33 b^u,
40 a^u, *astā* 13 a^u, 19 a^u, *astā*, A 2

nīlā, is not 2 a^u, 17 b^v, 19 b^u, 22 b^v,
32 a^u b^u v, 31 a^u, *nīlā*, 19 b^u, *nīlā*
18 a^u, 3rd pers plur *īdā* 30 b^u, 35 a^v
b^u v, 36 a^u v, 41 b^v, 42 a^u, *īdā* A 3,

21, 2nd pers sing opt *aya*, 19 b^u, *aya*
19 b^v, 3rd pers sing *aya* 15 a^u v,
16 a^v, 18 a^v, 19 a^u, 20 b^u, 22 b^u,
23 a^u b^u, 32 a^u b^u v, 33 a^u b^u v, 34 a^u,
1 2 b^u, 3 b^u, 17 a^u b^u, 21 b^v, 22 a^u,
39 a^u, A 3

āh, to sit, to stay, 3rd pers sing pres
asta, 5 b^u, 42 b^u, *asti*, 22 a^u, 39 b^u

A 2, pres part *ana* 25 a^u, 28 b^v

A 6, past part *asta* 3 b^v, *asta* A 1

ahaksana, loanword, Skr *ahsana* unfavour-
able moment, unhappy rebirth, loc plur
ahaksana, A 17

ahambisa, subst, a non-collection, 16 a^u,
cf *hambisa*

aharina, adj, not containing object: used to
translate Skr *anupadhisea* 10 a^u, 31 b^u,
A 29, cf *hara*

ahu, pron, thee, 6 a^u, see *ulu*

ahya, in an egg (loc sing) 9 b^u, cf. English
egg

ajamla, probably a clerical error for *anjalā*,
loanword, Skr *ajjālā*, in *ajamla dandā*,
the folded hands, 5 b^u

akalamarana, Skr loanword, untimely
death, gen sing *akalamaravā*, A 22,

abl plur *akalamaranyau* *ja* A 3

aksara, loanword, Skr *aksara*, in-^{tr} plur
aksaryau *ja*, by means of letters, 27 b^u

alabyo, perhaps loanword, Skr *alambe*, I
cling to, lean upon, 2 a^u

alaksamna, loanword, Skr *alaksama* a
no-sign, 13 a^u

āna, pron, other, different, 21 a^u, *āna*,
āna, nothing else, 27 a^u v

āna, see *āh*

ānadai, pres part perhaps reluctant
resplendent (1), 19 a^u, gen plur (1) *āna* 11
18 b^u

anamkhista, adj, innumerable 11 a^u,
āna 29 a^u, 41 a^u, *anamkhista* 16 b^u,
10 b^u, *anamkhista*, 29 a^u, a *āna* *āna*

- 24^a, gen plur *anamkhastāna*, 30^a, cf *hamkhya*
- anamttanarya**, adj, causing endless hells, A 20, adapted from Skr *anantarya*
- Anathapindi**, nom. propr, Skr *Anatha pindika*, 30^{iv} A 1 (gen sing)
- anau**, prepos, without, the governed noun is put in the instr with suffix *na*, 9^b, or *ja*, 9^b, or in the gen, 21^a, cf *āve*
- anavyamjanina**, adj, connected with *anavyamjana*, Skr *anuryaṇjana*, the secondary marks 23^{av}.
- anica**, loanword, Skr *anitya* not ever lasting, transient, 41^b
- anūsamsa**, loanword, Skr *anusamsa*, profit blessing, nom plur *anusamsa*, A 4
- aparamma**, a non *paramita*, 22^b, 40^a, see *paramma*
- Aparimittayujñānasuviniścitaraja**, nom propr, name of a bodhisattva, nom *Aparamattayujñānasuviniścitaraja* A 2, gen *Aparimittayujñānasuviniścitaraja*, A 3, *Aparamittayujñānasuviniścitaraja*, A 3 (*niscata*), 4 (*tīrāgya*), 6
- Aparimittayusuttra**, nom. propr, name of a sutra, acc *Aparamittayusuttra* A 7, 8, 9 (*mitaya*), 10, 11, 12 (*Aparimitta-*) 14 (*Aparamittāyusuttra*), 15 and 16 (*Aparamittayusuttra*), 17 (*mattayusuttra*), 18 (*Aparamittayusuttra*) 20 (*mattayusuttra*), 21 22 (*mattayus*), 23, 24 25 (*Apara*), 26 (*sutra*), 27, 41 (*-mitayasuttra*) gen *Aparamittayusuttra*, A 28 (*sutra*) 29, 30 (*Aparimittaya-*), 31, 32, 33
- arahamda**, loanword, Skr *arhat* an arhat, gen *arahanda*, 18^a, 1^{iv}
- arahamdañña**, subst, arhatship 18^a, 1^{iv}
- arahamjñam**, loanword, Skr *arhājñāna* the knowledge of an arhat, 18^b
- arahya**, loanword, Skr *aragita* or *aradhita* pleased, 30^b, cf *vīrahya*
- aramna**, loanword, Skr *arāna* 18^b
- aranavyihara**, loanword, Skr *aranavi hara* 18^b
- artha**, loanword, Skr *artha*, (1) meaning sense, acc *artha* 22^b, *artha*, 27^b, 38^b, (2) object, matter, *artha vira*, about matter, 24^b
- arupina**, loanword, Skr *arupirak* devoid of form, 20^a
- aryapudgala**, loanword, Skr *aryapudgala*, 15^a
- aryastagamārginai**, adj, belonging to the *aryastangamarga*, 17^a
- asa**, unidentified word, perhaps Skr *asa*, 3^a
- asādina**, subst, disbelief, A 23
- asamñña**, loanword, Skr *asamjñā*, a non idea, 25^b
- asān**, adj, worthy, deserving Phl *aryan*, cf *avanika*, an arhat, in the Unryan Indo-european language of Turkestan, *paysamana asān na* (instr), by him who is worthy of worship, 6^a
- asārā**, uncertain perhaps inauspicious, 15^a, see *śira*
- asara**, loanword, Skr *asara*, worthless, 42^b
- asā**, subst, nun, 44^a, probably a loanword Skr *arya*, the form is nom plur *asā*, see *ataśa*
- asāri**, subst, a monk, an elder, nom sing *asāri* 5^a, 6^b, 9^a, 12^a, 1^{iv}, 18^a, 22^a, 24^a, 31^a, 32^b, 34^b, 35^a, 36^b, 37^b, 39^b, 44^a, acc sing *asāri* 7^a, 8^a, 32^b, 34^b, 35^a, 36^a, 36^a, 37^a, 37^a, voc sing *asārya* 5^a, 44^a instr plur *asāryau-ja*, 4^a, A 1
- aski**, subst, a tear, Pers *ask* WxY *yask aski cira*, shedding of tears, 24^a, acc plur *aska*, 24^a
- aspas**, to look forward to (i) to reach, cf Zd *spas*, 3rd pers sing pres *aspasde* 19^a
- asta**, see *ah*
- asta**, see *ah*
- astanna**, beginning with 41^b, 44^a A 22 26, 30, 40, the word is probably the ablative of a noun *astam astana* cf Zd *stana*
- ātaśa** loanword Skr *alasa* the sky, nom *ataśa*, 12^a, *af*, 12^a
- ātmanabhava**, loanword, Skr *atmabhava*, existence 20^b, *atmabhāvinat*, belonging to connected with *atmabhava* 10^b
- atmasamñña**, loanword Skr *atmasamjñā*, a, idea of a self 14^a, 25^b, 26^a, 32^a

attaramdara, a non-body, 33 b^u; see *ttaramdara*.

atvaṣṭe, uncertain, perhaps inf. of verb, to overpower, A 24.

au, conj, or, 38 b^u; A 4, *au iā*, the same, 38 b^u, cf. o

auda, prepos, up to, till, A 17.

aurgaviya, adj, praiseworthy, that should be worshipped, A 26; cf *orga*

auskaujsi, adv., eternally, ever, 38 b^u.

avamāta, part, unmeasured, unmeasurable, 10 a^u; 14 a^u; 24 a^u; 25 a^u; 28 bⁱ; 29 a^u; 40 b^u; 41 a^u; cf *pamāka* and *Zd a + framāta*

āvaraṇa, loanword, Skr. *āvarana*, covering, blinding, hindrance, gen sing. *āvarana*, 2 bⁱ

avārautta, part, not attached, independent, 20 a^u, *avārautta*, 11 b^u, 12 bⁱ, 26 b^v, 44 a^u; cf. *pārautta*

avāya, loanword, Skr. *apāya*, evil abode, loc plur *drayānā arayānā*, in the three *apāyas*, 30 a^u

aviṣkasta, part, non displayed, 20 a^u, cf *piskala*

avyāsta, part, grasped, 38 b^v, 39 a^u

avyūha loanword, Skr. *avyūha*, non-display, 20 a^u.

āya, see *ah*

āya, to be seen, to appear, 3rd pers plur pres *āyāre*, 41 b^u

āyīmāmma, subst., perhaps meaning 'obtaining', 'possession', A 4.

āysam, loanword, Skr. *āsana*, a seat, *āysam vira*, on the seat, 4 b^u, *āysam-na*, from the seat, 5 bⁱ

āysda, subst., protection, support, acc *āysda*, 3 a^v; with suffixed *i*, *āysdai*, A 24.

āysdamrja, subst, embellishment, hallowing (?), with suffixed *i*, *āysdamrjai*, A 33

āysdar, to hallow, to embellish (?), past part *āysdada*, A 34, 35, 37, 39; *āysdamda*, A 36; 38.

aysa, pron, I, *Zd aze*, 3 a^v, 18 b^u; 19 b^v, 22 b^u; 26 a^u. II, with suffixed *e*, thee, *ayse*, 8 b^u.

aysmū, sometimes spelled *aysmu*, subst, mind; nom sing *aysmū*, 7 a^u, 8 a^u; 26 bⁱ, 31 bⁱ. II, 42 a^u, *aysmu*, 9 a^u. IV, 26 b^u. IV,

acc. sing *aysmū*, 20 a^u; *aysmu*, 14 a^v; instr. sing *aysmūna*, A 14; *aysmu-na*, 26 b^v; A 7; 8; 9, 10, 11; 12, *aysmūjsa*, A 15; loc. sing *aysmya*, 8 b^u, A 40, *aysmu iña*, from in the mind, 42 a^v.

aysura, loanword, Skr. *asura*, a demon; nom. plur *aysura*, 44 a^v; gen plur. *aysurām*, A 40

B

bāda, subst, time, cf *Zd. base varat*; acc sing *bāda*, 13 a^v, b^u; 25 b^u; 30 b^u, 33 a^u, 43 a^u. III, *bāda*, 43 a^v; instr. sing *bāda-na*, 25 bⁱ, loc sing *bēda*, A 1; 2; 7, 8, 9, 11, 12; *bida*, A 10; gen plur *bādāna*, 26 aⁱ, *bādāmna*, 26 a^u; 30 a^v; *bādām*, 44 b^u, loc plur or adj *drbādā*, in, or belonging to, the three times, 1 bⁱ

bajai, to disappear, to be annihilated; 3rd pers sing. pres *bajasti*, 21 aⁱ, 41 a^u.

bajāsa, subst, sound, nom sing *bajasa*, A 37, *bajasa*, A 34, 35 (bⁱ), 36; 38, 39; instr sing *bajāsa na* A 10; *bajāsa na*, A 8, 12; *bajāsnam*, A 7, *bajāsnam*, A 9; *bajāma*, A 11, *bajāma*, A 14, 15, instr. plur *bajāsyau jaa*, 17 a^v, gen plur. *bajāsā*, 20 a^v, 26 b^u.

baka, unidentified word, 42 bⁱ

bāna, unidentified word, 42 b^u; perhaps the abl-instr of *bāta*, wind, 'through the wind'.

bar, to carry, 3rd pers sing. pres *bida*, 14 b^v

bārabērānña, unidentified word, 43 a^u.

bāṣṣā, loc sing of a noun corresponding to Pers *bāy*, in the grove, in the garden, 3 b^v, A 1.

baśda, subst, sin, nom plur *baśde*, A 21; acc plur *baśda*, 2 b^u.

basta, past part pass, bent, *Zd basta*; cf. Engl. *bend*, 4 b^u.

bata, unidentified word, 42 b^u.

bauddhisatva, loanword, Skr. *bodhisattva*, a bodhisattva; nom sing *bauddhisatva*, 10 bⁱ; 12 bⁱ; 32 aⁱ; 43 b^v; *bauddhisatva*, 11 b^u; 26 a^v, 27 b^u, 32 a^u; 34 a^v; 40 b^u; instr. sing *bauddhisatva*, 11 a^v, 12 b^u; 20 a^u; 31 bⁱ; *bauddhisatva na*, 10 b^v;

gen. sing. *baudhisatrā*, 31 ^{lv}; *baudhi-*
satra, 10 ^{av}; 11 ^{lv}; nom. plur. *baudhi-*
satrā, 6 ^{lv}; 8 ^{av}; *baudhisatra*, 6 ^{av}; 7 ^{av},
^{lv}; 8 ^{lv}; instr. plur. *baudhisatrayā*, A 1;
gen. plur. *baudhisatrām*, 3 ^{lv}.
baudhisatrayāmna, loanword, Skr. *bodhi-*
sattayāna, the vehicle of a bodhisattva;
loc. sing. *baudhisatrayāmna*, 6 ^{lv}; 8 ^{lv};
9 ^{av}; 40 ^{av}; *baudhisatrayāmna*, 32 ^{av}.
baudhisatrayāmni, loanword, Skr. *bodhi-*
sattayāni, one who is on the bodhi-
sattayāna, 31 ^{av} (instr. sing.).
baute, see *bud*.
bāy, to bring, to take; 3rd pers. plur.
pres. *bāyidā*, A 23.
baysa, high, exalted, used to translate Skr.
bhagavat, as a designation of the Buddha,
cf. Zā. *berezat*; nom. sing. *baysa*, 2 ^{av};
37 ^{lv}; 38 ^{av}, ^{lv}; with suffixed pro-
noun *i*, *baysi*, 12 ^{av}; 17 ^{lv}; 20 ^{lv},
23 ^{av}, instr. sing. *baysa-na*, 23 ^{av}; 27 ^{lv};
39 ^{av}, *baysa-na*, 8 ^{av}; abl. *baysi-na*,
19 ^{lv}; gen. sing. *baysa*, A 25; nom. plur.
baysā, 3 ^{av}; 38 ^{av}; acc. plur. *baysā*, 1 ^{lv},
gen. plur. *baysāna*, 16 ^{lv}; *baysāmnā*,
1 ^{lv}; 20 ^{lv}; *baysām*, 2 ^{lv}; A 18; 29;
baysā, 24 ^{lv}; the full designation is *gya-*
stānā gyastā baysā, the venerable of the
venerables (the god of gods), the Exalted
One; nom. sing. *gyastāna gyastā baysa*,
3 ^{lv}; 5 ^{av}; 7 ^{av}; *gyastānā gyastā baysa*,
4 ^{av}; instr. sing. *gyastānā gyastā baysa-na*,
6 ^{av}; gen. sing. *gyastānā gyastā baysā*,
5 ^{av}, the gen. plur. *gyastāna* is commonly
dropped and we find nom. sing. *gyasta*
baysa, 4 ^{av}; 5 ^{lv}; 19 ^{av}; 22 ^{av}, 25 ^{av};
34 ^{lv}; 35 ^{av}; 36 ^{av}; 37 ^{lv}; 38 ^{av}; 40 ^{av};
41 ^{av}; 44 ^{av}; A 1; 2; 40, *gyasta baysā*,
12 ^{lv}, 16 ^{av}; 18 ^{lv}; 23 ^{av}; 32 ^{lv},
33 ^{av}; 34 ^{lv}; 35 ^{lv}; 36 ^{av}; 37 ^{av},
^{lv}, ^{lv}; 42 ^{lv}; 44 ^{av}; *gyasta baysa*,
8 ^{av}; 27 ^{av}; with suffixed pronoun *i*,
gyastā baysi, 9 ^{av}; 14 ^{av}; 15 ^{lv}; 31 ^{lv};
39 ^{lv}; 40 ^{av}; *gyasta baysi*, 12 ^{av}; 13 ^{lv},
21 ^{av}; acc. sing. *gyasta baysā*, 5 ^{av}, ^{lv};
13 ^{av}; 32 ^{lv}; 35 ^{av}; *gyasta baysā*, 13 ^{lv},
22 ^{av}; 24 ^{av}; 31 ^{av}; 35 ^{lv}, 39 ^{lv}; instr.
sing. *gyastā baysa-na*, 6 ^{av}; 8 ^{lv}; 14 ^{av};
20 ^{av}; 40 ^{av}, *gyastā baysa-na*, 39 ^{lv};

gyasta baysa-na, 7 ^{av}, ^{lv}; 15 ^{av}; 18 ^{lv};
22 ^{lv}, ^{lv}; 32 ^{av}, ^{lv}; 39 ^{av}, ^{lv}; *gyasta*
baysa-na, 14 ^{av}; 33 ^{av}, ^{lv}; *gyasta baysa-na*,
16 ^{av}; 33 ^{av}, ^{lv}; abl. sing. *gyasta baysa-na*,
9 ^{av}; 19 ^{lv}; *gyasta baysa-na*, 33 ^{av}; gen.
sing. *gyasta baysa*, 13 ^{av}, ^{lv}; 30 ^{av};
34 ^{lv}; A 3; 6; 30; 40; *gyasta baysa*,
19 ^{av}; 32 ^{av}; 35 ^{av}, ^{lv}; *jastā baysā*,
A 4; voc. sing. *gyasta baysa*, 5 ^{lv}; 9 ^{av};
12 ^{av}; 15 ^{lv}; 16 ^{av}; 17 ^{av}, ^{lv}; 18 ^{av};
19 ^{lv}; 20 ^{lv}; 22 ^{lv}; 23 ^{av}; 33 ^{lv};
34 ^{av}; 37 ^{lv}, ^{lv}; 40 ^{av}; *gyasta baysa*,
6 ^{lv}, 12 ^{av}; 13 ^{av}; 19 ^{av}; 22 ^{av}; 24 ^{av};
31 ^{av}, 34 ^{av}, *gyasta baysa*, 16 ^{lv}; 36 ^{lv};
gyasta baysa, 8 ^{av}; 25 ^{av}; 32 ^{lv}; 39 ^{lv},
nom. plur. *gyasta baysa*, A 7; 8; 9;
10; 12; 23, *gyastām baysa*, A 11, *gyasta*
baysa, 25 ^{av}; *jasta baysa*, A 14, *jasta*
baysam, A 15; acc. plur. *gyasta baysa*,
30 ^{lv}; instr. plur. *gyastyau baysyau-ja*,
15 ^{av}; 23 ^{av}; gen. plur. *gyastāmna bay-*
sāmna, 3 ^{lv}; *gyastām baysāmna*, 21 ^{av};
gyastām baysām, 35 ^{av}, ^{lv}; 36 ^{av}, ^{lv};
A 30 (miswritten *baysau*); 33; *gyastā*
baysām, 35 ^{lv}; *gyastā baysām-ja*, 28 ^{av}.
baysāmjāmna, that should be grasped,
7 ^{av}, see *baysamj*.
baysūna, adj., connected with, belonging
to the Exalted One, commonly added to
nouns, where the Sanskrit text has a com-
pound with *bodhi*, thus *baysūne carye*,
bodhicaryāyāh, of the conduct of a buddha,
of the life of enlightenment, 2 ^{av}, *bay-*
sūnā taṃgamnā, the eyes pertaining to
a buddha, 36 ^{av}, ^{lv}; *baysūnā rūysai*,
a being connected with exaltedness, a being
of exaltedness, a bodhisattva, nom. sing.
baysūnā rūysai, 26 ^{av}; 28 ^{av}; *baysūnā*
rūysai, 40 ^{lv}; *baysūnā rūysai*, 15 ^{av},
baysūnā rūysai-na, 7 ^{av}, ^{lv}; instr.
sing. *baysūnā rūysai-na*, 6 ^{lv}; 8 ^{lv};
9 ^{av}; *baysūnā rūysai-na*, 31 ^{lv}; nom.
plur. *baysūnā rūysā*, 6 ^{av}, ^{lv}, instr.
plur. *baysūna rūysau-ja*, A 1.
baysūsta, subst., the state of a *baysā*,
buddhahood; nom. sing. *baysūsta*, 16 ^{lv};
33 ^{av}; acc. sing. *baysūsta*, 30 ^{av}; 33 ^{av};
baysūsta, 16 ^{av}; 32 ^{lv}, 33 ^{av}, ^{lv}; *bay-*
sūstā, A 26; 35; 37; *baysūstā*, A 34;

attaramdara, a non body, 33^{bu}, see *ttaramdara*

atvaṣṭe, uncertain, perhaps inf of verb, to overpower, A 24

au, conj, or, 38^{bu}, A 4, *au rā*, the same, 38^{bu}, cf *o*

auda, prepos., up to, till A 17

aurgaviya, adj. praiseworthy, that should be worshipped, A 26, cf *orga*

auskaujasi, adv., eternally, ever, 38^{bu}

avamata, part., unmeasured, unmeasurable, 10^{au}, 14^{au}, 24^a, 25^{av}, 28^b, 29^a, 33^{au}, 40^{bu}, 41^{au}, cf *pamala* and *Zd. a + framata*

avarana, loanword, Skr *avarana* covering, blinding hindrance, gen. sing *avarana*, 2^{bu}

avarautta, part., not attached independent, 20^{au}, *avarautta* 11^{bu}, 12^b, 26^b, 44^a, cf *parautta*

avaya, loanword Skr *avaya* evil abode, loc. plur *drrayta arayta* in the three *apdyas* 30^a

aviskasta, part., non-displayed, 20^{au} cf *paṣkala*

avyāṣṭa, part., grasped, 38^b, 39^{au}

avyuha loanword, Skr *avyuha* non-display, 20^a

aya, see *ah*

aya, to be seen, to appear, 3rd pers plur pres *ayari* 41^{bu}

ayimāmma, subst., perhaps meaning obtaining 'possession', A 4

aysam, loanword, Skr *asana* a seat *aysam* *rira* on the seat, 4^b, *aysam-na*, from the seat, 5^b

ayada, subst., protection support acc *ayada*, 3^{av}, with suffixed *i*, *ayadai*, A 24

āyadamrja, subst., embellishment hallow ing (I) with suffixed *i* *āydamrjai*, A 33

āyadar, to hallow, to embellish (I) past part. *ajadadā* A 34, 35, 37, 37 *ayadamda* A 36, 38

aysa, pron., I, *Zd. aem*, 3^{av}, 18^{bu}, 19^b, 22^{bu}, 26^a ⁱⁱ with suffixed *e*, *thee*, *ayae*, 8^b ⁱⁱ

ayamu, sometimes spelled *ayemu*, subst., mind, nom. sing *ayemū*, 7^a, 8^a, 26^b, 31^b ⁱⁱ, 42^a ⁱⁱ *ayemu*, 9^a ^{iv}, 26^{bu} ^{iv},

acc. sing *ayemu* 20^{au}, *ayemu*, 14^a, instr. sing *ayemuna*, A 14, *ayemu-na*, 26^b, A 7, 8, 9, 10 11, 12, *ayemu-ja* A 15, loc. sing *ayemya*, 8^{bu}, 44^a, *ayemu iṇa*, from in the mind, 42^{av}
aysura, loanword, Skr *asura*, a demon, nom. plur *aysura*, 44^{av}, gen. plur *aysuram*, A 40

B

bāda, subst., time of *Zd* base *varṣi*, acc. sing *bada*, 13^{av}, *b u*, 25^{bu}; 30^{bu}, 33^{au}, 43^a ⁱⁱ ⁱⁱⁱ *bada* 43^{av}, instr. sing *bada-na* 25^b, loc. sing *beda* A 1, 2, 7 8, 9 11, 12, *bada*, A 10, gen. plur *badana*, 26^a, *badamna* 26^{au}, 30^{av}, *badam*, 44^{bu}, loc. plur or adj. *dṛbadra* in or belonging to, the three times, 1^b

bajai, to disappear, to be annihilated 3rd pers sing pres *bajatti*, 21^a 41^{au}

bajasa, enst., sound nom. sing *bajasa* A 37, *bajasa* A 34, 35 (*bi-*) 36, 38 39, instr. sing *bajasa na* A 10 *bajasa-na* A 8 12, *bajasam* A 7 *bajamam* A 9, *bajama*, A 11, *bajama* A 14, 15 instr. plur *bajasyatu ja* 17^{av}, gen. plur *bajasa*, 20^{av} 26^{bu}

baka, unidentified word, 42^b

bana, unidentified word 42^{bu}, perhaps the abl. instr. of *bata* wind 'through the wind'

bar, to carry, 3rd pers sing pres *bidi*, 14^b

barabaramā, unidentified word 43^{au}
baṣā, loc. sing of a noun corresponding to Pers. *bay*, in the grove, in the garden, 3^b, A 1

baśda, subst., sin nom. plur *baśde*, A 21, acc. plur *baśde*, 2^b

basta, past part. pass. bent, *Zd. bāta* cf. Fngl. *bent*, 4^b ⁱⁱ

bata, unidentified word 42^{bu}

bauddhisatva, loanword, Skr *bauddhisatva* a bodhisatva, nom. sing *bauddhisatva*, 10^b, 12^b, 32^a, 43^b, *bauddhisatva* 11^b, 26^{av} 27^{bu}, 32^a, 34^{av}, 40^{bu}, instr. sing *bauddhisatva* 11^{av}, 12^{bu}, 20^{au}, 31^b, *bauddhisatva na* 10^b.

gen. sing. *baudhisatrá*, 31 b^v; *baudhisatra*, 10 a^v; 11 b^u; nom. plur. *baudhisatru*, 6 b^u; 8 a^v; *baudhisatra*, 6 a^v; 7 a^v, b^u; 8 bⁱ; instr. plur. *baudhisatru*, A 1; gen. plur. *baudhisatram*, 3 b^u.

baudhisatrayāmīna, loanword, Skr. *bodhisattvayāna*, the vehicle of a bodhisattva, loc. sing. *baudhisatrayāmīna*, 6 b^v, 8 b^v; 9 a^u; 40 a^v; *baudhisatrayāmīna*, 32 a^u.

baudhisatrayāmīni, loanword, Skr. *bodhisattvayāmīna*, one who is on the bodhisattvayāna, 31 a^v (instr. sing.).

baute, see *bud*.

bāy, to bring, to take; 3rd pers. plur. pres *bāyidā*, A 23.

bāysa, high, exalted, used to translate Skr. *bhagavat*, as a designation of the Buddha, cf. *Zd berezat*; nom. sing. *bāysa*, 2 a^v; 37 b^v; 38 aⁱ, b^u; with suffixed pronoun *i*, *bāysā*, 12 a^v; 17 b^v; 20 b^u, 23 aⁱ; instr. sing. *bāysa-na*, 23 a^v; 27 bⁱ; 39 aⁱ; *bāysa-na*, 8 a^v; abl. *bāysā na*, 19 b^u; gen. sing. *bāysa*, A 25; nom. plur. *bāysa*, 3 a^v; 38 a^u, acc. plur. *bāysa*, 1 bⁱ, gen. plur. *bāysāna*, 16 b^v; *bāysānīna*, 1 b^v; 20 b^v; *bāysāni*, 2 b^u; A 18, 29, *bāysā*, 24 bⁱ; the full designation is *gyastāna gyasta bāysa*, the venerable of the venerables (the god of gods), the Exalted One; nom. sing. *gyastāna gyasta bāysa*, 3 b^u; 5 aⁱ; 7 a^u; *gyastāna gyasta bāysa*, 4 a^u; instr. sing. *gyastāna gyasta bāysa-na*, 6 aⁱ; gen. sing. *gyastānā gyastā bāysā*, 5 a^v, the gen. plur. *gyastāni* is commonly dropped and we find nom. sing. *gyasta bāysa*, 4 a^v; 5 b^u; 19 a^u; 22 a^v; 25 aⁱ; 34 b^v; 35 aⁱ, 36 aⁱ; 37 bⁱ; 38 aⁱ; 40 a^u; 41 a^v; 44 aⁱ; A 1, 2; 40, *gyasta bāysā*, 12 b^v, 16 a^u; 18 b^v; 23 a^u; 32 b^u; 33 a^u; 34 b^u; 35 b^u; 36 a^u; 37 a^u, b^u u; 42 b^v; 44 a^v; *gyasta bāysa*, 8 a^u; 27 a^u; with suffixed pronoun *i*, *gyastā bāysā*, 9 a^u; 14 a^v; 15 bⁱ; 31 bⁱ; 39 b^u; 40 a^v; *gyasta bāysā*, 12 aⁱ; 13 bⁱ, 21 aⁱ; acc. sing. *gyasta bāysa*, 5 a^u, b^v; 13 a^u; 32 bⁱ; 35 a^v; *gyasta bāysa*, 13 b^u; 22 a^u; 24 a^u; 31 a^u; 35 b^u; 39 b^u; instr. sing. *gyastā bāysā-na*, 6 a^v; 8 bⁱ; 14 aⁱ; 20 a^u; 40 a^u; *gyastā bāysa-na*, 39 b^v;

gyasta bāysa-na, 7 a^v, bⁱ; 15 a^u; 18 b^u; 22 b^u; 32 a^v, b^u; 39 a^u u; *gyasta bāysa na*, 14 a^u; 33 aⁱ u, b^u; *gyasta bāysa-na*, 16 a^u; 33 aⁱ, b^u; abl. sing. *gyasta bāysa-na*, 9 a^u; 19 bⁱ; *gyasta bāysa-na*, 33 aⁱ; gen. sing. *gyasta bāysa*, 13 a^u, b^u; 30 a^v; 34 b^v; A 3; 6; 30; 40; *gyasta bāysa*, 19 a^u; 32 a^v; 35 a^u u, bⁱ, *gyasta bāysa*, A 4; voc. sing. *gyasta bāysa*, 5 b^v; 9 aⁱ; 12 a^u; 15 b^v; 16 aⁱ; 17 a^u, b^v; 18 a^u; 19 b^u; 20 b^u, 22 b^v; 23 a^u; 33 b^u; 34 aⁱ; 37 b^u u; 40 a^u; *gyasta bāysa*, 6 b^v; 12 a^v; 13 a^u; 19 a^v; 22 a^u; 24 a^u; 31 a^v; 34 aⁱ, *gyasta bāysa*, 16 b^u; 36 b^u; *gyasta bāysa*, 8 aⁱ; 25 a^u; 32 b^u; 39 b^u; nom. plur. *gyasta bāysa*, A 7; 8; 9; 10; 12; 23, *gyastam bāysa*, A 11, *gyasta bāysa*, 25 a^v; *gyasta bāysa*, A 14, *gyasta bāysam*, A 15; acc. plur. *gyasta bāysa*, 30 bⁱ; instr. plur. *gyastyau bāysyau-ja*, 15 a^v; 23 aⁱ, gen. plur. *gyastāmna bāysānīna*, 3 b^u; *gyastam bāysānīna*, 21 a^u; *gyastām bāysām*, 35 a^v, b^v; 36 a^u, A 30 (miswritten *bāysau*); 33; *gyastā bāysām*, 35 b^u; *gyastā bāysām-ja*, 28 a^v.

bāysamjāmīna, that should be grasped, 7 aⁱ; see *bāysamj*.

bāysānīna, adj., connected with, belonging to the Exalted One, commonly added to nouns, where the Sanskrit text has a compound with *bodhi*; thus *bāysānīna carye*, *bodhicaryāyāh*, of the conduct of a buddha, of the life of enlightenment, 2 aⁱ; *bāysānīna tcamamāna*, the eyes pertaining to a buddha, 36 a^u; *bāysānīna rūysai*, a being connected with exaltedness, a being of exaltedness, a bodhisattva, nom. sing. *bāysānīna rūysai*, 26 a^v; 28 aⁱ; *bāysānīna rūysai*, 40 b^u; *bāysānīna rūysai*, 15 aⁱ, *bāysānīna rūysai-na*, 7 a^v, b^u; instr. sing. *bāysānīna rūysai-na*, 6 b^v; 8 b^u; 9 a^u, *bāysānīna rūysai-na*, 31 b^u; nom. plur. *bāysānīna rūysā*, 6 a^u, b^u; instr. plur. *bāysāna rūysau-ja*, A 1.

bāysānīna, subst., the state of a *bāysa*, buddhahood; nom. sing. *bāysānīna*, 16 b^v; 33 a^v; acc. sing. *bāysānīna*, 30 a^u; 33 a^u; *bāysānīna*, 16 a^u; 32 b^u; 33 aⁱ, b^v; *bāysānīna*, A 26; 35; 37; *bāysānīna*, A 34;

36; 38; 39; gen. sing. *baysumšta*, A 41.
bəysədyə, see *biysān*.
bhājanibhūtā, Skr. loanword, one who has become a vessel for, who has obtained, A 29.
bhāvā, Skr. loanword, state, condition, 43 *ā*.
bhrāntā, loanword, Skr. *bhrānti*, delusion, 43 *ā*.
bhūttasamāna, loanword, Skr. *bhūttasamāna*, the idea of reality, 24 *ā*; *abhūttasamāna*, a non-idea of reality, 24 *ā*.
bi, adv., and, also (i), 31 *ā*.
bī, to be, to become, Zd. *bū*; pres. 3rd sing. *bīdi* (i), is, 27 *ā*; opt. 3rd pers. sing. *vya* (cf. Old Pers. *bīyā*), 25 *ā*; 33 *ā*; *vya*, 37 *ā*; past 1st pers. sing. *vī*, 26 *ā*; 3rd pers. sing. *vye*, A 1; *vīyā*, 3 *ā*; *vya*, 25 *ā*; 26 *ā*; *vyeta*, 4 *ā*; *vyita*, 5 *ā*; *vyeta*, 5 *ā*.
bich, to lie down, opt. 3rd pers. sing. *biche*, 38 *ā*.
bīdā, see *bar*.
bidāgā, probably an adverb, cf. *hāgā*, A 22.
bihi, adv., very, much, Zd. *vahyah*, 15 *ā*; 20 *ā*; 24 *ā*; 36 *ā*; *bīhī*, A 3.
bijev, to decay; pres. part. *bijevamānai*, 13 *ā*.
bilsamgā, subst., the order of mendicants, or collection of monks; acc. sing. *bi-samgā*, 1 *ā*; instr. sing. *bi-samgā-na*, 4 *ā*.
birāā, to explain, propound; 3rd pers. plur. present act. *birāādi*, 29 *ā*; 39 *ā*; 3rd pers. sing. middle, *biraste*, 2 *ā*; optative 3rd pers. sing. *birāāyā*, 16 *ā*; 23 *ā*; fut. part. pass. *birāāmānā*, 41 *ā* iv (-*birām*).
birāāmāmatinai, adj., connected with the expounding, propagation, A 3.
bisai, adj., staying, being (i); nom. plur. *bisā*, A 3; gen. plur. *bisā*, A 33.
bisā, adj., all, every, Old Pers. *vispa*; nom. sing. *bisā*, 2 *ā*; A 18; 28; 29; with suffixed pronoun *i*, *bisī*, 3 *ā*; acc. sing. *bisā*, 27 *ā*; with suffixed *i*, *bisī*, A 3; nom. plur. *bisā*, 31 *ā*; 34 *ā* iv; 41 *ā*; A 17; 40; with suffixed *i*, *bisī*, A 21; acc. plur. *bisā*, 2 *ā*; 6 *ā*; instr. plur.

bisāu, 15 *ā*; 22 *ā*; 26 *ā*; gen. plur. *bisāmānā*, 1 *ā*; 6 *ā*; *bisām*, 27 *ā*; A 33; *basāmāna*, 7 *ā*; *bisāna*, 2 *ā*; *harbisā*, all and every, 10 *ā*; 30 *ā*; *bisā*, 40 *ā*; A 26; gen. *harbisāmānā*, 3 *ā*; *bisā*, used as an intensifying prefix with *pirmāitama*, highest; *bisā-p*, highest of all, 6 *ā*; 7 *ā*; *bisā*, 8 *ā*; 18 *ā* iv; 26 *ā*; 30 *ā*; 32 *ā*; *bisā*; 33 *ā*; *bisā-p*, 6 *ā*.
bisivrrāṣai, subst., a noble male member of a clan, used to translate Skr. *kulaputra*; the first part of the word is probably a gen. plur. *bisivrrā*, cf. Zd. *vis*; the last part *ṣai* should be compared with Zd. *ṣaēta*; nom. sing. *bisivrrāṣai*, 15 *ā*; 28 *ā* (-*vrrā*); 36 *ā*; 40 *ā*; A 4; gen. sing. *bisivrrāṣai*, 31 *ā*; 36 *ā*; nom. plur. *bisivrrāṣā*, 29 *ā*; the corresponding feminine is *bisivrrāṣaiṇā*, cf. Zd. *ṣōiṇā*; nom. sing. *bisivrrāṣaiṇā*, 15 *ā*; 28 *ā* (-*vrrā*); A 4; *bisivrrāṣaiṇā*, 36 *ā*; gen. sing. *bisivrrāṣaiṇā*, 37 *ā*; nom. plur. *bisivrrāṣaiṇā*, 29 *ā*.
bīsta, subst., death, the end (i), 3 *ā*; A 3.
bīstūṇā, adj., of all kinds, manifold, 28 *ā*; 41 *ā*; 42 *ā*; *bīstūṇā*, 43 *ā*.
biysamj, to seize, grasp, restrain; 3rd pers. pres. *biysamjāre*, A 23; future participle passive, *biysamjāmānā*, 31 *ā*; *biysamjāmānā*, 7 *ā*.
biysān, to wake up; 3rd pers. sing. past *bəysədyə*, 42 *ā*; past part. *biysādā*, 6 *ā*; *biysāmāda*, A 2.
brriya, subst., love, affection (Leumann); instr. sing. *brriyāi-ṣa*, 18 *ā*; loc. sing. *brriyā*, A 41; *dā-brriya*, in love of the law, 3 *ā*.
brriyā, see *prriya*.
brū, adj., earlier, former, cf. Old Pers. *parava*, 31 *ā*; *brūhāitā*, in the earlier part of the day, in the morning, 4 *ā*; 28 *ā* (*brū*).
brūn, to shine; 3rd pers. plur. pres. *brūnāri*, 41 *ā*.
bud, to know, to understand, to realize; inf. *buste*, 38 *ā*; 3rd pers. sing. present act. *butti*, 15 *ā*; 1st pers. sing. present middle *bce*, 22 *ā*; 3rd pers. sing. *baut*, 38 *ā*; 3rd pers. plur. *brūri*, 30 *ā*; 2nd

pers sing past *bustī*, A 34; 35; 36; *bustam*, A 37; 38; *busta*, A 39; past part *busta*, 14 b^u; 27 bⁱ; 32 b^u; 33 a^u; A 26; *busta*, 33 b^u; 38 a^u; future participle passive *bcañā*, 42 b^u; *bcañā*, 41 b^u; 42 bⁱ.

budāra, comparative of *bura*, greater, larger, 29 a^u; 37 a^u; with suffixed pronoun *i*, *budārī*, 24 aⁱ.

buddhakṣetra, loanword, Skr. *buddhakṣetra*, a buddhaheld, loc. sing *buddhakṣetra*, A 6, 23 (-*kṣetra*); 25 (-*kṣetrā*); gen. plur *buddhakṣetrā*, A 33; *buddhakṣetrā*, 19 b^u; 34 a^u; *buddhakṣetrāyūha*, a display of buddhakṣetras, 20 aⁱ.

buhumāna, loanword, Skr. *bahumāna*, respect, esteem, 41 a^u.

bujsa, subst., merit, virtue, gen. plur *bujṣā*, A 3.

būnaspā, subst., apparently used to translate Skr. *dhūpa*, incense, instr. abl. plur *būnaspayau*, 30 b^u, A 3 (written *bū*), *būspayau*, 37 aⁱ.

bura, adj., great, seems to be used alone in the forms *bura*, 42 bⁱ; *buri*, 42 bⁱ, where, however, the meaning is uncertain, often used after pronouns, thus *ci-bura*, as many as, A 17; *cu-bura*, so much as, so great as, used to translate Skr. *yāraṇ*, nom. sing *cu-bura*, 2 b^u, nom. plur *cu-burā*, 9 a^u, *cu-bura*, A 24, *khu-burā*, as long as, 14 b^u; *ku-bura*, so great as, 9 b^u, where the form is nom. sing., *kustabura*, wherever, 12 b^u; *ūtiburā*, so much, used to translate Skr. *etāra*, 41 a^u (acc. sing.), *rara-burā*, there so far, so far, 13 aⁱ.

buraṣa, subst., used to translate Skr. *gandha*, a smell, a thing that can be smelt, cf. *2d buraṣa*, *vasta* plur *buraṣāna*, A 2, *buraṣāna*, 17 a^u, gen. plur. *buraṣāna*, 20 a^u, 26 b^u, *buraṣā*, 11 a^u.

bujṣya, adj., long, *bujṣya jñānāyamaṇa* obtainment of long life, A 4.

bvāma, subst., knowledge, understanding, cf. *bud*, nom. sing *brama*, 40 a^u, 41 b^u, *bvāma*, 24 a^u.

braumai, adj., possessing knowledge, wise, A 2.

byāta, subst., recollection, memory, Pers

yād; nom. sing. *byāta*, 43 a^u; A 17; acc. sing. *byāta*, 4 b^u; *byāta yaṇi*, I make recollection, I remember, 26 aⁱ; 30 a^u.

byauda, found, obtained; nom. sing *byaudā*, 17 aⁱ, 18 bⁱ; *byauda*, 18 a^u; *byaude*, 35 bⁱ; nom. plur *byaudī*, 34 b^u; with suffixed pronoun *i*, *byaudarī*, 34 b^u; 35 a^u.

byeh, to obtain; 3rd pers. plur. present *byehīdī*, 14 aⁱ; *byehīda*, 25 a^u; A 22; 3rd pers. sing opt *byehe*, A 17, 27.

byeha, adv., more, 43 b^u; A 3.

byūha, loanword, Skr. *ryūha*, exposition, explanation, loc. sing *byūha*, 3 a^u; cf. *ryūha*.

byūg, to become light, 3rd pers. sing pres. *byūsta*, 41 bⁱ, past part gen. sing *byūsteye* sarī, when the nights have become light, 27 b^u; perhaps borrowed or adapted from Skr. *ryuṣṭa*.

C

Cādīpayaṇa, nom. propr., name of a man, A 41.

caittya, see *cittya*.

cakravaritta, loanword, Skr. *cakravarita*, an emperor, nom. sing. *cakravarita*, 37 b^u, gen. sing *candra* (i. e. *caktra*)-*varita*, 37 b^u.

camda, pron., how much, Phl. *cand*, 36 bⁱ; with suffixed *i*, *camdī*, 21 a^u.

car, to walk, to live; 3rd pers. sing pres *cida*, A 2. The form is not certain.

carai, subst., apparently used to translate Skr. *dīpa*, a lamp, cf. Pers *carīy*, acc. sing *carau* *pracaṇa*, with the help of a lamp, 42 a^u.

carya, loanword, Skr. *caryā*, wandering, life, gen. sing. *caryā* *torye*, of the lothicaryā, 2 aⁱ.

ce, which, of which, see *ci*.

cedāma, subst., thought, way of thinking, 38 a^u.

cehaṇa, unidentified word, see *karma*.

ci, interrogative pronoun, 2d *ci*, compare *cu*, nom. sing *ci*, what? 22 a^u, gen. sing. *ci*, of which? 10 a^u, 11 b^u; 29 b^u; 31 b^u; 32 a^u, 37 a^u, *ce*, 38 b^u, relative pronoun, nom. sing. *ci*, 11 bⁱ, 12 b^u, 28 b^u,

cā, A 16, gen. sing *cī*, whose, 3a^u, 10b^u, nom plur. *cī*, those who, 20aⁱ; 28a^u, 29b^u, *cī-bura*, as many as, A 17, compare *cū*

cī, conj., if; cf. Skr. *ced*, 10a^{iv}, 18a^{iv}, 20bⁱ, 31b^{iv}, 33aⁱ, *b*; 41b^u, *cīya*, and if, 37b^u.

cira, subst., shedding, cf. Skr. *kṛ*, *āskīcira*, shedding of tears, 24a^u

cittya, loanword, Skr. *cattya*, gen. sing *cittya*, 29bⁱ, *cittye*, 22aⁱ, *cattya*, A 26

cīvarā, loanword, Skr. *cīvara*, a robe, acc. sing *cīvara*, 4a^u, *cīvara*, 4bⁱ; 5b^u

orra, pron., of what kind, *errā mānānda*, like as, just as, 42a^u, *errāmma*, as, 41b^u

cū, interrogative relative pronoun, used as an interrogative, which, what, nom. sing *cū*, 39b^u, *cū hara*, what matter? why? 12b^u, 16aⁱ, 38bⁱ (*hera*), with *kana* added, 11b^u, 16b^u, *cū man*, a particle of interrogation 15b^u, 16b^{iv}, 17bⁱ, 18aⁱ, *cū nara rā*, what now then, used to translate *kah punar vadah* 14b^u, 29a^u, *cū patca*, the same, A 3, *cū rācā*, 36b^u, *cūe* (*cū-e*) *santū*, what-to thee appears? what dost thou think? 11b^{iv}, 12b^u, 14a^u, 15a^u, 16b^{iv}, 18aⁱ, 19a^u, 20bⁱ (*santū*), 22b^u, 23aⁱ, 33b^u, 34bⁱ, 40aⁱ, *cūe setta*, the same 38a^{iv}, *cūe sat*, the same, 37a^{iv}, used as a relative particle or pronoun, nom. sing *cū* 2b^{iv}, 11b^u, 15a^u, 16a^{iv}, 17b^{iv}, 18a^u, 19a^u, 21a^{iv}, 22b^u, 23b^u, 24b^u, 27a^{iv}, 28a^u, 32a^{iv}, 33a^u, 34a^u, 34a^u, 36b^{iv}, 38bⁱ, 39a^{iv}, 40b^u, 43bⁱ, A 3, 4, 6, 18, 20, 21, 22, 23, 24, 25, 27, 28, 29, 30, 33, *tea*, A 17, acc. sing *cū*, 19b^u, nom plur *cū*, 9b^u, 13a^{iv}, 21b^u, 25a^u, 30b^u, 38aⁱ, A 3, in most of these instances it is possible to explain *cū* as a conjunction, or like Skr. *yat*, English 'as regards', 28a^u, in many cases *cū* is probably used as a conjunction, that, when, so that, if, because, 12b^u, 14b^u, 15a^{iv}, 16a^u, 19b^u, 20bⁱ, 23a^{iv}, 25b^{iv}, 27a^u, 33a^{iv}, 38b^u, 39a^u, 41b^u; 13aⁱ, with enclitic

pronoun, *cūe*, when his, 33bⁱ, when some one, 29a^u, *cūai*, when now some one, 29aⁱ, *cū-bura*, as great as, used to translate Skr. *yāvat*; nom. sing *cū-bura*, 2b^u, nom plur *cū-bura*, 9a^{iv}, acc plur *cū-bura*, A 24, *cū-tira*, how far, how much, 6aⁱ, *cū tira*, 7bⁱ; *cū-tira*, 6a^{iv}

D

dā, subst., law, religion, Zd *dāta*, nom. sing *dā*, 15a^u, 17a^u; 19a^u, 21b^{iv}, 22a^{iv}, 24a^{iv}, 27bⁱ, 39b^u, 40aⁱ, A 18, 29, acc. sing *dā*, 21b^u, 28a^{iv}, 29a^{iv}, A 2, 3; gen. sing *dā* *brāya*, in love of the law, 3a^{iv}, *dā vira*, in the law, 15a^u, 40b^{iv}, the fuller form *dāta* is sometimes used, nom. sing *dāta*, 2b^u, 3aⁱ, 39b^{iv}, *dāta*, 16a^u, 17b^u, 19b^u, 22b^u; with suffixed *i*, *dāti*, 14b^u, acc. sing *dāta*, 1b^u.

dadara, see *dadira*

daha, subst., a man, cf. Zd *dahyu*; nom. sing *daha*, 21a^u, 23b^u, 28bⁱ, gen. sing *daha*, 21a^{iv}, cf. *hu-dihuna*

damvau, subst., wild animal, used to translate *mrga* A 26 (probably miswritten for *damām*, gen. plur.)

darmaha, see *dharma*.

dasa, subst. work treatise, used to translate *pariyāya*, A 3

dasau, numeral ten, loc *dasca*, 12a^u, *damca*, A 33

dasta, subst., hand, Old Pers. *dasta*, acc. sing *dasta*, 5b^u, instr. sing *dasta-na*, A 23, uncertain, *dasti*, 42b^u

dāta, see *dā*

dātinai, adj., belonging to, connected with, the law, nom. sing *dātinai*, 23a^{iv}; *dādarine* i.e. *dātinai* or *dātinai*, 38a^u; nom. plur *dāti*, 35a^u, 41b^u

debiā, unidentified, A 24

deda, see *di*

dharma, loanword, Skr. *dharma*, Law, a conditioned thing, nom. sing *dharma* 32a^u, 33b^{iv}, 33a^u, 33b^u, *dharma*, 17b^{iv}, 18a^u, 38b^{iv}, 39a^u, nom. plur *dharma*, 40bⁱ; instr. plur *darmayau-jai*, 17bⁱ; gen. plur *dādharmā*, 2aⁱ; with a postposition,

dharmam tīra, in the *dharmas*, 20^a^v, 26^b^u, *dharmāna tīra*, 11^a^u
dharmaha, subst, loanword, Skr *dharmata*, the being law or right, nom sing *darmaha*, 38^a^v; instr. sing *dharmake-ja*, 38^a^u
ddharmakaya, loanword, Skr *dharmalaya*, the body of the law, 2^a^u
dharmaparyaya, Skr loanword, a religious work, acc *dharmaparyaya*, 14^b, gen *dharmaparyaya*, 16^a^v
dharmasamāna, loanword, Skr *dharmasamāna*, idea of *dharma*, 40^b
ddharmaviga, loanword, Skr *dharmatega*, the excitement of the law, instr sing *ddharmaviga na*, 24^aⁱ
dhyamnye, adj, belonging to, connected with *dhyana*, A 38
dī, 2d day to see, 3rd pers sing present *datto*, 27^b^v, 28^a, 42^b^v, *ditta*, 28^a^u, 3rd pers plur *deda* 38^a^u, 3rd pers plur present middle *dyare* 41^b^v, past part pass *dyā*, 14^a^u, 28^a^v, future part pass *dyāna*, 28^a^u, *dyamāna*, 12^b^v, 13^a^u, 23^a^u, 27^b^v, 37^b^u, 38^a, 40^a^u, *dyamāna*, 38^a^u
didanda, adj such, of that kind 20^b
didira, adj, so much, so many, nom plur *didira*, 21^a^u, acc plur *didira*, 28^b^u, adverb, so much, so, *didira*, 24^a^v, *dadira*, 10^a^u, *dadara*, 2^b^v
didrrama, adj, such, of that kind, nom sing *didrrama* 30^a (the Skr has *asubha*), *dadrrama* 29^b^u, gen plur *didrramam*, 13^a^v cf *utramma*
dys, to keep to preserve, used to translate Skr *dhara*, present 1st pers middle, *dys* 22^a^v, 39^b^u, 3rd pers sing *dysde*, A 2, perhaps m written *dyseda* 43^b^u with suffixed *i* *dysda* 43^a^v, conjunctive 3rd pers sing *dysati*, 2^b^v, 21^b, *dysate*, A 3 3rd pers plur *dysadi*, 28^a^v, 29^b^u, 30^b^v, *dysamde*, A 3, imper *dysa* 39^b^v, *dys* 22^b
Dipamkara, n pr, the Baddha Dipamkara, gen or abl *Dipamkara* 19^a^u, 30^a^v, 32^a^v, *Dipamgarā*, 19^b, *Dipakara*, 19^b^u
diśa, loanword Skr *diśa*, a region, a country,

nom sing *diśa*, 22^a, 29^a^v, A 26, *diśā*, 21^b^v, gen sing *diśa*, 12^a, *diśa*, 29^b^u, loc sing *diśāna*, 22^a, *diśāna*, A 26, *diśāna*, 39^a^v; loc. plur. *diśva*, 12^a^u, *diśva*, A 33
ditta, see *dī*
divina, subst, a human being, a mortal, perhaps borrowed from Skr *dehin*, cf however Old Irish *doe*, 1 e **dhavio*, a mortal, gen plur *divinana*, 44^a^v
dysda, *dyseda*, see *dys*
drara, numeral, three 2d *θrayo*, acc *drara*, 1^b^u, 5^a^u, loc *drarayva*, 30^a, *drada*, in (or, belonging to) the three times, 1^b
dravya, loanword, Skr *dravya*, substance, 43^a
druya, subst, lie, 2d *drūy*, nom *druya*, 13^a, 27^b, *drunya*, 33^a^v
duskara, adj, difficult of accomplishment marvellous, probably borrowed from Skr *duskara*, nom sing *duskara*, 5^b^v, 25^a^v *duskara*, 24^a^u, instr sing *duskare-ja*, 25^a^u
dvasse, numeral, twelve hundred, A 1 *dian* 4^a
dvavaradissa, numeral, thirty two, nom *dvavaradissa* 23^a^u, *dvavaradissa*, 23^b, instr *dvavaradissau* (1 e **sau*) 23^a, 40^a^u (written *dvavaradissau*)
dya, seen, see *dī*
dyamma, subst., view belief, opinion 39^a^u, 42^b, A 23

E

eysanna, subst, a prince, acc sing *eysanna*, A 2, voc *eysanna*, A 3

G

gabhira, adj loanword, Skr *gabhira*, 1^b^v, *gambhira* 24^a^v
gaha, subst a stanza, 2d *gaba*, acc sing *gaha*, 16^b, 21^b, 36^b^v, 40^b^v, *gaha*, 23^b^v, acc plur *gaha*, 38^a, 41^a^v
Ganga, n pr, the river Ganga, gen or loc sing *ganga*, 21^a, 23^b^u, 28^b^u, *gaga* A 15
gandharva, loanword, Skr *gandharva*, a Gandharva, gen plur *gandharvam*, A 40, *ganddharam*, 44^a^v

- ganīṣṭa**, subst, moisture, translates *sam sveda*, loc sing *ganīṣṭa*, 9 bⁱ
- gara**, subst, mountain, Zd *gauri*; nom sing *garā*, 20 bⁱⁱ, *gara*, 20 bⁱⁱⁱ, instr sing *garnam*, A 31, gen sing *gara*, A 21
- garkha**, unidentified word, 2 bⁱⁱ; perhaps an adverb altogether, *garkhusta*, 41 a^{iv}; *garkhye*, A 21
- gatti**, apparently inf of verb, perhaps corresponding to Zd *gatte*, *pari gatti*, he might cause to go [i], 27 bⁱⁱ
- grauna**, subst, a garland, instr plur *graunyas* (perhaps *graunyas*), A 3
- grūca**, subst, sand compare English *grits*, Lithuanian *grudas*, instr plur *grūcyas* *syē*, (like) the sands, 21 aⁱⁱ, 23 bⁱⁱ, 28 bⁱⁱ, *grūcesye-jā*, A 15
- guna**, subst, characteristics marks, Zd *gaona*, nom plur *guna*, 23 aⁱⁱ, bⁱⁱ, 27 aⁱ, gen plur *guna*, 11 bⁱ, *aguna*, non marks 23 a^{iv}, 40 aⁱⁱⁱ
- gunaaparamitta**, loanword, Skr *apari mitaguna*, unmeasured virtue, gen plur *gunaaparamitta samcayd*, heap of unmeasured virtues, name of a world A 2, *gunaaparamittasamcaya*, the same A 6
- gurs**, to address, 3rd pers sing past *gurste*, A 2, *gurse* 36 aⁱⁱⁱ
- gūstaija**, adj, made of flesh, cf Phil *gost*, 34 bⁱⁱ, *gūstiy*, the same, 34 bⁱ, the form is nom plur
- gva**, subst., ear, loc sing *gramā* A 26
- gvāna**, perhaps part of base corresponding to Zd *gu* that can be realized 42 aⁱ, 44 aⁱ, *gramā* 43 b^{iv}, cf *hugvāna*
- gyasta**, subst, a venerable one, a god, divine, Zd *yazata*, gen sing *gyasta*, 29 bⁱ, *gyasta*, 21 b^{iv}, nom plur *gyasta* A 40, used as first part of compounds, *gyasta*, 44 aⁱ, common in the phrase *gyastand gyastu ējā*, the venerable of venerables (the god of gods) the exalted, used to denote the Buddha, see *laysi*
- gyastūmā**, adj, belonging to the gods, divine, nom plur *gyastūmā* 31 bⁱⁱⁱ, 35 aⁱ

II

- hā**, adv, denoting the direction towards, cf. Zd 4, A 23, *hā nī layutta* is not

- destroyed (i), 41 aⁱⁱⁱ, *hā nī kasta*, does not come up against, 37 aⁱⁱⁱ, *hā mānāmā* praiseworthy, 22 aⁱⁱ, 39 a^{iv}, *hā rāda* 43 a^{iv}, bⁱⁱ, *hā yan*, to realize, effect, 24 bⁱⁱ, 28 b^{iv}, 41 aⁱⁱⁱ, A 4
- haca**, pron, somebody, anybody, A 17
- had**, to sit, Zd *had*, 3rd pers sing present, *hista*, 38 bⁱ
- hada**, adv, thus, so, used like Skr *eva* in order to add emphasis, 38 bⁱⁱⁱ, *had*, 10 aⁱⁱⁱ, 13 bⁱⁱⁱ, 22 bⁱ, 24 bⁱ, 31 bⁱⁱⁱ, 39 b^{iv}, 41 aⁱ, bⁱⁱ, b^{iv}, 44 aⁱ, bⁱ, A 40, *hada* 10 bⁱⁱⁱ, 12 bⁱⁱ, 16 aⁱ, 18 bⁱ, *hade*, 16 bⁱⁱ
- hada**, subst, day, in *brū hada*, in the morning, 4 aⁱⁱ, 28 bⁱⁱ, *stahada*, at noon 28 bⁱⁱ
- hadaina**, wandering, see *hamysa*
- hajva**, adj, wise, knowing, instr sing *hajva hvada-na*, 3 aⁱⁱⁱ, nom plur *hajva* 13 bⁱⁱ
- hajvattetinaī**, adj, consisting of knowledge, nom sing *hajvattetinaī*, 35 bⁱⁱ, obl *hajvattetiye* A 39, nom plur *hajvattetiye*, 35 a^{iv}
- halai**, subst, direction, quarter, place, acc sing *halai*, 5 aⁱ, bⁱⁱ, bⁱⁱⁱ, 12 aⁱ, 27 bⁱ, 41 aⁱ, A 2, acc. plur *halai*, 6 aⁱ, *halai yasta* according to Leumann instead of *halai hasta*, in the direction, 3 bⁱⁱⁱ
- hama**, adj, same, united, Zd *hama*, obl *lamye* A 7, 8, 9, 10, 11, 12, 14, 15, *hammye*, A 14
- hamada**, adv, in any way, at all times, always, 14 bⁱⁱ, iv, 15 aⁱⁱ, A 30, 31, 32, *hamda* 13 bⁱⁱ
- hamanga**, adj, like equal, A 31, written *hamagi*, A 15
- hamabar**, to fill, Zd *hampar*, gerund *hambari*, 15 bⁱ *hambara* 21 aⁱ, 36 a^{iv}, *hambari*, 40 bⁱⁱⁱ, past part. *hambari*, A 23, *hambara* lam A 32
- hambis**, to put together, to compose, 3rd pers sing past *hambisti*, 2 a^{iv}
- hambisa**, subst, a heap, collection, nom sing *hambisi*, 11 b^{iv}, 12 bⁱⁱ, 16 aⁱ, ii, A 30, 31, with suffixed pronoun *i* *hami* *ūsa*, 24 aⁱ, 31 aⁱⁱ, acc. sing *hami* *ūsa* 15 b^{iv}, 29 aⁱ, 41 aⁱ, instr sing *hami* *ūsa-na*, 14 aⁱⁱ, 28 bⁱⁱ.

hamdar, to support, to favour, Zd *hamdar*,
nom plur *hāmdada*, 7^a, *hāmdada*,
6^a, 8^a

hāmdāra, subst, favour, nom sing with
suffixed ī, *hāmdarai*, 36^b, instr sing
hāmdara jsa, 6^a, *hāmdara jsa*, 7^b,
hāmdara jsa, 8^b

hāmdara, pron, another, Zd *antara*, obl
sing *hāmdarye*, 19^a, gen plur *hāmdaramna*,
21^b, *hāmdaryamna*, 41^a,
hāmdaryam, 16^b, *hāmdarānu*, 23^b,
hāmdara, 29^a

hamgrī, part, assembled, arrived, present,
5^b

hamgujsa, adv, anywhere, A 17

hamjsa, to go along, to set out, cf Zd *ham*
jam, present 1st pers middle, *hamysye*,
3^a, present part. *hamysadai*, 1 e *ham*
jsamda, 32^a, instrumental, *hamjsa-*
mdai-na, 9^a, *hamysadai-na*, 7^a, 8^a,
haysamda-na, 40^a, *hādai-na*, 8^b

hamjse, subst, exert, effort, A 4

hamkhiysa, subst, enumeration, counting,
cf Zd *χsa*, nom sing *halhiysa* A 32, loc.
sing *hamkhiysa ysaya*, produced in enumera-
tion enumerated, 9^a, *hamkhiysa masa*,
as much as can be counted, 31^a

hamphu, to be provided with, together
with, 3rd pers sing past *hamphre*,
17^a, 18^a, 19^a, past part *hamphre*, 14^a,
25^a, 26^a

hamrrasta, adv, all right altogether, 3^a,
41^b, 44^b

hamtsa, preposition, with, together with,
cf Zd *haca*, the governed word is put in
the instrumental, 4^a, 9^b, 21^b,
29^a, *hamtsā*, 9^b, *hatsa* A 1

hanasa, subst, conception, idea, 25^a, 42^a
har, pron, all, Pers *har*, *har-hala*, all and
every, 10^a, 30^a, 40^b, A 26,
gen *harhiṣamna*, 3^b

hara, see hara

hariys, to be frightened, to tremble, cf Pers
hiras, 3rd pers plur present *hariysari*,
25^a

hārū, subst, a merchant, cf *haur*, gen
sing. *harū*, 4^a, A 1

haskama, subst, a collection heap, acc
sing *Isakamā*, 36^b

hasta, num, eight, A 3, 4, 6, loc *hastra*,
A 17.

hasta, num, eighty, Zd *aštanti*, 30^b, A 8,
18

hastama, adj, best, excellent, Zd *hastama*,
nom sing *hastama*, 22^a, written, *ham-*
astamma, 39^b

hasta, adv, there, in that place, 5^a, 6^a,
cf Zd *arāḍa*.

hatsañaka, part, subduing, overpowering,
A 2

hatha, adj, true, Zd *haiṭhya*, 27^a, 33^a

hauḍa, num, seven, Zd *hapta*, instr abl
plur *hauḍyau*, 15^b, 21^a, 36^a,
40^b, A 28, 30 (miswritten *hauḍyam*)

hauparahauḍa, num, seventy-seven, A 9

haur, to give, 3rd pers sing pre ent *hada*,
28^a, *hidi*, 11^b, 36^b, 40^b, *hida*,
12^b, 15^b, 16^a, 21^a, 28^b,
heda, A 31, 3rd pers sing opt. *hauri*,
A 28, pres part *haurala*, 11^b, past
part *hauḍi*, 6^b, *hauḍā*, 7^b, 8^b,
A 28, fut participle pres *haurāṇa*,
11^a, *hauramāṇa*, 11^a, 12^b,
20^b, 27^a

haura, subst, a gift, nom. sing *haura*,
11^a, 18^a, 27^a, A 28, *haura*,
12^b, 20^a, acc sing *haura*, 11^b,
12^b, 21^a, 28^a, 36^a, A 28, *hauram*,
15^b, 16^a, 36^b, 40^b, with suffixed
i, *hauri*, A 31

hauramma, subst, giving, bestowing, instr
abl sing *haurammajsa*, 6^b, 7^b, 8^b

hautta, unidentified, perhaps 3rd pers. sing
pres, keeps has, 43^a, cf Zd *hap*

hauva, subst, influence, power, conse-
quence, instr sing *hauri jsa*, A 34, 35,
36, 37, 39, *hauva jsa*, A 34, 36, 38,
39, miswritten *hauri jsa*, A 38, gen
sing. *hauri*, A 36, 37, 39, *hauva*,
A 34, 38, *hauri jsa*, A 35

hauyuda, that can easily be done, 11^b,
see *huyuli*

hāva, subst, excellency, *hara-anusamisa*,
used to translate *gunanūsamsa* A 1

hayaramdai, part., reposing dwelling, liv-
ing, nom plur *hayaramda*, A 34, 36, 37,
39, *hayaramda*, A 38, *hayaramda*, A 35

haysnā, to wash, 3rd pers sing past
haysmata, 4^{bu}

herstaya, unidentified word, perhaps 'at
all', 38^{au}

hi, emphatic particle, 11^{bi}

hama, to become, to be, cf Zd ham-i,

Waxī humuin, 3rd pers sing present
middle hamata, 10^{bu}, hamete 38^{bu},
3rd pers plur hamare, A 4, 17, 24,
26, hamari, 41^{bu}, hamari, 3^{au}, 13^{bi},
14^{au}, 11^{bu}, 21^{au}, 1^{iv}, 2^{iv}, 28^{av}, 1^{iv}, 29^{bu},
hramari, 25^{au}, 2nd pers sing conjunc-
tive hama, 33^{au} (used with the meaning
of a future), 3rd pers sing himate, A 3,
20, 21, 22, 24, 27, 29, miswritten
hihamate, A 28, and mate A 23, hamate,
A 6, 18, 25, hamave, A 16, hamave,
A 17, hamata, 10^{av}, hamati 10^{au},
14^{bu}, 31^{bu}, 32^{au}, 3rd pers sing opt.
hime, A 26, 29, 30, hime A 28, hama
10^{av}, 14^{bu}, 19^{av}, 21^{bu}, 25^{bi},
31^{bu}, 37^{au}, 43^{au}, lama 14^{bu}, 1^{iv},
17^{bu}, 19^{bu}, 22^{au}, 27^{bu}, 29^{av}, 43^{au}
hume, 10^{bu}, 17^{au} hame, 24^{av}, A 17,
31, 32, hama, 18^{bi} hama, 18^{av},
hamiya 26^{av}, 37^{bu}, 3rd pers sing past
hamye, 4^{bu}, 44^{au} hamyeta, 4^{bi}, 3rd
pers plur hamya, 5^{au}

harā, hirā, subst, thing matter, object
nom sing hara 7^{au}, 12^{bi} 16^{av},
hira, 8^{av}, 12^{bi}, cu hara what matter?
why? 12^{bu}, 16^{av}, cu hera 38^{bu}, cu
hira kidna 11^{bu}, cu hara kina 16^{bu},
ci hara kidna 10^{av} 1^{iv}, 29^{bu}, 31^{bu}
(kina), ce Peru kina 38^{bu}, acc sing
hara, 27^{bi}, gen sing hara, 41^{bu}
hard vira, in an object, 28^{au}, nom plur
hara, 34^{av}, gen plur hramna 6^{bi},
7^{bu}, aharina devoid of objects used
to translate Skr anupadhiśesa 10^{av},
31^{bu}, A 29

hina, subst, armr, A 22

his, to be sounded to be heard, 3rd pers
sing opt hisi, A 26

hivi, adj, connected with, belonging to,
nom sing hiyai, A 30, fem hivyā, 25^{bi},
acc sing hivi, A 40, nom plur hiva,
44^{bi}, acc plur hiva, A 3, 4, 6, gen
plur hivyām A 32

hiyauscā, unidentified word, 2^{au}

hiyaustyai, subst, perhaps meaning 'at-
tachment', nom sing hiyaustyai 15^{au}

hudihuna, adj belonging to good men,
used to translate Skr mahapurusa cf
daha, hudihuna, 23^{au}, hudihūna,
23^{bi}

hugvana, perhaps, that can be easily
realized, 41^{bu}, see grana

huysada, adj, western, 12^{au} (uncertain
perhaps nihysada)

huna, subst, a dream, Zd x^{af}na, Pali
supina, acc sing hunda, 42^{bu}

hus, to sleep, Zd x^{af}s, pres part hūsam
da, 42^{bu}

husa, unidentified word, 3^{av}, perhaps hu,
well, and sa for eg be

huyuda, that can easily be done, 11^{bu},
huyudi, 12^{au}, 1^{iv}, cf lauyudi

hvada, past part of verb corresponding to
Zd x^{ar} to eat, hvada kha^{ra}, after the
food had been eaten 4^{bi}

hvaḍāna, see hie

hvamari, they are, see hama

hvamdā, see hie

hvan, to say, to speak, cf Zd x^{an}, 1st
pers sing present act hvanima, 8^{bu},
3rd pers sing present passive hvada,
17^{av}, hvadi 41^{av}, hvade 38^{bu}, 3rd
pers plur hvānari 3^{au}, 23^{bi}, 41^{bu},
3rd pers sing opt hvanī 39^{av} mis-
written hvānī 19^{bu}, hvāne 20^{av}, 27^{au},
hvāna 27^{au}, hvāniye 38^{bi}, 2nd pers
sing imper hvā^{na} 13^{bi} 3rd pers sing
past /ve 5^{bu}, 7^{au}, 8^{au}, 9^{av}, 12^{av},
11^{bu}, 13^{au} 1^{iv}, 14^{bi}, 15^{bu}, 16^{au},
17^{au}, 18^{au}, 19^{av}, 19^{av}, 21^{av},
22^{au}, 23^{au}, 21^{au}, 25^{av}, 31^{av},
1^{iv}, 32^{bu}, 33^{bu}, 34^{bu}, 35^{av},
1^{iv}, 1^{iv}, 36^{av}, 1^{iv}, 37^{av}, 38^{av},
39^{bu}, 40^{av}, 41^{av}, 44^{av}, 3rd
pers plur hvamda, A 7, 8, 9, 10, 11,
12, hvamda A 14, hvāni 25^{av}, hvāni
hvada A 15, perf part pass hva, 3^{bi},
15^{av}, 22^{bu}, 23^{av}, 27^{bi}, 34^{av},
A 40, hvata 15^{av}, 16^{av}, 18^{av}, 20^{av},
22^{bi}, 23^{av}, 33^{bu}, 39^{av}, 1^{iv},
40^{av}, gen hvayē 7^{av}, 8^{av}, 13^{av},
22^{av}, 32^{bi}, 39^{bi}, hvayai, 22^{av}.

25^a, fut part pasc *hvaṇai*, 10^b ^v; 32^a ^v, 34^{am}
hvanai, subst., saying, words, acc sing *hvanai*, A 40, gen sing *hvanai*, 7^{am}, 8^{am}, 13^{am}, 22^{am} ^v, 25^a, 32^b ^v, 39^b
hvaṇāka, part, preaching, *ttahirau hvaṇāka na*, by the *tathagata*, 6^a, cf *hvan* and *ttahara*
hvaṇāmma, 'subst., saying words, gen sing *hvaṇāmma*, 38^b
hvaram, right, *hvarameciṇa*, to the right, 5^{am}, *hvarameciṇa*, 29^b, *hvaramda*, adj, right 5^b
hvaṣṭa, adj, probably identical with *Zd. hvaṣṭa*, well established, peaceful, 1^b
hve, 'subst., a man, nom sing *hve*, 14^{am}, 20^b, 27^b ^v, 33^b, 41^{am}, instr sing *hvaṇa-na* 3^{am}, gen sing *hvaṇda*, 21^b, 29^b, nom plur *hvanā*, A 40, gen plur *hvaṇanna*, A 37, 38, 39, *hvaṇdamna* A 35, *hvaṇdamna*, A 34, 36

I

i, an enclitic pronoun, usually with the meaning of an accus or gen of the demonstrative pronoun. It coalesces with a preceding *a* or *e* to *ai* and with a *o* to *oi*, compare *aysai* A 24, *aysdamjai*, A 33, *dayi*, 9^{am}, 12^{am} ^v, 13^b, 14^b, 15^b, 17^b, 20^b, 21^a, 23^a, 31^b, 39^{am}, 40^a, *bifi*, 3^a, A 3, 21 *budari*, 24^a, *byaudai*, 34^b ^v, 35^{am} ^v, *buna* *spvau-jai*, 30^b, *burpyau-jai*, 37^a, *cūai* 29^a, *daṭi* 14^b, *hamdarai*, 36^{am}, *hauri* *y*, A 31, *Uū*, 8^b, *lhuai* 22^a, *khari*, 3^b, 7^a, 8^a, 39^{am}, A 21, *maranaḷaṭi*, A 23, *nammai*, A 3, *pastai*, 36^{am}, *pridai* 29^a, *pracūnai*, 21^b, *rayi*, 2^{am}, *samkhaliṇyau-jai*, A 3, *stammāi*, A 23, *Sulhūṭi*, 15^b, 17^{am}, 23^{am}, 33^b ^v, *Subhūṭi* 17^b, 18^{am}, 19^a, *ūi*, 22^{am}, 34^b, 40^a, *ūai*, 41^b, A 2, 4, *ttatāi*, 22^b, 39^b, *ttinai*, 3^{am}, *yārai*, A 23, *yudai*, 5^b
i, 3rd pers. sing opt of verb subst, see *ah*.
idā, 3rd pers plur present of verb subst, see *ah*.

iṇā, postposition, from, by means of, 42^a ^v.
iṇāka, form with, 19^{am}, 32^a ^v, *iṇāka*, 19^b
indri, loanword, Skr *indriya*, organ of sense, 41^b
Armayaṣṭa, n pr, Skr *Amitabha*, A 25

J

jada, loanword, Skr *jada*, a fool, nom plur *jada*, 38^{am}, instr plur *jadyau*, 39^{am}, *jadau*, 38^b ^v, gen plur *jadamna*, 42^a
Jambviya, loanword, Skr *Jambudvīpa*, name of a continent A 3 (loc)
jan, to slay, to hurt to injure, 3rd pers plur pres *januḍa*, A 24
jasmara, loanword, Skr *jatiemara*, remembering one's previous births, A 17
jasta, see *gyasta*
jauni, 'subst, overpowering, defeat, nom *jauni*, 18^b, acc *jauni*, 19^a
ja, indefinite particle, *Zd ciθ*, 41^b ^v, cf *lamu ja*, *kuṭaya*, *nāmu-ja*, used as an indefinite pronoun 23^{am}, *ca ja hre*, if any man 20^b, 33^b, *ja-rae*, adds emphasis and perhaps contains the particle *ra*, 4^b, cf *-ji* in *subyī*, 8^{am}
ji, to decay, to disappear, *Zd jya*, pres 3rd pers plur *jari*, they disappear, 30^{am}, past part *jya*, A 6, *ja*, A 3, 16
Jivā, n pr, *Jeta*, gen sing *Jeta*, 3^b ^v, A 1
jiva-nasama, subst, conception of a living being, 18^b, see *nasāma*
jivasamāṇa, loanword, Skr *jīvasamāṇa* the idea of a living being, 14^a, 25^b ^v, 26^{am}, 32^a (*samāṇa*)
jā, a suffix of uncertain meaning, added to nouns and pronouns in order to form an instrumental or ablative. The noun is used in the singular oblique form in 1^b, 3^a ^v, 5^{am}, 6^a ^v, 8^{am}, 7^b ^v, 8^b ^v, 9^a, *ūu* ^v, 12^b ^v, 18^{am}, 25^{am}, *ūi*, 37^b ^v, 38^{am}, A 15, 32, 34, 35, 36, 38, 39, it is put in the instr plur in 4^{am}, 15^a, *ūi*, 17^a, *ūi*, 21^{am}, 23^a ^v, 26^b, 27^b, 36^a, 38^a ^v, 39^a, 40^{am}, *ūu*, A 1, 3, 15, 20, it is put in the gen plur 28^a ^v, with

pronouns we find *ku jsa*, wherefrom, 24 a^v, 40 a^v, *mukhyasa* by me 10 aⁱ, 17 aⁱ, 18 a^v, 19 a^v, 24 a^v, 30 b^u, *mulum jsa* A 1, *ukhu jsa*, by thee, 6 a^u (*ahu jsa*), b^u, 7 b^u, when followed by the enclitic pronoun: the suffix becomes *jsar* 30 b^v, 37 aⁱ, A 3, 32
jsa, to go *Zd jam*, conj 3rd pers sing *jsati* 3 aⁱ, *jsare* 38 b^u
jsa, apparently a copulative particle cf Old Pers *ca*, A 6 *jsam*, A 3, 23
jsina, subst life, nom *jsina* A 3, 6, 16, acc *jsina* A 2 6, 23, 25, gen *jsini* A 4
jsus(?), to delight in, 3rd pers sing pres *jsusta*, 43 b^u
jsvaka, unidentified participle 2 a^u cf *grana*
juna, subst turn, time fold acc plur *juna* A 3 4 (miswritten *ju*) 6, should probably be written *juna*
jvaka, subst life a living being cf *Zd ja*, *jaka* i^v about a living being 24 b^u, *jaka i^vra* 10 b^u
jyajsini, adj, wⁱ ose life is exhausted nom plur *jyajsinya* A 3, cf *jī*

K

ka, conjunction, when if 3 a^v A 3
kalārri, subst, Skr *kaliraya*, the kaliking 25 b^u
kalpā loanword Skr *kalpa* a period, acc plur *kalpa* 28 b^u, gen plur *kalpama*, 30 a^v
kama, unidentified word perhaps borrowed from Skr *kama* 2 a^u
kāmma, pronominal adj which *Zd latama*, *kamma* 5 b^u, 17 b^u, A 3 6 22, 27, 28, 29, 33, *kamma* 5 aⁱ, A 16 mis written *kauma* A 17, *kamā* 26 a^u, *kama* 17 a^u, 25 b^u, *kam* A 18, 20, 21, 23, 24 25, gen sing *kamye* 21 b^u, perhaps miswritten *nāmye* 28 a^u, loc sing *ka manā* 39 a^v, *kamīa* 21 b^v, *kūa* A 26
kāmu jā, pronoun any, 10 a^u, 13 a^u, 17 b^v, 19 b^u, 27 b^u (written *nāmya*), 31 b^u, 32 a^u, 33 a^u, *kāmmu jā*, 21 a^u, 32 b^u i^v, 34 aⁱ

kana, subst a drop, gen plur *kanam* A 32
Kanakamuna, n pr Skr *Kanakamuni* name of a buddha A 30
kantha, subst, a town, loc sing *kitha*, 4 a^u i^v, with suffixed *hasta* *kithasta* into the town, A 34, 35, 36, 37, 38, 39
kara, according to Leumann a particle, compare Skr *kila*, 2 aⁱ, *kara* 38 a^v
karma, loanword Skr *karma*, work action nom plur *karma*, 30 a^u, in 2 bⁱ we read *karma cchaisa* which I cannot explain
karmaya, loanword Skr *karmata* activity 30 aⁱ
Kaśava, n pr, Skr *Kaśapa* name of a buddha A 30
kaśa, loanword, Skr *kaca* cataract, nom *kaśa*, 41 b^v, gen *kaśa* 42 aⁱ
kaśte, 3rd pers sing present middle of a verb used to translate Skr *ksamate* 31 a^u, *kaśta* 37 a^u
kaulopamma, loanword Skr *kolopama* like a raft, 14 bⁱ
khaysa, subst food of Skr *khād*, *hradā* *khaysa* after he had eaten his food after the meal 4 bⁱ, *khaysna kira* eating business 4 bⁱ
khaysmulai, subst bubble(?), lit belong ing to the root of the water(?) nom plur *klaysmula* 42 bⁱ
khu, adv how, *Zd kaṭha* Skr *katham* 6 b^u 8 a^v, with suffixed pronoun: *khūi* 8 b^v with *iā* and the pronoun *iā* added *khūi*, 22 a^v, or *khūi* 7 aⁱ, 8 a^u, 39 b^u, used as a particle of comparison as like 2 aⁱ, 16 a^u, 20 b^u i^v, 42 b^u i^v, in subordinate sentences low 8 b^u, so that 3 bⁱ, 11 bⁱ, 27 aⁱ, 40 bⁱ, 41 aⁱ, 43 bⁱ, with *ia* and *iā* *khūi* 3 b^u as so as 14 bⁱ, 22 b^u 41 a^v 43 a^u, as when, if wⁱen 14 b^v, 27 b^u i^v, A 6 23, 25, 26 30, 31, 32, 40, with *ra* and *iā* *khūi* A 21 *khūi būdā* as long as 14 b^u
kida, past part pass of *kar* to do, instr sing *kid-na* for the sake of 10 a^v bⁱ 11 b^u, 29 b^v, 37 a^v, written *kina* 16 a^u, b^u, 20 a^u, 26 a^v, 27 aⁱ, 31 b^v, 32 a^u, 39 aⁱ
kira, subst, work business *Zd kairya* 4 bⁱ, 14 b^u, nom plur *kira* A 20

kātha, see *kantha*

klaiṣṇai, adj., connected with, consisting in the *kleśas*, acc sing *klaiṣṇai* 19^a, acc plur *klaiṣṇa*, 18^a, gen plur *klaiṣṇamna* 6^b, 7^b *klaiṣṇa*, 18^b

kleśa, Skr loanword defilement, evil passion gen plur *kleśam* A 2

Kṛrakusada, n pr, Skr *Kṛakucchanda*, name of a buddha, A 30

kṣam, to wish, 3rd pers sing opt *kṣamī*, A 4

kṣamantitīya adj. consisting in forbearance, cf Zd *ṣāmanā* and suffixes *rat* and *tat*, literally therefore 'belonging to the state of one who is in possession of forbearance', 20^b, *kṣamauttīye*, A 36, *kṣamauttīye* A 36

kṣamna, loanword, Skr *kṣana* a moment, acc sing *kṣamna* 14^a

Kṣantavada, n pr Skr *Kṣantiradin*, 26^a

ksira subst, town of Zd *sōtra*, the form is loc sing 3^b, 44^b

ku, adv when Zd *kuda*, 10^a, 14^b 15^a, with copulative or emphatic *u* *ku* the same 4^a, 5^a, *kubura* how far, as far as 9^b *ku-ya* wherever 24^a, 40^a, *kusta*, where A 24, *kusta* where 2^a, 29^a, *kusta* *burā* wherever, so far as 12^b, *kusta* *ya*, anywhere, 11^a, *kustat-ya* 26^b

kulā, numeral, a hundred millions of Skr *loti* 28^b, 30^b, ord nal *kulana* the hundred millionth 31^a

kura, adj, wrong fal e, 13^a, 20^a, 38^a, 40^a, *kura*, the same 42^a, cf Skr *kara*

kusāla, loanword Skr *kusāla* blis, gen sing *kusāla* 21^a, 40^a, 36^b, it is possible that *kusālamula* should be considered as one word, cf *mu'a*

L

lakṣa, loanword Skr *lakṣa*, hundred thousand 44^b

lakṣamna, loanword Skr *lakṣana* a mark, a characteristic sign 13^a

lakṣaṇyā, adj, consisting of marks, intr sing fem *lakṣaṇyā* 12^b, 37^b, *lak*

saṇya, 37^b, *lakṣaṇya*, 37^b, *lakṣaṇya*, 37^b

lokapāla, Skr loanword a class of gods, nom plur *lokapāla* A 24

lovadata, loanword, Skr *lokadhatu* a world, nom *lovadata* 21^a, *lovadava* A 2, *lovada* A 28, acc *lovadata*, 15^b, 16^a, 40^b, *lovadata*, 36^a, loc *lovadeta* A 6, 20, *lovadava* A 2

lova, loanword, derived from Skr *loka* belonging to the world, the word is nom sing fem, 44^a, A 40

M

ma, prohibitive particle not do not, 13^b

ma, pron, me, 3^a, 38^a, gen sing *mamma* 3^b, 20^b, 26^a, *mam* 24^a, 25^b, 26^a, 38^b, 40^a cf *ma*

mahairdi, loanword, Skr *mahārdhika* posse sing magical power, gen plur *mahārdyam* A 22

mahapurasalaksana, loanword Skr *mahapurusalaksana* the marks of a mahāpura intr plur *mahapurusalaksanyau* 23^a, 40^a

mahasahasri, loanword cf Pali *mahasaḥṣi* name of a world gen sing *mahasahasre* 16^a *mahasahasrye* A 28, *mahasaserrye* 15^b *mahasahasrya*, 36^a

mahasamudra, Skr loanword great ocean nom plur *mahasamudra* A 32

mahayana, loanword Skr *mahayāna* the great Vehicle, loc sing *mahayāna*, 8^a, 8^b, 27^a *mahayāna* 7^a, *mahayāna* 31^b

Mamjuśrī, nom propr Skr *Mājuśrī* name of a bodhisattva, acc *Mamjuśrī* A 2, voc *Mamjuśrya* A 2, *Majūśrya* A 3, *Mamjuśryam* A 3 *Majūśryam*, A 4

mamāṇā, part I ke ac, Pāṇi *manand* 22^a, 27^b, 33^b, 43^a, *mamāṇā* 42^a, *māṇā* 2^b, 23^b, 28^b, 29^b, *mamāṇā*, 20^b, *mamāṇā* A 26

mamāṇā, unidentified perhaps meaning 'notion' 43^b, gen plur *mamāṇā*, 43^a

man, to consider, with *ha* prai e worship

Zd *man*, 3rd pers plur present, *maṇare*,

38 a^h, fut part pass *mañāmñā*, 22 aⁱ, 39 a^v

mañāñ, see *manñā*

māṇavai, loanword, Skr *manavaka*, a young man, voc sing *manava*, 33 a^u

mani, a particle, now, indeed, 15 b^u, 16 b^v, 17 bⁱ, 18 aⁱ.

mara, adj, here, 7 aⁱ, 8 a^u, b^v, 9 a^u, 31 bⁱ, 43 a^u, b^u, A 6, *mara*, 31 a^v

Mara, Skr loanword, the Evil One, nom *Mara*, A 22

marīñā, adj, belonging to *Mara*, A 22.

maranakala, Skr loanword, the time of death, acc with suffixed *z*, *maranakali*, A 23

masi, subst, quantity, Zd *masah*, used in compounds like Skr *matra* with the meaning 'so much as', *gara mase*, big as a mountain, A 21, *hamkhayasa-masa*, so much as can be counted, 31 a^u, *tanka masi*, so much as a farthing A 28, *uśmamna masi*, so much as a *uśmamna*, 31 a^u, 37 a^u

mañi, unidentified, perhaps 'behind him', A 24

mata, probably past part of the base *man* considered, 10 aⁱ

mata, subst, mother, Zd *mata* 1 b^v

mā, pron my, me, 18 b^u, 41 b^u (*mī*), 44 aⁱ, cf *ma*

mī, a particle which seems to add emphasis probably connected with Zd *ma*, *śau hatai mī* in one place, 5 a^v, *iti mī*, then, 24 a^u, *aśla mī* tears, 24 a^u, cf further A 2, 3, 4 23, 30

midāna, adj, merciful, voc sing *midana*, 18 a^u, *midamna*, 5 b^v, 6 b^v, 15 b^v, 16 aⁱ, 17 a^u b^v, 19 a^v, b^u, 20 b^u, 22 b^u, 23 a^u, 24 a^u, 31 a^v, 37 b^u, *midamna* 33 b^u iv, 36 b^u, 40 a^u, *madamna*, 32 b^u

mista, adj, great, Zd *masita*, nom sing *mistā*, 20 b^u b^u, 26 a^v, 33 bⁱ, A 33, instr sing *mistā*, 31 bⁱ, *mistā-na*, 4 aⁱ, loc. sing *mistā*, 4 a^v, *mista*, 4 a^u, nom plur *mistā*, 3 a^u; 6 a^u, b^u, 7 b^u, inst plur *mistayau*, A 1

muhu, pron, me, Zd *mañiyā*, 18 b^v, 33 a^u, 38 a^u, *muhu* *ja*, 1 y me, 10 aⁱ, 17 aⁱ, b^u,

18 aⁱ iv, 19 a^u, 24 a^v, 30 b^u, *mukum* *ja*, A 1

mukha, loanword, Skr *mūrkhā*, a fool, instr plur *mūkhau-ja*, 38 b^v.

mula, loanword, Skr *mūla*, a root, nom plur *kūśaḥ mula*, or *kūśalamula*, roots of bliss, 21 a^v, b^u, acc plur *k mūla*, 13 b^v, 36 bⁱ, gen plur *k mulam*, 36 b^u

mura, subst, a bird, gen plur *muram*, A 26

muṇa, unidentified, perhaps 'afterwards', 42 b^u, cf *mañi*

mušta, subst, death, destruction, cf Zd *mar*, instr sing *mušta* *ja*, 25 b^v

N

(1) *na, na, ni*, negative particle Zd *na*, *na* 2 a^u, 10 a^u, 11 a^u, b^v, 12 b^u iv, 13 b^u 14 a^v, b^v, 17 bⁱ, 18 a^u, 19 b^u u, 20 a^v, 23 a^u, 24 bⁱ iv, 25 b^u, 26 b^u, 27 a^u, 33 a^v, 34 a^u, 37 b^u, 38 a^u, b^u, 40 a^u, bⁱ, 41 b^v, 43 b^u, A 17, 22, 34, 37 38, *na* 11 a^u u, 12 a^u, 26 a^u, 41 b^u, 43 aⁱ A 17, *ni* 9 b^u, 10 bⁱ iv, 11 a^u u, bⁱ, 12 a^v 13 b^u, 14 a^u iv, b^u, 15 aⁱ, 17 aⁱ u iv, bⁱ u iv, 18 b^v, 19 a^v, 20 a^u iv, 24 a^v b^u iv, 25 a^u, b^u iv, 26 a^u iv b^u u, 27 aⁱ u iv, bⁱ u iv, 28 a^u, 30 b^u, 31 b^u, 32 aⁱ u, 33 a^u, b^v, 37 a^u iv 41 a^u 42 a^u, 43 aⁱ, 44 aⁱ, A 17, 22, 27, 30, 31, 35, 36, 39, *ne*, A 32, *nai* (not it) 28 b^v, *naye* and not, 38 a^v, *na-na* 24 b^v, *na-ni*, 25 bⁱ, 31 a^u, *ni* *ni*, 24 bⁱ, *nai-na*, 14 b^v, 15 aⁱ, A 17

(2) *na, na, ni*, adv or particle now, namely especially in queries, *na* 6 a^u, 7 a^v, b^u, 20 b^u u, *na ti*, 11 b^v, *na tā* 12 aⁱ, *na* 17 aⁱ, 18 aⁱ, 27 aⁱ, *ne*, 12 b^v, *ni*, 2 aⁱ, 13 a^u, 34 bⁱ, 37 b^u, A 24, *ni ta*, 12 a^v, cf *man*, and 7d *na, na*

(3) *na*, particle, perhaps connected with (2) *na*, commonly with the meaning of an instrumental, 4 aⁱ, b^u, 6 aⁱ iv, bⁱ iv, 7 aⁱ iv, bⁱ iv, 8 aⁱ iv, bⁱ iv, 9 aⁱ iv, bⁱ iv, 10 a^v, bⁱ iv, 11 aⁱ iv, bⁱ iv, 14 a^u, 15 a^u, 16 a^u, bⁱ iv, 17 aⁱ iv, bⁱ iv, 20 a^u, b^v, 21 bⁱ iv, 22 b^u u, 23 a^v, b^v, 24 a^u, 25 bⁱ, 26 a^v, b^v, 27 aⁱ, b^u, 28 b^u u,

29^a, 6^u, 30^a, 31^u, 32^a, 33^a, 37^a, 38^a (-ne), 38^a (-na), 39^a, 40^a, 41^a, 42^u, 43^a, 44^a, A 7, 8, 9, 10, 11, 12, 14, 15, 23, 31, it is used with the sense of an abl in 5^u, 19^u
 na, to take, 3rd pers sing past *nati*, 4^u, 3rd pers plur *namdā*, A 40, past part. *na*, 19^a, 31^a, 41^a
nabusa, unidentified word 2^u, probably 3rd pers sing pres of a verb meaning 'to sweep away', cf *Zd būy baōša*
nai, particle, now related to (2) *na* and perhabs derived from *na ti* used in queries 15^a, 19^a, 22^u, 23^a, 32^a, 33^u, 37^u, 40^a
nama, loanword, Skr *nama*, name, acc *nama* 22^a, 39^u, A 3, *namma*, A 6, *nammam* A 3, *nauma* A 4, with suffixed *i*, *nammai*, A 3, often used adverbially, by name, namely, 2^u, 18^a, 22^a, 26^u, 33^a, 34^a, *namma*, 39^u, A 2
namas, loanword, Skr *namasya*, to bow down to, 1st pers sing pres *nama summa*, 1^u, 3rd pers plur past *namasyada*, 5^a
namaysa, subst, perhaps borrowed from Skr *namasya* reverence, worship, instr *namajsa na*, 17^a
nāma, pron, any one, gen sing *namye*, 28^a, with the indefinite *ja* in *namya*, any 27^u, perhaps miswritten for *lama*
ñap, loanword, Skr *jñāpya*, to be made known, 3rd pers sing opt middle *ñapiya*, 10^a, pres part *ñapamda* A 23, 26, 40, nom. plur *nyapamda* 15^a
nara, adv again, now 14^u, 15^a, 16^a, 29^a, 41^u, A 22
naram, to go out, to emanate from, past part. *naramda*, 16^u
naryajsa, loanword Skr *narajati*, rebirth in hell, loc *naryajsa*, A 17
nas, to seize, to receive, to conceive to overpower, 3rd pers sing conj *nasati*, 16^u, 41^a, 3rd pers plur pres. middle, *nasare*, 38^u, pres part. *nasakā*, 11^u, 24^u, future part *nasasā*, 8^u, 9^a, with emphatic particle *ye*, *nasāna ye* 30^a

nāsama, subst. seizing, comprehension, conception, 18^u, instr *nasamejsa*, 9^a
nasta, adv, down, below, 12^a (uncertain)
nastā, past part of verb corresponding to *Zd nī ah*, to sit down, used as a past tense, 3rd pers sing *nasta*, 4^u, 5^u, 3rd pers plur *nasta*, 5^a
nau, num, nine, 43^u, *navarāna*, ninety nine, A 7, 23
nauhya, unidentified word, 42^u
navaysa, loanword, Skr *navas*, to put on the under garment, 3rd pers sing past, *navaysye*, 4^u
ñaya, see *nyaya*
naysa, numeral, translates Skr *nyuta*, 30^u
nayutta, loanword, Skr *nyuta*, a myriad, A 7, 8, 9, 11, 12, 14, 15, 23, *nyuta* A 10
nihysada, see *hysada*, 13
nyan (I), to destroy, to subdue, 3rd pers sing opt *nyija*, 43^u
nija, loanword Skr *nija*, own (I), 41^u, 43^a
nyasan, to bestow, to grant 3rd pers plur pres *nyasamhāre*, A 23
najsas, to explain cf *Zd cas*, the past part *nyasada*, explained said is used in the idiom *ttu naysada*, that said, so which translates Skr *iti*, 9^a, *ttu naysada*, 13^a, 27^u, 28^a, *ttu nysada* 34^a
nirvāna, loanword, Skr *nirvana*, loc sing *nirraña*, 10^a, 44^a
nasphan, to produce 1st pers sing opt *nasphanu*, 20^a, 3rd pers sing *nasphañe*, 34^a
nistā, is not, see *ah*
nistuja, adj, derived from *nista*, cf Skr *nastika* not being, not real, 39^a
nyāpamda, probably pres part. of *nyap*, to be made known, see *ñap*
nyāsa, loanword, Skr *nadi*, a river, gen sing *nyaja*, 21^a, 23^u, 28^u, *ñaya*, A 15
nyuvijsa, adj, north, 12^a (uncertain).

o

o, conj, and, or, 9^u, 10^u, 14^a, 18^u, 28^a, 30^u, 32^a, 36^u, 41^a, o ca and also, or, 11^u,

15 ^{liu}, 16 ^{li}, 21 ^{av}, 28 ^{li}, 29 ^{aii}, ^{lu},
32 ^{ai}, cf *au*, 38 ^{lii}, *o ia*, A 2, *a ia*,
21 ^{aii}, *au vā*, 38 ^{li}
o, pron, that yonder, instr *ona*, in that
way, thus, A 2, 26, 28, loc *oña*, yonder,
41 ^{li}
orga, subst, obeisance worship 3 ^{li}, A 33
oskā, adv, always, 2 ^{ai}, cf *auskaujst*

P

pā, subst, foot, acc plur *pā* 5 ^{aii}, *pā* 4 ^{lii}
pacadana, subst, used to translate Skr
paryayena, in the way, in the manner,
28 ^{lii}
pachis, to be completed, 3rd pers sing
pres *ida pachtysde*, is completely written,
A 18, *nyd pachtysda*, is completely
known, 3 ^{ai}
padam, to build up, to accumulate, 3rd
pers sing opt *padime*, A 31
padamja, adj or postposition, perhaps
meaning 'connected with', or 'on account
of', 20 ^{ai}
padamjsya, adj, bygone gen plur *pa
damjsyāmnā*, 26 ^{ai}, 30 ^{ai}, *padamjsyam*
44 ^{lii}
padausya, ordinal first 2 ^{ai}
padī, subst, way, manner (?), cf *Zd panti*,
pada (?), acc sing *tu padī* that way, so,
1 ^{li}, 41 ^{lii}, 42 ^{ai}, 43 ^{lii}, acc. plu
dras padya in three ways, threefold,
1 ^{li}, *nau padya* in nine ways 43 ^{lii}
pahausta, part, 18 ^{lii}, perhaps was
dressed in, 'versed in', cf *prahausti*
pajsa, see *pamjsa*
pajsam, to worship to honour, past part
pajsamevye, A 29, fut part pass *pajsa
marja* 21 ^{lii}, 29 ^{av}
pajsama, *pajsam* loanword Skr *pūja* with
indigenous suffix, worship, honour, nom
sing *pajsam*, 29 ^{lii}, A 33, acc sing
pajsama 30 ^{lii}, *pajsam*, 31 ^{ai}, 37 ^{ai},
A 3, 29; *pamjsa*, A 30, *pajsa*, A 33,
gen plur *pajsamānā*, 6 ^{ai}
pajsiyī (?), translates Skr *pratisamyā*,
putting back, 4 ^{lii}, the form is the 3rd
pers sing past of an unidentified verb
palangā, loanword, Skr *paryanka*, squat
ting, 4 ^{lii}

pamaka, part, measurable, commensurable,
cf *Zd framā*, 11 ^{lii}, 12 ^{ai}, ^{lu}, 25 ^{li},
A 30, 31, 32
pamcāśai, subst, a period of five hundred
years, probably borrowed from Skr *pañca
śatī*, gen sing *pamcāśai*, 13 ^{lii}, 30 ^{lii}
pamjsa, num, five A 20, *pajsa se* five
hundred, 26 ^{ai}
pamjsasa, num, fifty, *Zd pañcasatam*,
instr plur *pamjsasau*, 4 ^{ai}, A 1
pamsti, see *par*
pamtsāmūa, that should be placed in front
that should be viewed (?) 43 ^{lii}, cf
pyamtsa
pana, adv, before in front 4 ^{aii}, 41 ^{lii}
par, to make over to another, to abandon
give away, to utter, with the infinitive
of other verbs it forms a kind of causals,
3rd pers plur pres *paridi pidi* they
give to write they cause to be written
30 ^{lii}, 3rd pers sing opt *pari* he would
give away, 27 ^{lii}, 28 ^{aii} *pari gti* one
might leave to go (?) 27 ^{lii}, *pari ide*
he would give to write A 3, 4, 6, 27;
pida pari 3 ^{ai}, 3rd pers sing past *pasti*
he uttered, A 2, *pamste* he gave away,
28 ^{lii}, *pasti* the same 23 ^{lii}, *pamsti*
the same 28 ^{lii} *pasti ide* he give to
write A 41, with suffixed *pastai*, he
said to him 36 ^{aii} past part *parat
pasta* caused to be attached attached
27 ^{lii} The explanation of some of these
forms is uncertain
parabhutta, loanword Skr *paribhūta*
overcome 29 ^{lii}
pārah, to become attached, infinitive (?)
parahi pasta caused to be attached, 27 ^{lii},
used to translate Skr *astupatita*, 3rd
pers sing opt *parahi* 27 ^{ai}, 40 ^{lii}, 3rd
pers sing past *parautti*, 5 ^{lii}, past part
parautti used to translate Skr *prasthita*
nom sing *parautti* 20 ^{aii}, *pārautti*,
26 ^{lii}, 28 ^{aii}, *arautti*, 20 ^{aii}, *atā
rautti* (?), 44 ^{ai}, instr sing *parautti na*
10 ^{lii}, 11 ^{ai}, *parautti* 11 ^{aii}, *aru
rautti*, 26 ^{lii}
parāhinai, adj connected with morality,
obl *parāhiye*, A 35
parām, used to translate Skr *paryap* to

get at to grasp, 3rd pers plur pres
parammid: 29b^u
paramartha, loanword, Skr paramartha,
the highest truth, the es-ence, 2a^u
paramma, loanword, Skr paramita with
indigenous suffix, nom sing paramma
25a^v, parama 25bⁱ, acc. sing paramma
25a^v, gen plur parammani 1b^v
paranirva, loanword, Skr paranirvap, to
save to deliver, 3rd pers. sing perf conj
paranirraye hamati 10a^u, 3rd pers sing
perf opt paranirraye hama, 10a^u, future
part pas paranirvaṇa, 10aⁱ, 31b^u,
paranirrayami a 31b^u
parasa, adj, pleasant, probably borrowed
from Skr prasada, nom sing fem
parasa 2aⁱ, parsa 2b^v, parga, 22aⁱ
parautta, see parah
paraysda, unidentified, 3rd pers sing
present leads to (i) 16a^u
parruska, unidentified 2a^u
parā, to show obedience to, 3rd pers plur
past parāda 13b^u
parga, loanword Skr parisa, parsad as
sembly audience, nom sing parga 44a^v,
parga, A 40, loc sing pargaṇa 5a^v
pārsa, pleasant 2b^v, 22aⁱ (parga), see
parasa
paryeta, part returned, 4b^u
paś, to give up to leave, 3rd pers plur
present paśida A 3, 3rd pers sing opt
pase 14b^v, A 6 23 25, future part
pas paśamma 14b^u
pasara, subst, night evening (i) acc sing
paśara at night 28b^u
paskāta, unidentified word 42b^u, prob-
ably perf part pas risen rising
paskyasta, adv afterwards A 3, 6 pas
kyāta h yē
paste, past of verbal base cut off chopped
off (older texts patāta), 25b^u
pasti, see par
patata, part, risen, arisen 5bⁱ, 24a^v,
40a^u
patca, adv, again moreover, A 3, 8, 9,
10, 11, 12, 26, 27, 28, 33, patca,
A 14, 15 ratca 5a^v, 36b^u, ratca
10b^u, 12b^u, 16a^v
pāti, hears, 23b^v, 28b^v, see pu

pattarā, loanword, Skr patra an alms
bowl, acc sing pātara 4a^u, pātara,
4b^u
paysan, to know, to acknowledge, 2d part
an, 1st pers sing pres middle payana
26aⁱ, past part pas paysanda 14aⁱ,
28a^v
phsa, adj much many, 36bⁱ, pharala
the same, 5aⁱ, 15b^u iv, 21b^u, A 3,
instr pharaṇa, A 1 (written pharaṇ
ya)
pharra, subst, fruit result 17aⁱ, b^u
phisāṇā, fut participle pas, that should
be brought away from 26bⁱ
pichasta, adj, manifest, A 23
pinda, loanword, Skr pindaya, in order
to collect alms 4a^v
pinva, the same, 4a^u
pir, to write, infinitive pīde, A 3, 4 6,
27 41, pīda 3aⁱ, pīdi, 30b^v, 3rd pers
plur pres pīde A 26 with suffixed i
pīdat write it, 29a^u, 3rd pers sing
conj pīra i e probably pirati 24b^u,
3rd pers sing opt pīri 37aⁱ, A 3 4
6, 16, 18, 20, 22 23, 24, 33 pīre
A 21 2a, pīye A 17, past part pīda
A 18
piran, to cause to grow, to plant 3rd pers.
plur past piradanda 13b^v
pirmattama, adj highest best, nom sing
pirmattamma 22a^u 39bⁱ pirmattama
2a, bisapirmattama 18b^u iv, acc sing
pirmattama A 26 bisā pirmattama 30a^u,
32b^u, 33b^v, bisapirmattama 32a^v,
instr sing pirmattama 2a^u, bisapir
mattama 8b^u u, bisā pirmattamye 6a^u,
b^u (bisā), 7a^v, b^v, gen sing bisā-pir
mattamye 26b^u, adv pirmatama 25a^v,
used as a post position pirmattamma
beyond, 30bⁱ
piruyai, adj, previous preceding former,
A 17
pīsaī, subst, a teacher master, 22a^u,
39bⁱ
piskala, subst placing apart distribu-
tion display, section division, gen
sing piskalā vira in a section (of the
earth) 21b^u, acc plur piskala 20aⁱ,
cf avīkasta not displayed 20a^u

pittā, according to Leumann, 3rd pers. sing. pres of *pat*, to fall, 42 bⁱ.

prabhāva, loanword, Skr *prabhāva*, power, influence; instr. sing. *prabhāva-na*, 43 a^v, 4^u, *prabhāva-na*, 30 a^u.

pracaī, loanword, Skr *pratyaya*; used in the instrumental, *kāśā pracaīna*, in consequence of the cataract, 42 aⁱ, *carau pracaīna*, by means of a lamp, 42 a^u; *ūye pracaīna*, in consequence of that for him, 21 b^u, 29 aⁱ.

prahagīsaī, unidentified loanword, 42 bⁱ.

prahajana, loanword, Skr *prahajana*, common, ignorant, people, instr plur *prahajanaīna*, 38 b^v; *prahajanaīna-jsa*, 39 a^u.

prahaṣṭi, 3rd pers. sing. past of a verb meaning to put on clothes, 5 b^u, cf *pahaṣṭa*.

prajñai, adj, derived from Skr. *prajña*, knowing, wise, 27 a^u.

prajñāpārāṁma, loanword, Skr *prajñāpārāṁma*, transcendental wisdom, nom sing *prajñāpārāṁma*, 22 bⁱ, *prajñāpārāṁma*, 39 b^u, *prajñāpārāṁma*, 39 b^v, acc sing *prajñāpārāṁma*, 1 b^u, 2 a^v, 44 bⁱ, gen *prajñāpārāṁma*, 21 bⁱ, *prajñāpārāṁma*, 40 b^v.

prañavāṇa, loanword, Skr *prañāpyamāna* with indigenous suffix, that can be known, nom sing fem *prañavāṇa*, 9 b^v.

prañavyi, loanword, Skr *prañāpta*, ordered, arranged, gen sing *prañavyi*, 4 b^u.

prattikāra, loanword, Skr *pratikāra*, reward, gen. sing. *prattikāra*, 11 aⁱ, *prattakāra*, 26 b^v.

prayauga, loanword, Skr *prayoga*, instr sing *prayauga-na*, by means of practice, 44 aⁱ.

praksiv, loanword, Skr *pratīkṣ*, to reject, 3rd pers sing. opt *praksivī*, 28 b^v.

pravartt, loanword, Skr *pravart*, to occur; 3rd pers. sing. opt *pravartita*, 24 b^u, *pravartita*, 14 a^u iv.

pritta, loanword, Skr *preta*, a ghost, A 22, loc. plur *brīyivā*, A 17.

pudgalā, loanword, Skr. *pudgala*, a person, nom sing. (*ārya*) *pudgala*, 15 a^v; *cina pudgalā*, without personality, 34 aⁱ, *pudgalā cira*, 10 b^u; 24 b^v (r).

pudgalanāsāma, subst, conception of a pudgala, 18 b^u; see *nāsāma*.

pudgalasamñā, loanword, Skr. *pudgalasamñā*, the idea of a pudgala, 14 a^v, 25 b^u; 26 a^v, 32 aⁱ.

pūjā, loanword, Skr. *pūjā*, worship; nom sing. *pūjā*, A 33; acc sing *pūjā*, 31 aⁱ.

puñā, loanword, Skr. *puṇya*, lucky, meritorious, merit; instr sing *puñā na*, 16 b^u; nom. plur. *puñā*, 3 a^u; 21 a^v, b^u, acc plur. *puñā*, 13 b^v, 15 b^u; 16 b^u, 36 bⁱ; gen plur. *puñā*, 36 b^u.

puñīnai, adj, consisting of merit, 11 b^u, 12 b^u; 14 a^u; 15 b^v, 16 aⁱ u; 24 aⁱ, 28 bⁱ, 29 aⁱ u, 31 aⁱ, 37 a^b, 41 aⁱ, A 30, 31.

pūrāṁma, subst, the womb, derived from *pūra*, son, loc sing. *pūrāṁma*, 9 bⁱ.

puṣa, unidentified, 14 b^v.

pustai, loanword, Skr *pustala*, a book; loc sing *pustya*, A 3.

puysga-jaiṇi, adj, shortlived, having a short span of life, nom plur *puysga-jaiṇya*, A 3.

pvai, to fear, to tremble, 3rd pers plur pres *pvaiḍa*, 25 a^u, cf Zd bⁱ.

pvāma, subst, hearing, acc *pvāma*, A 34, *pvāma*, A 36, 38, 39, *pvāma*, A 35, 37.

pyāla, subst, fulfilment, attainment, possession, instr. sing *pyālye-jsa*, 12 b^v, 37 bⁱ u u iv.

pyamtsā, adj, in front, cf Zd. *pyamtsā*, 4 b^v, with *hāsta* added, *pyamtsā*, in future, A 27.

pyaura, unidentified, 43 a^u, *pyaura*, 43 b^u, *pyaura*, 43 a^v.

pyū, to hear, 3rd pers sing present *pyūḍi*, A 35, 37, 39, *pyūḍi*, A 34, *pyūḍi*, A 36; 38; 3rd pers. sing conj *pyūḍi*, 23 b^v, 28 b^v, *pvate*, A 3, 4, 3rd pers plur *pyūḍi*, A 3, 3rd pers sing past *pyūḍi'e*, 9 a^u, imper 2nd pers sing. *pyū*, 8 b^u; *pyū*, A 3, past part. *pyūḍa*, 3 b^u, 24 bⁱ; A 1.

R

ra, copulative adv or particle, 2 bⁱ, 5 a^v; 14 b^u; 17 aⁱ, b^u, 25 b^v; 27 a^v; 33 a^v; 43 a^u, A 2; 17; *rā*, 24 a^v, *rī*, 3 a^u.

raksaysa, loanword, Skr *raḷṣasa*, a demon, A 22.

ramba, loanword, Skr *ratna*, a gem, treasure, instr plur *ramnyau*, A 28, *ramnyau-ja*, 15^{bu}, 21^{au}, 36^{av}, A 30, *ramnyau-ja*, 40^{bu}

ramnina, adj, consisting of gems, treasures, A 31

raśā, probably loanword, Skr *raja*, king, 43^{bu}

rasiya, loanword, Skr *ra*, a rishi, nom sing *rasiya* 26^{au}

raysa, unidentified word perhaps Zd *ra an*, with suffixed *i*, *raysi*, 2^{au}

rrasta, adj, right, straight, Zd *rasta*, nom sing *rrasta*, 41^{bu}, obl sing *rrasta*, 4^{bu}, used as an adv *rrasta*, 27^{au}, 38^{av}, A 2, *rrasta*, 6^{au}, A 2, cf. *hamrrasta*

rravyipatani, adj, south, 12^{au} (uncertain)

rrī, subst, a king, nom. sing *rrī*, 25^{bu} (*lalarrī*), 37^{bu}, gen sing *rrumda*, 37^{bu}

rrispuṛā, subst., the son of a king, a prince, gen sing *rrispuṛa*, 3^{bu}, *rrispuṛa*, A 1

rupakaya, loanword, Skr *rupakaya* 23^{bu}

ruva, loanword, Skr *rupa*, form, object, instr sing *ruva na*, *ruvi-na ruva na*, 9^{bu}, *ruva-ne*, 38^{av}, nom plur *ruva*, 42^{av}, acc plur *ruva*, 28^{av}, 41^{bu}, instr plur *ruvyau-ja* 17^{av}, gen plur *ruva*, 11^{au}, 20^{au}, *ruvam* 26^{bu}

rvāda, unidentified, perhaps 3rd pers plur pres 43^{av}, *bu*

8

sa, particle, see *sa*

sa, numeral, hundred, Zd *satm* 30^{bi}, *ssa*, A 3, 4, 6, 16, miswritten *sa* A 16, *pajsa se* five hundred, 26^{au}

sa, this that, see *sa*

sabhaṅga, loanword, Skr *sambhoga*, belonging to enjoyment 20^{bu}

sada, loanword, Skr *śaddha*, acc sing *sada*, 28^{bu}, instr sing *sadi-ja* 1^{bu}, *sada-ja* 3^{av}

sadah, loanword, Skr *śaddha*, to believe, 3rd pers plur pres *sadaḥ idā*, 24^{bu}

saddham, loanword, Skr *siddham*, hail, 1^{bu}, 3^{bu}, 44^{bu}, A 1

saddharma, Skr loanword, the true religion, 13^{bu}

śadyi, śadyi, see *śanda*

sahānya, adj, full of faith, virtuous, 13^{bu}

sai, to appear, to shine, Zd *sad*, 3rd pers sing pres *saitta*, 11^{bu}; 12^{bu}, 14^{au}, *bi*, 15^{au}, *bu*, 16^{bu}, 18^{av}, 19^{au}, 22^{bu}, 23^{av}, 33^{bu}, 34^{bu}, 40^{av}, mis written *sai*, 37^{av}, *suaitta*, 20^{bu}, *setta* 38^{av}, 3rd pers plur *saida*, 42^{av}, past part. *saye* 28^{av}

sai, particle, even, also, 10^{au}, 17^{bu}, 25^{bu}, A 21, 26, *sa* (i), 10^{bu}, *si* 16^{bu}, cf however, 15^{bu}

sai, subst, a noble, fem *sai a*, see *bisūrra-sai*

sāj, to learn, 3rd pers sing opt *saji*, 2^{bu}, 21^{bu}, 41^{av}, *saji*, 29^{au}, *sajiya*, 16^{bi}, 23^{bu}, 37^{av}, past part *sija* 3^{av}

sakṛttagama, loanword Skr *sakṛdagamin*, nom sing *sakṛttagama*, 17^{bu}, *sakṛttagama*, 17^{bu}, gen sing *sakṛttagama*, 17^{bu}, gen plur *sakṛttagama*, 17^{bu}

śakyamuna, loanword, Skr *Sakyamuni*, a name of the buddha 33^{au}, A 30

salava, loanword Skr *samlapa*, word, instr plur *salayau-ja* 38^{au}

sali subst year, *ssa sali*, a hundred years a century A 3, 6, *sa sali* A 16

śalo, loanword, Skr *śloka* a verse, acc. sing *śalo*, 31^{av}

sam, see *samu*

samāhana, subst., borrowed from Skr *samadhana* profound meditation, loc sing *samāhana*, 19^{av}

samas, to complete, to compile, 3rd pers sing past *samasye* 44^{bu}, A 40

samcaya, Skr loanword, heap, collection A 2

śanda, subst, the earth, gen sing *śadyi*, 21^{bu}, loc sing *śadya*, 5^{bu}, cf *ysama śanda*

samkhaluna, subst, aromatic powder, instr plur *samkhalunyau-ja* (*lutuyau* !), A 3

samkhyarma, loanword, Skr *samghāra*,

monastery, loc sing *samkhyerma*, 4^a, A 1

samna, loanword, Skr *samena*, exactly, precisely, 6^b, 7^b

samñā, loanword, Skr *samñā*, idea, notion, nom sing *samñā*, 10^{aiv}, 1^u, 24^b in iv, 25^b, 26^a, 27^a, acc sing *samñā*, 13^{aiv}, gen *samñā vira*, 11^b, instr-
abl plur *samñāu jsa*, 26^b, *asamñā*, a non-idea, 25^{biv}

samsāra, loanword Skr *samsara* the world 43^{biv}, loc sing *samsāra*, 43^{biv}

samtāna, loanword, Skr *samtāna* contemplation, loc sing *samtāna*, 19^a

samu, loanword, Skr *samam*, in like manner, 43^a u, *sam* 42^a, *sam khu*, in like manner as, just as 42^b u iv

sana, subst, an enemy, host, acc plur *sana*, 18^a, gen plur *sanamna*, 6^b, 7^b, *sanam*, 18^b

sarau, subst a lion, nom plur *saraua* A 34, 35, 36, 37, 38, 39

sarb, to rise, used of the sun, 3rd pers sing opt *sarba*, 41^b, pres part *sar bāmda* rising eastern 12^a, A 2

sarvamañā, loanword, Skr *sarvajñā*, omniscient 2^{aiv}

śāṣam, loanword Skr *śasana*, teaching 24^b

śāstara, subst teacher master, the Lord Zd *śastar* or borrowed from Skr *śastar*, nom *śāstara* 39^b *śāstara*, 22^a

satamna, ordinal, the hundredth, 31^a, 37^a, cf *sa*

satva loanword Skr *satva* a being, nom sing *satva*, 13^{aiv}, 31^b, acc sing *satva* 10^a, gen sing *satva* 10^b, 34^a, *satva*, 24^b, nom plur *satva*, 9^{aiv}, 1^u, 10^a, 31^b, A 3, 22 acc plur *satva*, 10^a, gen plur *satvand* 27^a, *satvanna*, 30^a, *satvam* 9^{aiv}, A 2

satvadata, loanword Skr *satvadhatu*, the world of beings, 9^b, the word is feminine *satva nāsama*, subst, conception of a being, 18^b, see *nāsama*

satvasamñā, loanword, Skr *satvasamñā*, the idea of a being, 14^{aiv}, 25^b u, 26^a, 31^b

śau, num, one, nom *śau*, 44^b, acc *śau*,

5^a, 1^u, 10^a, 13^b, 14^a, 16^b, 21^b, 31^a, 36^{biv}, 40^{biv}, gen. *śe* 3^b, 11, 13^b, loc *śāna*, 44^b, A 1

Śauktrasāsa, nom propr, name of a man or, disciple of Sankra A 41

sauna, subst, the Lord the Compassionate One, gen sing *sauna* A 34, 35, 36, 38, miswritten *sañña*, A 37, *sauna*, A 39 The base is perhaps *saun*

sava, subst, night, gen sing *savi* 41^b, *savi* (?), 28^a

see, see *etje*

śi, num, second another, 16^{aiv}, 23^b u

śā, *śi*, dem pron, this, that, Zd *ha aśā* *se*, nom, sing masc *śā* 10^b, 32^b, 37^b, *śā* 32^a, 38^{aiv}, *śi*, A 3, 16,

17, 18, 7^a, 8^a, 10^b, 11^b, 12^b, 14^b u, 15^a, *śi* (cf however 16^{biv}), 16^b, 17^{biv}, 18^a, *śi*, 19^a, *śi*, 20^a, *śi*, 21^b iv, 22^{aiv}, *śi* u iv, 24^{aiv},

27^{aiv}, *śi*, 32^a u, *śi*, 33^a iv, *śi* u, 34^a u iv, 36^b, 37^{aiv}, 38^b, 39^a, *śi* iv, 40^a *śi*, 41^a, 43^b, 44^a,

A 3, 6, 18, 20, 21, 23, 24, 25, 26, 27, 28, 29, 30, 33, *se* A 3, 22, 25, 27, nom sing fem *śā*, 18^b, 22^a,

24^b u, 25^{aiv}, 27^a, 29^{aiv}, 39^a, 43^b

śā, a particle of affirmation 5^{biv}, 11^b, 16^a, 17^a u, *śi* u 18^a, 19^{aiv}, *śi*, 22^a u 31^a 32^b, 37^a iv, 39^b, *śā* 17^a, 19^{biv}, 37^{aiv}, A 2, *śi* 18^a,

se, 38^b

śi, see *sa*

Śikha, n propr Skr *Śikhi*, name of a buddha, A 30

śiñā, see *śau*

śinuhya, subst doubt, A 23, lit second mind cf *śi*

śirā, subst, well being, luck, cf Skr *śira* German *heuer*, instr sing *śira jsa* 3^a, gen sing *śiri*, 27^a, gen plur *śira*

butta, realizes good things, 15^a, *śaśara* *śamaśa* does reflect about un-

auspicious things, 15^a (i), often used as an exclamation or as an adverb well,

good, *śira*, 7^a, 8^{aiv}, 9^a, 29^{biv}, *śiri*, 8^b

śira, adj, pleased, nom sing *śiri*, 44^a

siya, see sâj

skajsiḥka, unidentified, perhaps used to translate Skr *samskara* cf *skauya*, gen plur *skajsiḥkana* 21a¹ We should perhaps read *anauskajsiḥkana*, cf *auskajsi*

skandha, loanword, Skr *skandha*, gen plur *skandha* A 18, loc plur *skaddha*, among the *skandhas* 27a¹

skauya, unidentified subst, perhaps used to translate Skr *samskara*, nom sing *skauya* 43a¹, b¹, gen sing *skauya* 43b¹ *skaumata*, subst or adj things that can be touched, used to translate Skr *spragṭavya*, instr plur *skaumayau*, 17b¹, gen plur *skaumataṃ* 11a¹, *skaumata*, 20a¹, *skamatam*, 26b¹

sparaksasta, num, sixty six A 10

sparapamjsasa, num fifty six, A 11

sparatcahausa, num, forty six A 12

sparabaista, num, twenty six, A 14

śravakayana, loanword, Skr *śrāvakayana* the vehicle of a *śrāvaka*, loc sing *śraiva layaṇa* 27a¹

Śravasta, name of a town, Skr *Śrāvastī*, gen sing *Śrāvastā* 3b¹, 4a¹, A 1, *Śrāvastā*, 4a¹

srtauttavana, loanword Skr *srtaopanna* nom sing *srtauttaramna* 17a¹ gen sing *srtauttarāna* 16b¹, gen plur *srtauttaramna* 17a¹

ssa, hundred see sa

sta, to stand Zd *ṣta*, 3rd pers plur present *stare*, A 32, present part middle, *stana*, standing, being 11b¹, 12b¹, 28a¹, A 35, *stamina* A 3, 6, 16, 34, 36, 37 38, 39, *stam* A 34, 35, 36, 37, 38 *sta* 38b¹, 44b¹, A 39, with suffixed *stamina* A 23, past part pass *sta* (ps) *stamāṇa*, 38b¹

staiṇa, adj, female, A 27, cf *striya*

ṣṭaka, part that should be produced 3b¹, 20a¹, used to translate *utpadyatavya*

starai, subst, star, nom plur *stara* 41b¹

stye, subst, time, gen sing *stye*, 3b¹, 25b¹, see, 4b¹, 5a¹

striya, subst, a woman, Zd *stri*, nom sing *striya* 21a¹, 23b¹, 28b¹, gen sing *striyai* 21a¹

Subhuta, n pr., Skr *Subhuti*, nom. Su-

bhuta, 5a¹, b¹, 8a¹, 9a¹, 12a¹, b¹, 13a¹, 22a¹ (*Subhuta*), 24a¹, 32b¹, 34b¹, 35a¹, 35a¹, 37b¹, 39b¹, 44a¹, *Subhuta* 12a¹, 31a¹, 32b¹, 36b¹, (with suffixed *st*), *Subhūti*, 15b¹, 17a¹, 23a¹, 33b¹, *Subhuta*, 17b¹, 18a¹, 19a¹, 22b¹, 34b¹, 40a¹, acc *Subhūta*, 25a¹, 35a¹, b¹, 36a¹, 37a¹, *Subhuta*, 32b¹, *Subhura*, 7a¹, 36a¹ (*Subhura*), voc *Subhuta*, 7a¹, 8a¹, b¹, 10a¹, b¹, 11a¹, b¹, 12b¹, 13a¹, 14b¹, 15a¹, b¹, 16b¹, 20a¹, b¹, 33b¹, 36a¹, 37a¹, 39a¹, b¹, 40a¹, *Subhura*, 7a¹, 9a¹, 12b¹, 13b¹, 14a¹, 18a¹, 19a¹, b¹, 20b¹, 22b¹, 23a¹, b¹ (*Subhura*), 26a¹, 27a¹, b¹, 28a¹ (*Subhura*), 30a¹, 31b¹, 32a¹, 33a¹, b¹, 34b¹, 38a¹ (*Subhura*), b¹

subij, adv, good, well, 8b¹

suhadūkha, loanword Skr *sukhaduḥkha*, luck and misery, 42b¹

Suhava, loanword, Skr *Sukhavatī* the world of bliss, A 25

Sumira, loanword, Skr *Sumeru* name of a mountain, 20b¹, A 21, 31

sutrā, loanword Skr *sutra* a *sutra*, acc sing *sutrā*, 1b¹, 28b¹, 29b¹, *sutra* 39a¹, *sutrā*, A 3, 40, instr sing *sutrā*, 3a¹, gen sing *sutra*, 23b¹, 25a¹, 30a¹, loc sing *sutra*, 2b¹, nom plur *sutra* 3a¹, gen plur *sutram*, 13a¹, b¹

śvabhada, adv at noon, 28b¹

sve, subst, shoulder, Zd *supti*, the form is acc sing, 5b¹

syāma, subst, conception, consciousness cf *sai*, instr sing *syame jsa* 9b¹, *syam-jsa*, 9b¹

syē, vi infinitum meaning in *grūciyau syē*, which see

T

ta, thus, 8b¹, see *tā*

tanka, subst, a small coin, a farthing, *tanka man*, as much as a farthing A 28

taramdara, see *taramdara*

tathāgata, loanword, Skr *tathagata* a denomination of the Buddha, 38b¹

tca, conjunction, and, 24 ^b, 25 ^b; *tca*, A 17; cf *al-o cu*.

tcahaura, numeral, four, Zd *cahvārō*, nom. *tcahaura*, A 24 (*tca*), 32, *tcahaura-hasfa*, eighty four, 30 ^b, *tcahaurahasta*, A 18, *tcahaurahastā*, A 8; *tcahaurapatī*, consisting of four *pāda*, 40 ^b, *tcūrapati*, the same, 23 ^b, 36 ^b, *tcūrampati*, the same, 21 ^b, *tcūrampata*, the same, 16 ^b.

tcaina, subst., eye, Zd. *caśman*, nom sing *tcema*, 35 ^b, 41 ^b, loc sing *tcaina*, 41 ^b, nom plur. *tcainamā*, 34 ^b u iv, 35 ^a u w, ^b, 36 ^a, *tcainamāmmā*, i e *tcainamā*, 36 ^a, *tcainamā*, 35 ^b u iv.

tcaimauda, adj., posse'ssing eyes, 27 ^b.

tcairai, probably corresponding to Skr *kārya*, that should be made, *tcairai*, 15 ^a, *tcaira*, 3 ^a, *tcera*, 29 ^b, *tcera*, A 23.

tcaimma, abl instr of a relative-interrogative base, wherewith, wherefrom, 30 ^a, because, if, 17 ^a, ^b, 18 ^a.

tcaram, sulst, means, contrivance (?) of Zd *cara*, instr abl sing *tcaramna*, 38 ^a.

tcarimai, adj., uncertain, perhaps Skr *carama*, last, least, 24 ^b.

tcera, see *tcera*.

tcira, subst., turn, time, acc plur *drrai*, *tcira*, three times, 5 ^a.

tha, unidentified, 2 ^a.

thu, pronoun, thou, 13 ^b, 19 ^b u i, 33 ^a.

thyau, adv., quickly (Professor Leumann), 30 ^a, A 40.

tā, suffix or postposition, used to form a kind of locative, *stye ta*, at one time, 3 ^b, *tā ta*, and then 4 ^b, perhaps connected with *ta*, 11 ^b, 12 ^a iv.

tivāci, unidentified used to translate Skr *nyasya*, *laying put down*, A 3.

tram, to go, 3rd pers. sing past *tranda*, 14 ^b u i, *tranda*, 4 ^a, past part gen sing *trandy*, A 34 35, 36, 38, 39, *tradye* A 37, cf *trām*.

trāysā, loanword, Skr *trasa*, trembling, fear, acc sing *trāys*, 25 ^a.

trisahasri, loanword, cf Pali *tisahassī*, a certain *lokadhut*, gen sing *trisahasrya*, 15 ^b, *trisahasre*, 16 ^a, *trisahasrya*, A 28; *trisahasrya* 36 ^a.

triyāśūna, adj., derived from Skr *tiryā-*

gyonka, an animal, loc sing *triyāśūna*, A 17, gen. plur *triyāśūnām*, A 26.

tsu, to go, Zd. *tsu*; 3rd pers. sing opt *tsi*, A 24; 3rd pers. sing. past *tsula*, 4 ^b, 3rd pers plur. *tsuamda*, 5 ^a u, pres part *tsuammada* (1), A 24, *tsūla*, wandering, in *rrasta tsuka*, right wandering Skr. *sugata*, A 2; *ttaharā tsūka-na*, by the tathāgata, 7 ^b, *ttaharā tsūka-na*, the same, 6 ^a, future part pres *tsūnat*, 29 ^b.

(1) *tta*, adv., thus, so, then, cf Skr *tat*, 2 ^a, 3 ^b, 5 ^b, 6 ^b, 7 ^a, 8 ^a, 9 ^a, 10 ^a, ^b, 11 ^b u iv, 12 ^a u iv, ^b u iv, 13 ^a, ^b, 14 ^a, ^b, 15 ^a, ^b u iv, 16 ^a, ^b u iv, 17 ^a u, ^b u i, 18 ^a u iv, 19 ^a u iv, ^b u iv, 20 ^b u, 21 ^a, 22 ^a u iv, ^b u iv, 23 ^a u, 24 ^a, 25 ^a, 29 ^b; 31 ^a, ^b u iv, 32 ^a, ^b u iv, 33 ^b u iv, 34 ^b u u iv, 35 ^a u iv, ^b u iv, 36 ^a u, ^b u, 37 ^a u iv, ^b, 38 ^a, ^b u iv, 39 ^a, ^b u i, 40 ^a u iv, 44 ^b, A 40, *ta* 8 ^b, with *i* suffixed *ttai*, 41 ^b, A 2, 3, 4, *tta-tta*, thus, so 2 ^a, 3 ^b, 7 ^a, 8 ^a, 9 ^a u iv, 11 ^a, 12 ^a u iv, ^b, 13 ^b, 15 ^a, 21 ^a, 22 ^a, 25 ^a, 31 ^b, 32 ^b, 39 ^a, 40 ^a, 41 ^a u iv, 42 ^b u, 43 ^b, 44 ^a, A 1, 3, 4, 23, 30, 31, 32, with *i* suffixed *tta ttai*, 22 ^b, 39 ^b, *tta eā* and so, likewise, 2 ^a, 3 ^a, 42 ^b.

(2) *tta*, oblique base of the demonstrative pronoun *ta*, thus that, acc sing *ttu*, A 7, 8, 9, 10, 11, 12, 18, 20, 21, 22, 23, 24, 25, 26, 27, 40, 41, *ttū*, 1 ^b, 9 ^a, 13 ^a, 24 ^b, 25 ^b, 27 ^b, 28 ^a u, ^b, 29 ^a, 31 ^a, 39 ^a, 41 ^b, 42 ^a u iv, 43 ^a u iv, ^b, 44 ^a, A 11, 15, 16, 17, *tea*, 2 ^a, ^b, 25 ^a, 30 ^b, 36 ^a, A 3, *tra* 36 ^b, in tr sing *ttana* *ty* that therefore, 3 ^a, 17 ^b, 19 ^b, 20 ^b, 23 ^a, 25 ^b, 27 ^a, 28 ^b, 33 ^a, 37 ^b, apparently miswritten *tta* 17 ^a, *ttina*, *ty* that, therefore, 2 ^b, 3 ^a, 8 ^b, 15 ^a, 16 ^b, 17 ^a, ^b, 23 ^b, 39 ^a u, with *i* suffixed *ttat* 3 ^a, gen sing *ttye*, 5 ^a, 11 ^b, 12 ^b, 16 ^a, 20 ^b, 21 ^b, 22 ^b, 25 ^a, ^b, 26 ^a, 27 ^a, ^b, 30 ^a, 31 ^a, 37 ^a, 41 ^a; A 3, 1; 6, 16; 18; 20; 21.

22, 23, 24; 28; 29, 30, 31; 32, 33, *tye hraye* (or *hrayai*) *hrana*i, when that word had been said, 7 ^{au}, 8 ^{au}, 13 ^{au}; 22 ^{au} ^{iv}, 25 ^{ai}, 32 ^{bu} ^{iv}, 39 ^{bi}, followed by the post-position *vira*, 2 ^{bu}, 21 ^{av}; 23 ^{bu}, 40 ^{bu}, loc. sing *ttāna*, 2 ^{bu}, 5 ^{av}, A 2, '7, 8, 9, 10, 11, 12; 23; nom plur. *tti*, 9 ^{bu}, 10 ^{ai}, 13 ^{bu}, 29 ^{bu} ^{iv}, 30 ^{au}, ^{bu}; 43 ^{ai}, A 3; 26, *tti*, 38 ^{ai}, acc plur *tti*, 41 ^{av}, *tti*, 38 ^{ai}, gen. plur *ttiyamnā*, 24 ^{bi}, 30 ^{ai}, *ttiyamna*, 38 ^{ai}; *ttiyam*, 13 ^{av}, ^{bi}, 24 ^{bu}, 38 ^{ai}, A 3, 32.

ttā, adv, then, now, 3 ^{ai}, A 3

ttādi, unidentified word, perhaps verse, passage, 44 ^{bi}.

ttādiyu, probably borrowed from Skr *tādīya*, his, their, A 3

ttaharai, uncertain word, seems to translate Skr *Tathagata*, a designation of the Buddha, instr sing *ttaharai*, 34 ^{av}, gen plur *ttahara*, 27 ^{av}, fuller forms are *ttaharau* *hvaṇāka-na* 6 ^{ai} (instr sing), *ttaharau* *tsūka-na*, 7 ^{bi}, and *ttahara* *tsūka na*, 6 ^{av} (instr sing) The forms *hvaṇāka* and *tsūka* are participles of *hvan* and *tsu*, respectively, cf *hāra*

ttaja, unidentified, 14 ^{bu}

ttara, adv, so far, there, 22 ^{ai}, 39 ^{bi}, *cu ttara*, *cu ttira*, *cu ttira*, see *cu*

ttara, subst, darkness, Zd *tāra*, Pehl *tar*, acc sing *ttara*, 27 ^{bu}

ttaratcaca, unidentified, 14 ^{bu}

ttaramdara, subst, body, nom sing *ttaramdara*, 20 ^{bu} ^{iv}, 23 ^{bi}, 33 ^{bi} ^{iv}, 42 ^{bu}, *taramdara*, 38 ^{au}, instr sing *ttaramdara* ^{na, 4 ^{bu}, acc plur *ttaramdara*, 28 ^{bu}, *ttaramdarā* 23 ^{bu}, 28 ^{bu}, *ttaradara*, 25 ^{av}, A 27}

ttatta, see (1) *tti*

ttattika, adv, therefrom, thence, used to translate Skr *atah* 16 ^{bu}

ttatva, loanword, Skr *talīva*, true state or condition nom plur *ttatra*, 41 ^{bi}

tti, see (2) *tti*

tti, adv, then, and so, 4 ^{au} ^{iv}, ^{bi}, 5 ^{bi}, 26 ^{au}, 37 ^{au}, 38 ^{ai}, 43 ^{au} ^{iv}, ^{bu} ^{iv}, *tti*, 10 ^{bu}, A 26, *tti mī* 24 ^{au}, *tti ra*, 31 ^{au}, 34 ^{bu}, 35 ^{ai} ^{iv}, ^{bu} ^{iv}, 36 ^{au},

41 ^{av}, A 7, 8, 9, 10, 11, 12, 14, 15, *tti ra*, 1 ^{bu}

ttina, see (2) *tti*

ttiṇa, see (2) *tti*

ttinka, adj, small, insignificant, 17 ^{au} (uncertain, cf *tanika*)

ttira, subst, head, instr sing *ttira-ja* 5 ^{au}

ttiraśuṇa, see *triyasūṇa*

ttiramdye, see *tram*

ttamma, adj, such, so much, 2 ^{bu}, 43 ^{ai}, *ttāma* *mamāmda*, such like just as, 27 ^{bi} ^{iv}, 33 ^{bi}, *tramma* *mamāmda*, 43 ^{au}, *tramma* *mamāam*, 20 ^{bi}

ttiraśaya, loanword Skr *trīśatika* a book consisting of three hundred granthas, acc sing *ttiraśaya*, 2 ^{av}, *ttiraśaya*, 44 ^{bi}

ttiraśasari, see *trīśasari*

ttiyamni, loanword, Skr *trīyanika*, consisting of three vehicles, acc sing *ttiyamni* 1 ^{bu}

ttu, see (2) *tti*

ttusa, see *tvsa*

ttusatta, subst., Skr *tucchata*, emptiness, nom sing *ttusatta*, 33 ^{av} gen sing *ttusatteta*, 4 ^{bi}

ttiyam, *ttiyamnā*, *ttye*, see (2) *tti*

tva, see (2) *tti*

tvaharai, see *ttaharai*

tvān, to praise, to do homage to, cf Zd *van*, inf *teana*, 5 ^{au}, *tvamdana*, 29 ^{bi}

tvāra, unidentified, 1 ^{bi}, perhaps connected with *tran*

tvāsa, subst, power, strength Zd *tvāsi*, *tvāsa* *yanaka-na* by him who overpowers, 6 ^{bi}, 7 ^{bu}, *tvāsa* *yanūma*, I overpower 18 ^{au}

U

u, conj, and 2 ^{bi}, 3 ^{bu}, 5 ^{au}, ^{bi} ^{iv}, 7 ^{ai}, 8 ^{au} ^{bi}, 9 ^{bi}, 21 ^{bi} ^{iv}, 22 ^{au} ^{iv}, 25 ^{bi}, 26 ^{bi}, 27 ^{bi}, 30 ^{bu}, 31 ^{ai}, 39 ^{bi} ^{iv}, 42 ^{bi} A 1, 2, 3, 31, 33, 40

uddisaya, loanword, Skr *uddiṣya*, with reference to A 28

uḥu, pronoun, thee, instr sing *uḥu-ja* 6 ^{bi}, 7 ^{bu}, apparently written *aku-ja*, 6 ^{au}

ukhaysde, see *ukkhaya*

upekṣa, loanword, Skr. *upekṣa*, indifference, 42 b^v.

upev, loanword, Skr. *utpada*, to produce, 3rd pers plur pres *upevāri*, 13 a^v, future part pass *upevāmiṇa*, 9 a^v, 26 b^{iv}, *upevāṇa*, 31 bⁱⁱ

urmaysda, subst, corresponding to Zd *ahuramazdah*, it is used to translate Skr *aditya*, the sun, nom. sing *urmaysde*, 41 bⁱ, gen *urmaysdam*, 28 aⁱ

uskhays, to rise, to increase, 3rd pers sing pres. *uskhaysde*, A 3, 6, *uskhaysde*, A 3, *uskhaysde* A 16

uṣṣṣṣṣṣ, adv, up above, 12 aⁱⁱⁱ

uṣmamna, unidentified word apparently a pres part middle or a gen plur, seems to translate Skr *upanisad* in its proverbial sense, *uṣmamna masi*, so much as an *uṣmamna*, 31 aⁱⁱⁱ, 37 aⁱⁱⁱ

usta, subst existence, birth (!), acc plur *usta*, A 17

ustama, adj last least Zd *ustema*, gen sing *ustamye*, 13 bⁱ *ustamata*, in the least, even, 31 aⁱ, 36 b^{iv}, 40 b^v

ustamajsi, adj, last, acc sing *ustamajsi*, 13 aⁱⁱⁱ, bⁱ, 30 bⁱⁱⁱ, 33 aⁱⁱⁱ, gen sing *ustamajsyse*, 43 bⁱ, *ustamajsyse*, A 17, *ustamajsyse*, 30 bⁱⁱⁱ

ustar, to wipe off, base *tars* 3rd pers sing past, *ustadi*, 24 aⁱⁱⁱ

utca, subst, water, instr sing *uca-ṣa* A 32, gen sing *uci*, A 32, *uca*, 42 bⁱⁱ

uvara, loanword Skr *udara*, exalted 2 aⁱ, b^v

uvava, loanword Skr *aupapaduka* self produced, nom plur *uvava* 9 bⁱⁱ

uvaysai, loanword, Skr *upasaka* a lay worshipper, nom plur *uvaysa*, 44 aⁱⁱⁱ

uysāmna, subst, self reality, gen sing *uysāmne*, 24 bⁱⁱ, 34 a^{iv} *uysāmiṇi*, 39 aⁱ, gen plur *uysāmna*, 39 aⁱⁱ

uysāṇānāsāma, subst, conception of a self 18 bⁱ, see *nasama*

uysdiṣ, to explain, Zd *uz-das*, 3rd pers sing opt *uysdiṣiya*, 21 bⁱⁱ, *uysdiṣiya*, 41 aⁱ, *uysdiṣe*, 29 aⁱⁱⁱ, A 2

uysmaura, subst, a being, nom sing *uysmaura*, 42 b^v, nom plur *uysmaura*, 42 aⁱⁱ, gen plur *uysmaurana*, 41 aⁱⁱⁱ

uysya, loanword, Skr *upāsikā*, a female lay worshipper; nom plur *uysye*, 44 aⁱⁱⁱ

V

va, a particle adding emphasis or implying an assertion Zd *va*, used to add emphasis 2 bⁱⁱ, 4 bⁱ, 17 aⁱ, bⁱⁱ, 23 bⁱⁱ, a *ia* or, 21 aⁱⁱ, 23 bⁱⁱ, *au ia* the same, 38 bⁱ, *cu ia*, and who 9 bⁱⁱ, 23 bⁱⁱ, 30 bⁱⁱ, 40 bⁱⁱ, *cu nara ia* what now, what should we say, 14 bⁱⁱ, 29 aⁱⁱⁱ, *ja iae* 4 b^v, *lhu ia*, how, 6 b^{iv}, 31 a^v, 42 b^v, o *ra* and also, or, 11 bⁱⁱⁱ, 15 bⁱⁱ, 16 bⁱ, 21 a^v, 28 bⁱ, 29 aⁱⁱⁱ, bⁱⁱ, 32 aⁱ, o *ia* A 2, *ti ra* and so, 2 aⁱⁱⁱ, 3 aⁱⁱ, 42 b^v, *tti ra*, and so 1 bⁱⁱ, *tti ia* the same, 31 aⁱⁱⁱ, 34 bⁱⁱ, 35 aⁱⁱ, b^{iv}, 36 aⁱⁱⁱ, 41 a^v, A 7, 8, 9, 10, 11, 12, 14, 15

vajis, to see, to perceive cf Zd *caṣ*, 3rd pers sing pres *vajisdi*, 27 bⁱⁱ, *vajisde* 41 b^v

Vajrrachedaka, loanword Skr *Vajracchedika* the name of a text, nom *Vajrrachedaka* 2 bⁱⁱ, acc *Vajrrachedaka* 44 bⁱ, *Vajrrachedaka* 2 bⁱ, gen *Vajrrachedakyn* 2 bⁱⁱ, 21 aⁱⁱ, 40 b^v, *Vajrrachedakyn*, 44 bⁱⁱ *Vajrrachedakasutra*, 30 bⁱⁱⁱ, 36 b^v

vamas, to reflect upon, cf Skr *avamśi*, 3rd pers sing pres *vamaṣṭa* 15 a, instr sing of pres part *vamasaka na*, 6 b 7 bⁱⁱⁱ

vamnavaya, loanword, Skr *vandanaya* that should be saluted, 29 bⁱ

vamniha, subst, opportunity (!) A 22 **vaña**, adv, here, 3 a^v A 3, *vañam* A 38 probably also continued in *vañadrasa* 14 b^v *vañasara*, 15 aⁱ, cf *vayñāsi*

vava, adv there, then, 5 a^{iv}, 27 bⁱⁱ, 33 a^{iv}, 43 aⁱ, 44 aⁱ, A 2, *vava* A 17 *vava bura* so far, 13 aⁱ

varaṣama, subst, obtainment 42 bⁱ

vaśarā, subst, a thunderbolt Zd *vazra* 2 bⁱⁱ

vaṣ, to recite, read Zd *rac*, 3rd pers sing pres *vaṣdi* 2 bⁱⁱ, A 39, *vaṣa* A 36

vastari A 34, 35, 37, 38, 3rd pers plur *vafida*, 28 a^v, *vafji* h, 29 bⁱⁱ, 30 b^{iv}, 3rd pers sing opt *vafji* 3 aⁱ, A 3, *vafji* 21 bⁱ, 37 aⁱ

vasiyāmna, unidentified, 42 a^v

vaski, postpos, for, towards, A 22
vastā, loanword, Skr. *vastu*, a thing; gen sing *vastu*, 10 b^{iv}
vasta, according to Professor Leumann, post position, extending over, during, for, 28 b^{iv}
vaśu, adj, evil, bad, A 22, *easy debiśi*, evil doers (I), A 24
vasus, to become purified, cleansed, 3rd pers plur pres *vasusuda*, A 20, 21
vasve, part, purified, clean, 14 aⁱ, 43 bⁱⁱⁱ, perhaps borrowed from Skr *visuddha*
vatca, see *pata*
vaysñam, adv, here A 34, 35, 36, 37, 39, cf *vañā*
vi, postposition added to the genitive in order to form a kind of locative, 24 bⁱⁱⁱ iv, A 40, cf *vira*
vicitra, loanword, Skr *vicitra*, manifold, nom plur *vicitra*, 42 aⁱ
vys, to wander, to move (I) cf Zd *varj* (I), 3rd pers plur pres *vysyari*, 42 a^{iv}
vina, loanword, Skr *vina*, without, used with a genitive, 34 aⁱⁱ iv, 42 aⁱⁱ
vipakaja, loanword, Skr *vipakaja* result ing from the ripening (of actions) 43 bⁱ
Vipaśa, nom propr Skr *Vipaśyin*, name of a buddha A 30
vira, postposition, in, on, forms a kind of locative from *vi* or perhaps connected with Zd *vairi*, where the case of the preceding noun can be identified, it is put in the gen, see *rutam tira* 26 bⁱⁱ, compare 2 b^{iv}, 4 bⁱⁱⁱ, 10 bⁱⁱⁱ iii iv, 11 aⁱ ii iv, bⁱ, 13 a^{iv}, b^{iv}, 15 aⁱⁱ, 20 aⁱⁱⁱ iv, 21 bⁱⁱⁱ, 23 b^{iv}, 24 bⁱ iv, 26 b^{iv}, 27 aⁱ, 28 aⁱⁱ, 39 aⁱ, 40 bⁱ iv, A 23
viraḥya, loanword, Skr *viraḥya*, or *vira-dhuta*, displeased, 30 bⁱ
virāya, adj, connected with energy (Skr *virya*), obl *virāye*, A 37
vistarna, loanword, Skr *vistarena*, in full 21 bⁱⁱ, 23 b^{iv}
vista, to place cf Skr *avasthapaya*, 3rd pers sing past *vistata*, 4 b^{iv}
vistā, to stand, future part. pass *vistañā*, 7 aⁱ, 8 b^{iv}, *vistañā*, 8 aⁱⁱ
Viśvambha, nom. propr Skr *Viśvabhu* name of a buddha, A 30

vitram, to enter, 3rd pers sing past, *vitramda*, 27 bⁱⁱ, cf *tram*
vuyśai, sub^t, a being commonly in the phrase *ḥaysūmā rūysai*, a bodhisattva, nom sing *vuyśai* 15 aⁱ, 26 bⁱ, 28 aⁱ, 40 bⁱⁱ, instr sing *rūysai-na*, 6 b^{iv}, 7 bⁱⁱⁱ, 8 bⁱⁱⁱ, 9 aⁱⁱⁱ; 31 bⁱⁱ, 40 bⁱ, nom plur *vuyśa*, 6 aⁱⁱⁱ, bⁱⁱ, instr plur *vuyśau-ja*, A 1
vyi, I was, *rya*, *rye*, *vyeta*, *rynta*, was, *rya*, might be, see *bi*
vyach, to view, grasp understand 3rd pers sing opt *vyachi*, 34 aⁱⁱⁱ iv, fut part pass. *vyachamā*, 40 bⁱ
vyarana, loanword Skr *vyāraṇa*, explanation preaching, 27 a^{iv}, with *i* suffixed, *vyaranai* his preaching, 27 aⁱⁱⁱ
vyirasa, loanword, Skr *vyākariśyat*, he would have prophesied, 33 aⁱⁱⁱ
vyuha, loanword Skr *vyūha*, distribution, arrangement, 34 aⁱⁱⁱ, cf *buddhaśāstra vyūha*, and *byūha*

Y

yan, to do, 1st pers sing present act *yanūma*, 18 aⁱⁱ, *yanūm*, 3 bⁱ, 3rd pers plur present act *yanidi*, 30 b^{iv}, 3rd pers sing opt act *yanī* [29 aⁱ], 31 aⁱ, A 3, 29, 30, 33, 3rd pers sing past, *yude*, 4 bⁱ, 24 aⁱⁱ, A 40, with *i* suffixed, *yudai*, 5 b^{iv}, 3rd pers plur *yudamda*, A 40, 2nd pers sing imper *yam* 8 bⁱⁱⁱ, 1st pers sing present middle, *yamī* 26 aⁱ, 30 aⁱⁱⁱ, 3rd pers sing *yamdi* 44 aⁱ, 3rd pers plur *yanare*, A 24, *yanari* 41 aⁱⁱ, 3rd pers sing conj middle, *yanare*, A 4, *yanati*, 24 bⁱⁱ, 3rd pers plur *yanamde* 3 bⁱ, instr sing of present part *yanaka na* 6 bⁱ, 7 bⁱⁱ, past part *yuda*, 4 bⁱ, A 31, *yudi*, A 30, *yude* A 33
yastā, see *lasta*
yauga, probably loanword, Skr *yoga*, loc sing *yaugi* 2 aⁱⁱ
ye, enclitic pronoun, some one, one, 14 bⁱ, 43 aⁱⁱ, A 31
ye, enclitic particle, seems to add emphasis in *ya-ra e*, 4 b^{iv}, *nañā ye*, 30 aⁱⁱ, *nañ ye* 38 a^{iv}

ya, enclitic conjunction, *cī-ya*, and when, 37 ^b_u, cf *ta* in *tī-ta*, 4 ^b_v

ysā, to be born, cf. *Zd. zan*; 3rd pers sing present *ysāte*, A 17; past part. *ysā*, born, 9 ^b_i, *ysāta*, 9 ^b_i, *ysāya*, 9 ^b_i.

ysama, according to Professor Leumann, the earth, *Zd zem*; *ysama-šamdaina*, by the earth-ground, by the world, 21 ^b_v; 29 ^b_i.

ysāmpū, subst, a knee; cf. *Zd. zānū*, 5 ^b_u.

ysamtha, subst, birth, existence, *Zd zantu*; acc. sing. *ysamtha*, 30 ^a_u, A 17, *ysatha*, A 6; 25, nom. plur. *ysamtha*, A 17; acc plur. *ysatha*, 26 ^a_u, loc plur. *ysamthā*, 30 ^a_i

ysāra, numeral, thousand, cf *Zd. hazanra*, A 18; *ysara*, 30 ^b_i; with suffixed *ī*, *ysārī*, A 23, *ysāramna*, a thousandth, 31 ^a_u, 37 ^a_u

ysinī, *ysinīya*, subst, gratification, occurs

in compounds with the past participle of *haur*, to give, and with the subst *haurāmma*, gift; thus *ysinīya-hauda*, favoured, gratified, 7 ^b_v; *ysinīya haudi*, 6 ^b_u; *ysinīhaua*, 8 ^b_i, *ysinīya haurāmmesja*, with a gratification, 6 ^b_u, *ysinīya hauramme-sja*, 7 ^b_v; *ysinī-haurāmmesja*, 8 ^b_u

ysura, subst, used to translate Skr *ātman*, self, *ysurasamñā*, the notion of an ego, 25 ^b_v

ysvamñā, loanword, Skr. *śadaniya*, that can be tasted; gen plur *ysamñām*, 26 ^b_u; *ysamñā*, 11 ^a_u, 20 ^a_v.

ysvīše, unidentified and uncertain, 27 ^a_v.

ysyān, to produce, *Zd. zan*; 3rd pers. sing opt *ysyāmñe*, 15 ^b_u, 16 ^a_i, 29 ^a_i, 36 ^b_u; 41 ^a_u; *ysyāñe*, 16 ^b_u, 29 ^a_u

yuda, see *yan*

KUCHEAN FRAGMENTS

EDITED BY SYLVAIN LÉVI (October, 1912)

[These fragments belong to the consignment, No 149, forwarded to me from Simla, in April, 1907. In the forwarding letter it was stated that they had been 'found at Jigdalik and Kava, near Kuchar,' by a man of Kuchar, called Sahib Ali. From Sahib Ali's report it appears that Jigdalik lies one day's march from Bai, and that the manuscript fragments were dug out by him from what he calls 'a house', situated in 'the hills' near Jigdalik. The term 'house' is applied by the natives of Eastern Turkestan to what we call a *stupa*, or shrine, see Sir Aurel Stein's *Ancient Khotan*, vol. 1, p. 483. The name Jigdalik, as M. Pelliot informs me, is not uncommon in Chinese Turkestan, and signifies simply a place of oleasters. The material of the fragments is stiffish, whitish paper.—R. H.]

1 PRĀTIMOKSA¹

Hoernle MS, No 149; (Plate XI, No 2)

Provenance — O N O de Koutchar. Trouvé par Sahib Ali dans le voisinage de Bai. *Dimensions* — 295 x 48 mm. Un feuillet sans marges, à peu près intact, sauf une légère échancrure au bas. Le trou pour la ficelle est percé à 7 cm du bord gauche. Hauteur moyenne des caractères, 2 mm. Le chiffre de pagination qui probablement se trouvait au bord gauche du verso est perdu.

Sujet — Fragment du Prātimoksa de l'école Sarvastivādin, section des fautes *payti* (correspondant au *pacittiya* pali), commence à la fin du *payti* 70 s'arrête au milieu du *payti* 85.

A la suite du texte Koutcheen et de la traduction de chacun des articles, j'ai donné

1° [Sv P] Le texte correspondant du *Che-soung(-lin) pi-k'iu po-lo-l' mou tch'a*

¹ Ce fragment a déjà paru dans le *Journal of the Royal Asiatic Society*, January, 1913, pp. 109-20, on a introduit ici quelques corrections qu'il est inutile de signaler en détail. — On a remplacé la transcription *dh*, antérieurement adoptée, par un *t* dans les mots koutcheens par symétrie avec les transcriptions *l m, n*, etc., on a toutefois maintenu le *dh* dans les mots sanscrits. Les signes du *t* et du *dh*, qui différaient sans doute à l'origine, ont été plus tard confondus dans l'écriture de Koutchea.

liat pen, version chinoise du Pratimoksa des Sarvastivadin due à Kumarajiva vers
A D 404 (Nanjio 1160 ed Tokyo xvi 7, p 43 sq)

2° La traduction du chinois

3° [PAC] L'article correspondant du Pacittiya pali

4° La traduction du pali

5° [Mvy] L'article correspondant du Pratimoksa des Mula Sarvastivadin
tel qu'il est donné dans la Mahavyutpatti éd Minayev Mironov § 261

Recto

- 1 70 se samane lykawarsem mpa plaki sa ynari yam payti 71 se samane
menki ikampikwalamfie pi onolmettse wasampat yamassam payti
su ma wasampam tak[am]
- 2 samani kšalyi¹ 72 se samane safi sar sa kem rapanam rapatsi wa t
watassam payti 73 stwei meñtsa postafñie,s samñettse
pudgalyi,k kako wa²
- 3 nalle tumem olya warpata,r payti 74 se samane pratimoksasutar
weskemane mamt wessam ma fi,ś vesa,ñi akñatsam,s reki sa
yamas/ au
- 4 preku se suta,r winai abhidha,rñm alykemane takam payti 75 se
samane śilñantam (w)e [xxx] samanem,ts klauca pilsa kaltr payti
76 se samane

Verso

- 1 sankattse pelaiyknešse wattare wātko takam amplakante parñ
tsenketa,r payti 77 [se sama]ne pññāktettse massa,t yamassam
payti 78 se sa [mane]
- 2 mo,t mala trikelye sa sakse vokam payti 79 se samane³ katkos
preke amplakante kwasu ne vitmassam payti 80 se samine nru,s
tsan/ a [e]⁴
- 3 sa jostam śitmalñie sa sa,nñ miyissam payti 81 se samine yaka
yaśi⁵ sa lante kercen ne vñm parñ tuyknesa sarma mem payti 82
kusc samane pra [ti]

¹ L'erreur haplographique corr *naśalyi*

² Corr *se rpanalle* Le scrible a omis l'aksara *rpa* en jasant à la ligne

³ Sic MS Lire *samane*

⁴ La syllabe *re* est restituée d'après un fragment de la collection I all ot

⁵ La syllabe *ya* d'abord omise a été rétablie d'après coup au dessous de la ligne.

4 mo, ls po aūm sa ma klyausam payti 83 se samane ayaſse kemesse
 sucika, r yamasta, r payti 84 se samane pir mañca, l yamaska
 yarm tsa vamasalle pa ſx

TRADUCTION

- 71 Le bhikṣu qui fait route par entente avec des voleurs des brigands payti
 72 Le bhikṣu qui fait l'opasampad d'une personne qui a moins de vingt
 ans il est payti. Celle-ci n'est pas upasampanna les bhikṣus sont à blâmer
 73 Le bhikṣu qui de sa propre main creuse la terre ou qui la fait creuser
 payti
 74 L'invitation personnelle d'un bhikṣu pour la conclusion des quatre mois
 doit être acceptée s'il accepte en surplus de cela pāyti
 75 Le bhikṣu qui en recitant le Pratimokṣa sūtra parle ainsi *Ce n'est pas
 clair pour moi* J'agis sur le dire des ignorants Je veux interroger quelqu'un qui
 sait le Sūtra le Vinaya l'Abhidharma payti
 76 Le bhikṣu qui se tient à portée d'oreille des bhikṣus tandis qu'ils profèrent
 (?) (w) e[ſ]lemanents) des propos violents payti
 77 Le bhikṣu qui quand une affaire de loi du saṃgha est en train d'être
 réglée sans autorisation se lève sans rien dire payti
 78 Le bhikṣu qui fait mépris du Bouddha payti
 79 Le bhikṣu qui boit de l'alcool des spiritueux du vin (?) payti
 80 Le bhikṣu qui le temps en étant pa-se sans autorisation entre dans un
 village payti.
 81 Le bhikṣu qui en se levant d'avance ou par infraction après fait tort au
 saṃgha payti
 82 Le bhikṣu qui en mendiant la nuit va dans le palais du roi en dehors
 d'un motif conforme payti
 83 Le bhikṣu qui n'écoute pas le Pratimokṣa de tout son cœur payti
 84 Le bhikṣu qui se fait un *etui* à aiguilles en os ou en corne payti
 85 Le bhikṣu qui se fait un lit ou un siège il faut le faire à la mesure

LES PARALLÈLES

71 SvP 若比丘 與賊衆議共道行 乃至到一聚落
 波夜提

Si un bhikṣu de propos délibéré fait route avec une troupe de brigands et
 qu'il va jusqu'à un village il est *po ye t'*

= Pāc 66 *Yo pana bhikkhu janari theyyasatthena saddhima samudhaya eka idhanamaggam patipajjeyya antamaso gamantaram pi pacittiyam*

Si un bhiksu, en connaissance de cause, se met en route après entente préalable avec une troupe de brigands, et va en leur compagnie ne fut-ce qu'au prochain village pacittiya

(Cf MvY 261 75 [71° siksapada] *steyasārtthagamanam*)

72 Sv P 若比丘不滿二十歲人與受具足戒 波夜提 是人不得戒 諸比丘亦可呵 是事法爾

Si un bhiksu à un homme qui n'a pas vingt ans accomplis donne intégralement les Défenses, il est *po ye t'i* Cet homme n'a pas reçu les Défenses et les bhiksus sont à blâmer Telle est la règle du cas

= PAC 65 *Yo pana bhikkhu janari unariṣaṭṭhassari puggalaṃ i pasampadejya so ca puggalo anupasaṃpanno te ca bhikkhu garayha idam tasmā pacittiyam*

Si un bhiksu en connaissance de cause, ordonne une personne de moins de vingt ans, cette personne n'est pas ordonnée, et les bhiksus sont à blâmer Tel est dans ce cas le pacittiya

(Cf MvY 261 76 [72° siksapada] *unariṣaṭṭhassariṣaṭṭhapaṇanam*)

73 Sv P 若比丘自手掘地 若使人掘 若指示言掘 是皮夜提

Si un bhiksu de sa propre main, creuse la terre s'il la fait creuser par quelqu'un si en l'indiquant de la main il dit de la creuser il est *po ye t'i*

= PAC 10 *Yo pana bhikkhu patlariṃ khaṇeyya i khaṇeyya i pacittiya*

Si un bhiksu creuse la terre ou la fait creuser pacittiya

(Cf MvY 261 77 [73° siksapada] *khananam*)

74 Sv P 若比丘受四月自恣請 若過是受者 波夜提 除常自恣請 除數數自恣請 除獨自恣請

Si un bhiksu accepte une invitation de pleine liberté (= *pravarana*) pour quatre mois et qu'il accepte encore au delà il est *po ye t'i* sauf invitation de pleine-liberté permanente sauf invitation de pleine liberté répétée, sauf invitation de pleine-liberté spéciale

= PAC 47 *Iḍḍinena bhikkhuna cūḷamasapaccayapavarana sīlābha aññāsa paṇapavaranaṃ aṃ natra nīcāpavaranaṃ tato ce ullari sūlyeyya pacittiyam*

Un bhiksu qui n'est pas malade doit accepter une invitation de fournitures pour quatre mois en dehors d'une invitation spéciale en dehors d'une invitation permanente Si il accepte en surplús pacittiya

(Cf MvY 261 78 [74° siksapada] *pravaritārthānusāsa*)

75 SvP 若比丘說戒時如是言 我今未學是戒 先當問諸比丘誦修多羅毗尼阿毗曇者 波夜提 若比丘欲得法利 是戒中應學 亦應問諸比丘誦修多羅毗尼阿毗曇者 應如是言 大德 是語有何義 是事法爾

Si un bhikṣu, au moment de dire une Défense, parle ainsi : *Moi, je n'apprends pas encore cette Défense, je veux d'abord interroger les bhikṣus qui récitent le Sūtra, le Vinaya, l'Abhidharma, il est po-ye t!* Si un bhikṣu desire obtenir le profit de la Loi, il doit apprendre ces Défenses, et aussi il doit interroger les bhikṣus qui récitent le Sūtra, le Vinaya, l'Abhidharma, et il doit leur parler ainsi : *Bhādantas! cette expression quel sens a-t-elle? Telle est la règle du cas.*

= Pac 71 *lo pana bhikkhū bhikkhū sahadhammikaṃ tuccamaṃ etarū vadeyya na tarahāṃ avuso etasmīṃ sikkhapade sikkhissamī yava na aññāsi bhikkhūṃ byattam vinayadhammaṃ paripucchamīti pacittiyaṃ sikkhāmanena bhikkhāre bhikkhū na anna-tāḥ paripucchitābbaṃ paripankitābham ayaṃ tattha samāsi*

Le bhikṣu à qui des bhikṣus disent une formule de la Loi et qui parle ainsi : *Je ne m'instruirai pas — longue vie! — dans cette prescription jusqu'à ce que je questionne un bhikṣu éclairé, porteur du Vinaya! — pacittiya* Un bhikṣu, o bhikṣus! qui s'instruit doit apprendre doit questionner, doit se demander : C'est la la norme

(Cf Mvy 261 80 [76° sīkṣapada] *Śīkṣopasaṃkharapratikṣepah*)

76 SvP 若比丘諸比丘鬪亂諍訟時 屏處默然立聽作是念 諸比丘所說 我當憶持 波夜提

Si un bhikṣu, alors que les bhikṣus se querellent et se disputent, se tient dans une cachette en silence et les écoute en pensant ainsi : *Les bhikṣus ce qu'ils disent je veux me le rappeler, il est po-ye t!*

= Pac 78 *lo pana bhikkhū bhikkhūnaṃ bhandanajānaṃ lalokajātānaṃ vīṇadappannānaṃ upasutvā tittheyya yaṃ ime bhaṇissanti taṃ soṇassamīti etad eva paccayaṃ karitva anaññāsi pacittiyaṃ*

Un bhikṣu qui tandis que les bhikṣus sont en discussion, sont en querelle tombent en désaccord se tient à portée d'oreille en pensant : *Ce qu'ils diront je l'entendrai! avec ce motif, et sans autre motif, pacittiya*

(Cf Mvy 261 79 [75° sīkṣapada] *upaśraraḡalam*)

77 SvP 若比丘僧斷事時默然起去 波夜提

Si un bhikṣu, quand le saṃgha tranche une affaire en gardant le silence se lève et part, il est *po-ye t!*

= PAC 80 *Yo pana bhikkhu sarighe vimicchayakathaya vartamanaya chandam adatra utthayasana pakkameyya pacittiya*

Le bhiksu qui, alors qu'une affaire à décider est en cours devant le sangha, sans donner son consentement préalable, se lève de son siège et s'en va, pacittiya
(Cf MvY 261 81 [77° siksapada] *tusnimviprakramanam*)

78 Sv P 若比丘輕他比丘波夜提

S₁ un bhiksu manque de respect à un autre bhiksu, il est *po ye-t*

= PAC 54 *anadariye pacittiyam*

En cas de manque de respect, pacittiya

(Cf MvY 261 82 [78° siksapada] *anadaravittam*)

79 Sv P 若比丘飲酒波夜提

S₁ un bhiksu boit de l'alcool, il est *po ye t'*

= PAC 51 *saramerayapane pacittiya*

S₁ on boit des liqueurs alcooliques ou fermentées, pacittiya.

(Cf MvY 261 83 [79° siksapada] *saramareyamadyapanam*)

80 Sv P 若比丘非時入聚落不白善比丘波夜提 除因緣

S₁ un bhiksu hors temps entre dans un village sans informer un bon bhiksu il est *po ye t* : sauf raison

= PAC 85 *Yo pana bhikkhu santarī bhikkhuno anapucchā vikkale gamarī pariseyya anūtra tatharūpa accayika karaniya pacittiya*

Le bhiksu qui sans demander l'autorisation à un bon bhiksu entre hors temps dans un village, à moins d'affaire urgente conforme pacittiya

(Cf MvY 261 84 [80° siksapada] *akalacaryu*)

81 Sv P 若比丘請食食前食後行至僧家波夜提

S₁ un bhiksu invite à un repas avant le repas ou après le repas, va en tournée dans d'autres maisons il est *po ye t*

= PAC 46 *Yo pana bhikkhu nimanāto sabhāto samano santarī bhikkhuno anupucchā purebhattarī va paccebbhattarī va kulesu carittarī pajjeyya anūtra samayo pacittiya* : *tathā ya* : *samayo cīvaradunāsamayo cīvarakarasamayo ayam tathā samayo*

Le bhiksu qui étant invité déjà pourvu d'un repas sans demander (l'autorisation) à un bon bhiksu soit avant le repas soit après le repas se met à faire une tournée dans les familles — sauf le temps légal — pacittiya. Le temps légal,

c'est le temps ou on donne la veture le temps ou on fait la veture C'est là le temps legal

(Cf Mvy 261 80 [81° siksapada] *l lacary*)

82 Sv P 若比丘 刹帝利王水澆頂 夜未曉未藏寶
若過門闕 波夜提 除因緣

Si un bhikṣu chez un roi kṣatriya qui a reçu l'onction du sacre quand la nuit ne s'eclaircit pas encore quand on n'a pas encore serre les joyaux depasse le seuil de la porte il est *po ye-ti* sauf raisons

= PAC 83 *Yo pana bhikkhū ranno khattijassa muddharasitassa anikkantar jake aniggataratanake pubbe appatissarīti lito m lakkhīti atikkhīti eyja pacittiyam*

Le bhikṣu qui chez un roi kṣatriya qui a reçu l'onction royale quand le roi n'est pas sorti quand les joyaux [le comm explique la reine] ne sont pas sortis sans s'être annonce au préalable depasse le seuil pacittiya

(Cf Mvy 261 86 [82° siksapada] *royakularatricarya* Mais nous possedons ici le texte meme de la prescription du Mula Sarvāstivāda Vinaya conservée avec son commentaire dans le Makandikā du Dhyaavad na p 543 sq

Yah punar bhikṣur anigatayati rajanyam anudgate rone a nirrtayati rat esu ratna samatessu va rajnah kṣatriyasja muddharasitasya i lakkhīti atikkhīti va indrakulasamanta i va samatikrameḍ anyatra ta trupat pratyaṅgat i ya itihā

Le bhikṣu qui, quand la nuit n'est pas encore pas ee quand l'aurore n'est pas levee quand ne sont pas encore retires les joyaux ou le qu'on tient pour des joyaux chez un roi kṣatriya qui a reçu l'onction royale depasse le seuil de la porte ou les alentours du seuil sauf motif conforme payantika

La tradition variant donc entre *r jake* le roi et *raja* la nuit)

83 Sv P 若比丘 說戒時如是言 我今始知是法說
戒經中半月半月戒經中說 諸比丘知是比丘乃至
若二若三說戒中坐 何況多是比丘不以不知故得
脫 隨所犯罪如法治 應呵令馱 汝大德 汝失無利
汝不善 汝說戒時不敬戒 不作是念實有是事 不貴重
不著心中 不一心念 不攝耳聽法 從彼事 波夜提

Si un bhikṣu au moment de reciter les Defenses parle ainsi C'est maintenant que j'apprends pour la première fois que cette Loi est enoncee dans le Livre des Defenses est recitee tous les deux mois dans le Livre des Defenses Les bhikṣus savent que ce bhikṣu a siege déjà deux fois trois fois à plus forte rai-on davantage pendant qu'on recitait les Defenses ce bhikṣu ne peut pas a cause de son ignorance

obtenir d'être excusé. Selon sa faute, de la manière que la loi prescrit, il faut le traiter. Toi, bhādanta, toi tu as failli, tu n'auras pas de profit, tu n'es pas bien, quand on récite les Défenses, tu n'honores pas les Défenses, tu ne penses pas que en vérité il en est ainsi, tu ne les vénères pas, tu n'y appliques pas ton cœur, tu n'y penses pas en concentrant ton esprit, tu n'écoutes pas et tu ne suis pas la Loi. Par conséquent *po ye tī*.

= PAC 73 *lo pana bhikkhu anraddhamasari patimokkhe uddissamane evaṃ vadeyya idan eva kho aham janāmi ayam pi kira dhammo suttagato suttapariyapanno anraddhamasari uddesam agacchatīti taṃ ce bhikkhum aññe bhikkhu janyeyyūṃ nissinna jubbāṃ imina bhikkhuna dvitikkhattari patimokkhe uddissamane lo pana vado bhiggo na ca tassa bhikkhuno aññatalena mutti atthi yaṃ ca tattha apattim apanno taṃ ca yathadhammo karetabbo uttari cassa moho aropetabbo tassa te avuso alabha tassa te dulladdharā yaṃ tvaṃ patimokkhe uddissamane na sadhukarā atthikatteva manasikarosi idāṃ tasmim mohanake pacittiyam*

Le bhikṣu qui, à la lecture du Pratimokṣa tous les demi-mois vient à parler ainsi. C'est maintenant seulement que je sais que telle est la Loi qui se trouve dans le Sūtra, qui est recueillie dans le Sūtra, qui revient en recitation tous les demi-mois si les autres bhikṣus savent que ce bhikṣu a déjà siégé deux fois, trois fois, à plus forte raison davantage, pendant la recitation du Pratimokṣa, ce bhikṣu n'est point quitte à cause de son ignorance, il faut lui appliquer le traitement que la Loi prescrit pour sa faute, et il faut de plus l'accuser de folie. Voilà ce que tu as manqué à gagner, voilà un fâcheux profit pour toi, parce que pendant la recitation du Pratimokṣa tu ne te recueilles pas bien, tu ne t'appliques pas. C'est là le pacittiya en cas d'égarement.

(Cf Mv 261 87 [83° sikkapada] *sikkapadadrāyaturiyaciraḥ*)

84 S. P. 若比丘 若骨若齒若角作針筒 波夜提

Si un bhikṣu fait un étui à aiguilles en os, en ivoire, en corne, *po-ye tī*.

= PAC 86 *lo pana bhikkhu atthimayaṃ va dantamayāṃ va tisanāyayaṃ va sūcigharaṃ karaṇeyya lēdanakam pacittiyam*

Le bhikṣu qui fait faire un étui à aiguilles en os, ou en ivoire, ou en corne. Pacittiya d'infraction.

(Cf Mv 261 88 [84° sikkapada] *sūcighrakasa pudanāṃ*)

85 S. P. 若比丘 欲作坐牀臥牀 足應高八指 除入
陸 若過作 波夜提

Si un bhikṣu veut se faire un siège ou un lit la hauteur doit être exactement de huit doigts, sans compter les marches pour y atteindre. Si il dépasse cette mesure, il est *po-ye-tī*.

= Pāc. 87 *navam pana bhikkhuna mañcam vā pīṭham vā kārayamānena atṭhangulapadalaṃ kāretabbam sugatangulena aññatra heṭṭhimaya ataniyā tam atikkāmayato chedanalam pācittiyam.*

Si un bhikṣu se fait faire un lit ou un siège neuf, il doit le faire faire de huit doigts, en doigts du Sugata, déduction faite des marches posées au-dessous. Si on dépasse cette mesure, c'est un pācittiya de coupure.

(Cf Mv 261. 89 [85° āśāpada] *padakasampādanam*)

2 PRĀYASCITTIKA ET PRATIDEŚANĪYA

Hoernle MSS, Nos 149i et 149j (Plate XIX, Nos 2, 3)

Les deux feuillets qui portent dans la collection de M. Hoernle les cotes 149i et 149j mesurent 350 mm x 77 mm, le trou destiné au passage de la ficelle qui reliait tout l'ouvrage est à 78 mm du bord gauche; la hauteur des caractères sans prolongement (*pa, ya*, etc.) est d'environ 3 mm. Ils portent à la marge du verso respectivement les chiffres de pagination 108 et 109, et en effet ils se font suite.

Ils proviennent d'une sorte de commentaire historique sur le Prātimokṣa, analogue au Sutta-vibhaṅga pali et qui racontait, à propos de chaque prescription, l'épisode qui en avait provoqué l'origine. L'ouvrage se rattache certainement au Vinaya des Sarvāstivādins, j'ai eu l'occasion de le démontrer en détail dans le *Journal Asiatique* (janv.-févr. 1912, pp. 101 sqq.), je me contenterai de rappeler brièvement que le nombre et le classement des péchés qui correspondent aux pācittiyas palis écartent formellement tous les autres Vinayas connus.

Le feuillet 108 s'ouvre au cours d'un récit qui introduit la 89^e prescription, un second épisode vient, dès la seconde ligne, se greffer sur le récit initial, ce nouvel épisode a pour scène Sravastī, pour personnages le Bouddha (pañākte) et Kāḍāyaka. En fait, le Vinaya des Sarvāstivādins, tel qu'il nous est connu par la version chinoise de Kumārajīva et Panyatrāta, datée de A. D. 404, rapporte deux épisodes à propos du 89^e *po-ye-ti*. Il suffira d'analyser le premier récit puisque nous n'en avons que la dernière ligne dans le texte koutchéen, je donnerai la traduction intégrale du second, que nous avons tout entier en koutchéen.

Sv V — *Po-ye-ti* 89 (a) Le Bouddha est à Vaiśālī. En ce temps-là les bhikṣus souillent leur lit de leur semence. Le matin, au réveil, ils lavent la tache et laissent la literie sécher à la porte de leur logis. Avant le repas, le Bouddha passe sa vêture, prend son vase, entre dans la ville pour y mendier sa nourriture. Il voit la literie souillée qu'on a lavée et qui sèche à la porte des logis. Après le repas, le Bouddha réunit pour cette affaire l'assemblée des bhikṣus. Il leur dit ce qu'il a vu

dans sa tournée en ville et condamne cette pratique inconvenante Il enonce les cinq désavantages qu'on éprouve à s'endormir l'esprit en désordre et les cinq avantages qu'on recueille à s'endormir l'esprit en ordre (= Anguttara Nikaya pañcaka CCX) Puis il autorise l'emploi du nisidana sans fixer de dimensions Les bhiksus abusent de cette imprecision pour se faire des nisidanas longs et larges Le Bouddha les réunit les tance encore et fixe les dimensions permises

(b) Le Bouddha est à *Che wei* (Śrāvastī) En ce temps là le Bouddha avant midi passe sa voiture prend son vase entre dans *Che wei* pour y mendier sa nourriture Après manger il entre dans le bois *An-t'o* sous un arbre il étend son *ni-chi-tan* et s'assoit Layusmat *Kia lou to-yi* aussi entre dans le bois *An-t'o* A l'écart de Bhagavat non loin, il se met sous un arbre étend son *ni-chi-tan* et s'assoit Or Layusmat avait le corps très long ses deux genoux touchaient la terre et ses deux mains tenaient le tissu Il forma ce souhait Quand donc Bhagavat nous permettra-t-il de faire un *ni-chi-tan* long d'un empan de Bouddha! Comme cela ce serait suffisant! Et alors Bhagavat se leva de sa méditation pour cette affaire il réunit l'assemblée des bhiksus, et il dit aux bhiksus Aujourd'hui à l'heure du repas j'ai mis ma voiture j'ai pris mon vase et je suis entre dans la ville pour y mendier la nourriture puis après manger je suis entre dans le bois *An-t'o* sous un arbre j'y étendis mon *ni-chi-tan* et m'assis *Kia lou to-yi* après avoir mendié sa nourriture vint au si sous un arbre et il fit cette réflexion En quel lieu le Bouddha pratique-t-il en ce moment la voie? je veux y pratiquer la voie Et j'étais alors entre dans le bois *An-t'o* sous un arbre j'y avais étendu un *ni-chi-tan* Et *Kia lou to-yi* fit de même Or cet homme a le corps grand ses deux genoux touchaient le sol Et il fit ce souhait Quand donc Bhagavat nous permettra-t-il de faire un *ni-chi-tan* d'un empan du Bouddha? Comme cela ce serait suffisant! Le Bouddha dit aux bhiksus À partir de aujourd'hui ceci est la règle et il faut enoncer ainsi Si un bhiksu veut faire un *ni-chi-tan* il doit le faire à la mesure La mesure est en longueur deux coudées de Bouddha en largeur une coudée et demie la mesure une coudée en plus Passé cette mesure c'est *po ye ti*

TEXT KUCHEAN

Feuille 108 Recto

- 1 (1) *ikauw i* ~ *ś-suwer* j *stam* paññkte *su* *kraupite* ~ *ce* *u* *witare*
nakate ~ *xu* *kikriktsi* *sa* *sam[a]* *nettsa* ~ *cñatket* *e* *ni* *č* *epille*
 - *ma* *wsassalle* ~ j *rastram* *vithi* *yamtsi* ~ *n* *paññkte* Śrāvastī ne *mas-*
kitr ~ *tsouhark* j *itru* *wastsi* *kam* *ite* Śrāvastī ne *piatw* *i* *jo* *pa* ~

¹ Les syllabes *i* et *te* ont été supprimées par le fragment Hoernle MS No 244

- 3 6eśuwer postam ~ nīśidam kamate andhaxe wārtto ne masa ompals-
 • loññīe lamatsī ~ śaulassu Kālodaye paññakte o
- 4 mpostam masa ~ paññakte alyeḥa kea stam ñor nīśidam raksane
 lyama ~ Kālodaye rano alyeḥa kea stam ñor oppilam
- 5 tsa nīśidam raksane lyama ~ su no orotse hekt'en tsa ~ annapī kenī¹ sa
 kem tekṣa ~ tumem weñawa ~ watḥassī pī paññakte nīśidam
- 6 ñire² mem kalymī raso tsamtsī ~ 11 lamalle³ sa samanettṣa yamaskemane
 sa ~ yārmamṣu yamasalle ~ omne se yarmā parkarñīe

Verso

- 1 sa wirsoñcā ~ paññaktettse raso sa ~ plante sṛṣṭe ywārca ~ ñire, ts raso ~
 tumem omsap yamtr ~ 12a passeñica 11 paññakte Kapilava
- 2 stu ne maskitr ~ paññaktettse proceṛ Nande⁴ ñe, m ~ krūi san ne yapī
 ekloḥacci samani ywarcā māṣṭiyentr ~ paññakte wat yopṣṛ
- 3 Nande⁴ wāt ~ wilaksanāñcā⁵ ~ paññakte mem Nandettse men
 kīśai ~ śtṵwara prarom paññakte mem menkīśu ~ paññaktettse wātsī
- 4 mpa sa, m ~ wātsī yamassitr ~ paññakte klyausa san kraupate ~ ce
 śīksapa, t śanmya ~ 11 māksu no samane ~ paññaktettse
- 5 wātsittse 11 arm tsa wātsī yamatr ~ omssap wāt paññakṭaññīe wātsī
 mem ~ 12a passeñica ~ omne ce paññaktettse wātsittse yarmā ~
- 6 parkarññīe sa ñiu rsonta ~ paññakṭaññīe raso sa ~ plante sa śka, s ~ te
 om[n]e paññaktettse wātsit[ts]e yarma⁶ ~ 90 11 weweñxwa ñia(sa)

Feuillet 109 Recto

- 1 saulassoñca ñumka ~ 12a passeñicana pelakñenta ~ om ne ñia, s ~ makte
 nau(s) 11 11 cai no saula ssoñca stw[a]ra wrattsai aksass^{xxx}
- 2 laikñenta artsa ywārca me, ñā pratimoksasse pī sutarittṣe aksaññīe ne
 ecce katmaskem ~ 11 pa(ñia)kte Śrāvastī ne maskitr ~ omne k^{xxx}
- 3 statse prekesai ~ Uppalavarna, ñi aśiyattse ~ yarke peti maka spor
 ttitr ~ maka swatsanmī kalpaṣṇi ~ tu śama

¹ Le fragment $\frac{149}{84}$ porte *Lenine sa*² 1 rem $\frac{149}{84}$ ³ lamalja $\frac{149}{84}$ ⁴ Sic MS Lire *nande*⁵ Sic MS Lire *°ksa°*

⁶ J'ai déjà publié l'épisode de Nanda (109b-v) avec une traduction et les textes parallèles dans le Journal Asiatique 1912 I 101-116. J'ai pu rectifier ici quelques erreurs que j'avais commises.

- 4 ne,ts past aissi šwātsi ~ tāy no trite kaumsai ~ ešuwacca maskitr ~
 tumem leswi ensanta ne ~ yaka ynemane nauttai ne klāya ~
 5 karyorttau ksa lyakāte ~ ista klautka ~ šno yaksa ~ tumem sã,u še,m
 kauc ersate ne ~ oskai wayate ne ~ šwātsi wānksāte ne ~ pañākte
 6 klyausa nāksate ~ maksu no samāne mā alāsmo enenka os ne pim
 twāta,ščā ynemane ~ aletsai ašiyai mem ~ sa,ñā sar sa trāsxa

Verso

- 1 lye ~ tsālnalye eñcitr ~ ce,u samānettsa ~ samānetts-āksasalle ~ nah
 salye sa šaulassoñci kekatkau nesau ~ mā ayato a-
 2 ksassalye ~ cew ike aksaskau ~ se pelaikne wrattsai aksassalle ~
 ~ pañākte Śrāvasti ne maskitr ~ tanāpate ksa samā-
 3 nem ašiyana spa šwatsis kakāte ~ tumem Sthulanānda ce,u tanāpitem
 šursāssi ~ samp arāññe ste cwim nausa pete ~
 4 caim no agamadharī skente ~ sam no abhidharmike ste ~ sam winasāre ~
 tusa tanapate krasiyate ~ xwa pitkawe (m)a
 5 mlama,m ~ pañākte klyausa nāksate ~ samāni no masar ostuwaiwenta
 ne kakākas takau šwātsišco ~ omne krū ašiya šar(s)e-
 6 maneñña stmausa tāko,yā ~ tane klu pete ~ tane smaññe pete ~ tane
 (s)pa,k pete ~ sāwaxx samāne,ts mantrā/ a tālo(ya) ² ²

TRADUCTION¹

Payl 89 [Fol 108 a, l 1] après manger, le Bouddha réunit le sangha, il blâme cette affaire, par le fait de d un bhikkhu [l 2] il ne faut pas demeurer (avec) qui s'occupe de faire étalage au grand air (*prastarana*)

Le Bouddha est à Sravasti Le matin il prend son vêtement, et il entra dans Śrāvasti pour mendier la nourriture [l 3] Après le repas il prend un nidān et il resta dans le bois Andha pour s'asseoir en méditation L'ajumāt Kālodiye y fut après le Bouddha [l 4] Le Bouddha sous un arbre quelconque étendant le nidān s'assit Kālodaye aussi sous un arbre quelconque à l'écart [l 5] étendant le nidān s'assit Mais il avait le corps grand, des deux genoux il touchait le sol Alors il dit Puisse le Bouddha autoriser [l 6] à ajouter au nidān une coudée à partir de la frange Le bhikkhu qui se fait de quoi s'asseoir, il doit le faire

¹ La traduction en koutel éen, sans se piquer d'une fidélité littérale, a résumé le récit avec goût

à la mesure. Là-dedans, la mesure est en longueur [Fol. 108 b, l. 1] deux coudées, en coudées du Bouddha; en largeur une et demie; des franges, une coudée. Qui fait plus que cela, etc., est passeña (= pāyantika).

Pāyī 90. [Fol. 108 b, l. 1] Le Bouddha est à Kapilavastu. [l. 2] Le Bouddha a un frère nommé Nanda. Quand il entre dans l'assemblée, les religieux confus sont partagés en deux: Est-ce le Bouddha qui est entré? [l. 3] ou bien est-ce Nanda? Nanda a deux lakṣaṇa de moins que le Bouddha; il a quatre doigts de taille en moins que le Bouddha. Il se fait faire [l. 4] une robe pareille à la robe du Bouddha. Le Bouddha, l'ayant appris, réunit la communauté; cette prescription est proclamée: Le religieux quel qu'il soit, [l. 5] qui se fait une robe à la mesure de la robe du Bouddha, ou plus grande que la robe du Bouddha, il est en faute. A ce sujet, voici la mesure de la robe du Bouddha: [l. 6] en longueur, 9 coudées—des coudées du Bouddha—en largeur, 6. Telle est à ce sujet la mesure de la robe du Bouddha.

[Fol. 108 b, l. 6] Par moi ont été dites, [Fol. 109 a, l. 1] ô vous qui avez la vie (= āyusmaṣ), les 90 lois de garde, etc. Là-dessus, je . . . comme ci-dessus. Voici, ô vous qui avez la vie, les quatre lois à réciter publiquement; [l. 2] à la fin du demi-mois, dans la récitation du *Prātimokṣa-sūtra*, elles arrivent.

Pratideśanīya 1. [Fol. 109 a, l. 2] Le Bouddha est à Śrāvastī; alors c'est [l. 3] une période de famine. La nonne Uppalavarṇā a beaucoup de portions; beaucoup lui en fournissent; elle reçoit beaucoup à manger, [l. 4] et elle le donne ensuite à manger aux moines. Or le troisième jour, elle est affamée; elle perd connaissance; en allant mendier, elle a un vertige dans la rue. [l. 5] Un marchand la vit; aussitôt, se retournant, il appela sa femme. Alors celle-ci vint; elle la relève tant bien que mal, la conduit dans sa maison, lui prépare à manger. Le Bouddha [l. 6] l'ayant entendu blâmer: Tout moine qui sans être malade va mendier sa nourriture dans une maison, et qui d'une nonne étrangère reçoit dans sa propre main [Fol. 109 b, l. 1] à croquer ou à avaler, ce moine doit en faire la déclaration aux moines: Ô vous qui avez la vie, je suis affecté d'une chose répréhensible; ce n'est pas bien; [l. 2] il faut le déclarer. Ce point, je le déclare. C'est une loi à déclarer publiquement.

Pratid. 2. [Fol. 109 b, l. 2] Le Bouddha est à Śrāvastī. Un *tanūpate* (dāna-rati) invite les moines [l. 3] et les religieuses à manger. Alors Sthūlanandī donne des ordres à ce *tanūpate*: Celui-ci est un Āraṇyaka¹; à lui la première portion. [l. 4] A ceux-ci; ce sont des *aṣamaḍhari*; à celui-là; c'est un *abhiḍharmika*; à celui-là; il s'emploie au culte. Le *tanūpate* se fâche et dit: Bavarde, ne [l. 5]

¹ Cette interprétation est garantie par la variante graphique du fragment 3b¹ qui donne sama arāṇīka. Le p de la forme *samp* note simplement l'explosion labiale qui se produit après que la résonance nasale de l'*m* a cessé.

m'embrouille pas! Le Bouddha ayant entendu blâme Moines! quand je suis invité à manger dans les familles, et que là-dessus une religieuse reste [6] à donner des ordres Ici une portion de riz! ici une portion de bouillie! ici une portion de condiments! les moines aussi . [le texte s'arrête ici]

LES PARALLÈLES

Le Vinaya pali a aussi, pour le *pacittiya* correspondant, le 89° de la série, un double récit assez différent

Pacittiya 89 En ce temps-là le Bouddha Bhagavat est à Savatthi dans le Jetavana, le jardin d'Anathapindika Or en ce temps-là Bhagavat a permis un *nisidana* aux moines Les moines de la Sixaine, disant que Bhagavat a autorisé le *nisidana*, portent des *nisidanas* démesurés, ils pendent en avant et en arrière des bancs et des supports Les moines qui ont peu de désirs grognent, protestent s'indignent Comment les moines de la Sixaine porteront-ils des *nisidanas* démesurés? Et alors ces moines communiquèrent cette affaire à Bhagavat Et alors Bhagavat sur cette affaire, sur cette question réunit l'assemblée des moines et il interrogea les moines de la Sixaine Est-il vrai, moines, que vous portez des *nisidanas* démesurés? C'est vrai, Bhagavat! Le Bouddha les blâme Comment donc, ô fous! porterez-vous des *nisidanas* démesurés? Voilà qui n'est pas, ô fous! pour donner la foi aux incrédules ni pour augmenter la foi des fidèles Et maintenant, ô moines! voici comment vous devrez réciter cette prescription 'Si un moine se fait faire un *nisidana* il faut le faire à la mesure Là-dessus, la mesure est en longueur deux coudées, en coudées du Sugata, en largeur une et demie Qui dépasse cela il y a *pācittiya* de coupure (*chedanaka*) Et c'est ainsi que cette prescription est proclamée aux moines par Bhagavat

Or en ce temps là l'ayasma Udayi a le corps grand En présence de Bhagavat étalant le *nisidana*, il s'assoit tout recroqueville Et alors Bhagavat dit à l'ayasma Udayi Pourquoi donc, Udayi, es-tu tout recroquevillé sur ton *nisidana*? C'est que Bhagavat a permis aux moines un *nisidana* très petit Et alors Bhagavat à cette occasion, sur cette question, fit un entretien sur la Loi, et, s'adressant aux moines Je permets, o moines, une frange d'une coudée au *nisidana* Et maintenant ô moines voici comment vous devez réciter la prescription 'Si un moine se fait faire un *nisidana*, il faut le faire à la mesure Là-dessus la mesure est en longueur deux coudées, en coudées du Sugata, en largeur une et demie, la frange, une coudée Qui dépasse cela, il y a *pācittiya* de coupure (*chedanaka*)'

Pour les prescriptions suivantes et les récits qui les accompagnent, j'observerai l'ordre suivant d'abord le Sarvāstivādi vinaya (version chinoise), puis, comme terme de comparaison, le pali

Sv V — *Po ye-t* 90 Le Bouddha résidait à *Kia wei lo-wei* (= Kapilavastu) En ce temps là, layusmat *Nan-t'o*, le frère cadet du Bouddha, qu'une sœur de sa mère avait enfanté, avait le corps tout pareil au Bouddha, avec trente marques (*lakṣaṇa*) et quatre doigts de taille en moins que le Bouddha. Alors *Nan-t'o* se fit un vêtement de la même mesure que celui du Bouddha. Quand les bhiksus se trouvaient réunis soit à l'heure du repas, soit après-midi, s'ils voyaient de loin *Nan-t'o* venir, ils se levaient tous pour aller au devant de lui. 'Voici notre grand chef qui vient!' Une fois rapprochés, ils s'apercevaient que ce n'était pas lui. Les sthaviras tout confus pensaient alors 'Il est notre inférieur pourquoi donc nous lever et aller au devant de lui?' Et *Nan-t'o* tout confus pensait 'J'ai donc fait que les sthaviras se lèvent et viennent au-devant de moi!' Les bhiksus pour cette affaire allèrent trouver le Bouddha et lui firent rapport tout au long. Le Bouddha pour cette affaire réunit le saṃgha des bhiksus, et lui qui savait la cause il interrogea *Nan-t'o* 'As-tu véritablement fait cette chose ou non?' Il répondit 'C'est vrai, Bhagavat, je l'ai faite'. Le Bouddha le blâma pour toutes sortes de raisons 'Que signifie qu'un bhikṣu se fait un vêtement de la même mesure que le vêtement du Bouddha?' A partir d'aujourd'hui il faut raccourcir ton vêtement, ce kasaya, il faut l'étaler et l'arroser d'eau. Bhiksus, étalez et arrosez le vêtement de *Nan-t'o*. Et si quelque homme fait comme lui, vous devrez agir de même'. Et il dit aux bhiksus 'Pour dix avantages je donne aux bhiksus une prescription. A partir d'aujourd'hui, il faut réciter ainsi cette prescription. Si un bhikṣu se fait un vêtement de la même mesure que le vêtement du Bouddha ou de mesure plus grande, il est *po-ye-t*'. La mesure du vêtement du Bouddha, c'est en longueur 9 empan, en largeur 6 empan. C'est la mesure du vêtement du Bouddha.

Pacittiya 92 — En ce temps le Bouddha Bhagavat est à Savatthi, dans le Jetavana, le jardin d'Anathapindika. Or en ce temps lāṇasma Nanda, fils d'une sœur de la mère de Bhagavat, est beau, remarquable, séduisant, il a quatre doigts de taille de moins que Bhagavat. Il porte une robe de la même mesure que la robe du Sugata. Les Anciens, les Religieux virent de bien loin Nanda lāṇasmā qui arrivait, l'ayant vu 'Bhagavat arrive!' se disent ils, et ils se lèvent de leur siège. Arrivés à proximité, ils le reconnaissent, ils grognent, ils protestent, ils s'indignent. 'Comment donc? lāṇasmā Nanda portera une robe de la même mesure que la robe du Sugata?' Ils rapportèrent la chose à Bhagavat. Alors Bhagavat interrogea lāṇasmā Nanda 'Est-ce vrai, Nanda, que tu portes une robe de la même mesure que la robe du Sugata?' — 'C'est vrai, Bhagavat'. Le Bouddha Bhagavat le blâma. 'Comment donc? Toi, Nanda, tu porteras une robe de la mesure de la robe du Sugata'. Voilà qui n'est pas fait pour donner la foi aux incrédules ni pour augmenter la foi des fidèles. Ainsi donc, ô Religieux, recitez cette prescription. Si un religieux fait faire une robe de la même mesure que la robe du Sugata, ou plus

grande, il y a *pacittiya* de coupure (*chedanaka*) A ce sujet, voici la mesure de la robe du Sugata en longueni, 9 coudées — des coudées du Sugata, — en largeur, 6 coudées Telle est la mesure de la robe du Sugata'

La formule qui conclut les 90 *payti* et celle qui introduit les 4 péchés suivants ne se trouvent pas dans la version chinoise du Sarvāstivādi-vinaya, elles sont données dans le Prātimoksa de cette école traduit par Kumārajīva [Sv P] Le Sutta-vibhanga a incorporé, comme le koutcheen, ces formules dans son texte

Sv PR — Hommes de grande vertu (= *bhāṇanta*) ! j'ai dit complètement les 90 lois *po-ye-ti* Maintenant je demande aux hommes de grande vertu En ceci êtes-vous purs ou non ? Une seconde fois, une troisième fois même question Les hommes de grande vertu sont purs en ceci, puisqu'ils gardent le silence Cette chose, c'est ainsi que je la tiens Hommes de grande vertu ! Voici les quatre lois *ja lo-l'i-l'i-che-ni* qui, demi mois par demi-mois, sont dites dans le *Po lo-t-i-mo tch'a*

P — On a énoncé, ô *ayasmas* ! les quatre-vingt-douze lois *pācittiya* Là je demande aux *ayasmas* Est-ce qu'en cela vous êtes purs ? Une seconde fois je demande Est-ce qu'en cela vous êtes purs ? Et une troisième fois je demande Est-ce qu'en cela vous êtes purs ? Les *ayasmas* sont purs en cela, donc ils se taisent C'est ainsi que je le tiens Or voici maintenant les quatre lois *paṭisaṅgīya* qui arrivent en recitation

SV V — *Pratideśanīya* 1 Le Bouddha est à *Che wei* (Sravastī) C'était une période de famine et de parcimonie La *bhikṣuṇī Hoa-che* (Couleur de fleur = *Utpalavarna*), en raison de son mérite, a beaucoup de connaissances, beaucoup de relations, elle peut obtenir en abondance vêtements, nourriture, literie, remèdes, qui sont des nécessités Cette *bhikṣuṇī* de très bonne heure se lève, passe sa vêture, prend son vase entre dans la ville de *Che wei* pour mendier sa nourriture Alors elle voit la foule des *bhikṣus* qui dans *Che wei* mendent leur nourriture sans en obtenir, elle en souffre et n'est pas heureuse Et cette *bhikṣuṇī*, si elle voit que dans le vase des *bhikṣus* il manque un peu, leur donne un peu, si il y manque la moitié, elle donne une moitié, si il manque tout, elle donne tout Le premier jour, la *bhikṣuṇī* éprouva tout ce qu'elle avait reçu de nourriture mendicé en le donnant aux *bhikṣus* De même le second jour, le troisième jour Comme elle ne prenait pas de nourriture, dans la rue elle perdit connaissance et tomba par terre Un marchand qui l'avait vue appela sa femme et lui dit La *bhikṣuṇī Hoa-che* est tombée par terre dans la rue Va la relever et amène-la Elle alla la relever et la conduisit dans sa maison vite on lui fit une bouillie qu'on lui donna, et alors elle reprit ses sens On lui demanda De quoi souffrez-vous ? Quelle maladie vous tourmente que vous êtes tombée par terre dans la rue ? La *bhikṣuṇī* dit Je n'ai ni maladie ni

douleur ni peine C'est parce que je n'avais pas pris de nourriture que j'ai perdu connaissance et que je suis tombée par terre dans la rue On lui demanda Vous avez donc mendie de la nourriture sans en obtenir? Elle répondit J'ai mendie de la nourriture et j'en ai reçu. Mais comme la foule mendiait de la nourriture dans *Che rei* sans en obtenir j'en ai souffert et je n'étais point heureuse Quand je voyais que dans le vase des bhiksus il en manquait un peu je leur en donnais un peu, si il y manquait la moitié, je donnais la moitié si il manquait tout je donnais tout. Et de même le second jour et le troisième jour Comme je ne prenais pas de nourriture j'ai perdu connaissance et je suis tombée par terre dans la rue Les maîtres de maison ayant entendu cette affaire ne furent pas heureux dans leur cœur Et ils blâmèrent ainsi Ces *cha men* («ramana») fils de *Che* («alya») ! ils ne connaissent ni temps ni mesure. Si celui qui donne ne sait pas la mesure il faut que celui qui reçoit sache la mesure Cette bhiksuni *Hoa-che* a failli mourir faute de nourriture Là-dessus il y eut des bhiksus de peu de desirs, sachant ce qui suffit pratiquant les *l'eou to* (dhuta) qui entendant cette affaire ne furent pas heureux dans leur cœur ils allèrent vers le Bouddha et lui firent rapport tout au long Le Bouddha pour cette affaire reunit l'assemblée des bhiksus pour toutes sortes de raisons il blâma les bhiksus Que signifie un bhiksu qui ne connaît ni la mesure ni le temps? Si celui qui donne ne connaît pas la mesure il faut que celui qui reçoit connaisse la mesure Cette bhiksuni *Hoa-che* a failli mourir faute de nourriture Ayant blâmé pour toutes sortes de causes les bhiksus il leur dit Pour dix avantages je donne aux bhiksus une prescription À partir d'aujourd'hui il faut reciter ainsi cette prescription 'Si un bhiksu qui n'est pas malade entre dans un village et que de la main d'une bhiksuni qui n'est pas sa parente il reçoit de la nourriture ce bhiksu doit s'adresser aux autres bhiksus pour leur dire son péché Vénéralles, je suis tombé dans une loi reprehensible et déplacée Cette loi est regrettable. Maintenant je déclare publiquement que je regrette ma faute C'est ce qu'on appelle une loi *jo-do-i-si-che-ni*

P — I fol 1 En ce temps-là le Bouddha Bhagavat est à Savatthi dans le Jetavana le jardin d'Anathapindika Or en ce temps-là une des religieuses avant fait sa tournée d'aumônes à Savatthi au moment de s'en retourner apercevant un des moines lui dit He seigneur! accepte l'aumône! — Bien, ma sœur dit-il et elle lui remit tout Il ne lui resta plus assez de temps pour faire une tournée d'aumônes, et elle resta sans manger Ainsi le deuxième jour le troisième jour avant fait sa tournée d'aumônes à Savatthi au moment de s'en retourner apercevant un des moines elle lui dit He et elle resta sans manger Or ce troisième jour la quatrième jour va s'en allant dans la rue Un seigneur maître de maison, qui arrivait en voiture dans le sens inverse dit à cette religieuse Écartez-vous madame! En se retirant elle tomba sur la place même Le seigneur maître de

maison, fit ses excuses à la religieuse. Excuse-moi, madame, c'est moi qui t'ai fait tomber — Non, maître de maison, ce n'est pas toi qui m'as fait tomber, mais c'est que je suis bien faible — Pourquoi donc, madame, es-tu si faible? Alors la religieuse raconta l'affaire au seṭh, maître de maison. Le seṭh, maître de maison, conduisit la religieuse dans sa demeure, lui donna à manger, il grogne, il proteste, il s'indigne. Comment donc! les bhadasantas accepteront la nourriture de la main d'une religieuse! Les femmes ont grand-peine à obtenir! Les moines entendirent ce seṭh, maître de maison, qui... s'indignait. Les moines qui ont peu de desirs s'indignent. Comment donc? un moine recevra la nourriture de la main d'une religieuse etc. Fst-ce vrai, moine, que tu reçois la nourriture de la main d'une religieuse? — C'est vrai, Bhagavat! — Est-elle ta parente, moine, ou étrangère? — Étrangère, Bhagavat. — Étranger et étrangère, ô fou, on ne sait pas ce qui convient ce qui ne va pas, ce qui est bien, ce qui n'est pas bien. Comment donc, ô fou recevras-tu la nourriture de la main d'une religieuse étrangère? Voilà qui n'est pas, ô fou, pour donner la foi aux incrédules etc. Et voici comment vous devez réciter cette prescription. Si un moine, de la main d'une religieuse étrangère qui est entrée dans l'intérieur de la maison accepte en sa propre main à croquer ou à avaler et qu'il le croque ou l'avale, ce moine doit le déclarer. Vénérables, je suis tombé dans une loi répréhensible, déshonnête, je le confesse.

Le récit du Dharmagupta-vinaya est, comme toujours, étroitement rapproché du pali, mais la religieuse qui motive la prescription est, comme chez les Sarvastivādins Uṭpalavarnā.

SV V — *Pratī* 2. Le Bouddha est à *Wang-cle* (Rājagṛha). En ce temps-là il y a un maître de maison qui invite le Bouddha et le clergé des deux sexes pour le lendemain à déjeuner. Le Bouddha accepte par le silence. Le maître de maison sait que le Bouddha a accepté par son silence, il salue de la tête les pieds du Bouddha tourne à droite autour de lui et se retire. Rentré chez lui, il prépare toutes sortes de mets excellents. Au matin il installe des sièges, envoie un messager informer le Bouddha que le moment est venu que le repas est prêt. Le Bouddha connaît par lui-même le temps. Le Bouddha et le clergé des deux sexes entrent dans la maison du maître de maison et ils s'assoient. Le maître de maison voyant que le Bouddha et le clergé sont assis, de sa propre main fait circuler l'eau pour annoncer le moment du repas. Il y a alors une bhikṣu du groupe de *Tiao-ti* (Devadatta), en faveur des bhikṣus de la Sixaine, se mit à donner des ordres au *saṅgye* (dīnapiṭi). Celui-ci est le premier athavira, celui-là est le second athavira, celui-ci tient les règles (vinayadīra), celui-ci est un maître de la Loi, donne à ce bhikṣu du riz, donne à ce bhikṣu de la soupe. Les maîtres de maison disent. Nous ne savons pas qui est premier athavira, qui est second athavira, qui tient les règles, qui

est maître de la Loi Il y a ici beaucoup de riz à manger, assez pour en donner à tous Qu'on ne nous embrouille pas avec des paroles Si on nous donne des ordres confus allons, toi, de tes propres mains fais circuler les plats, — alors nous nous arrêterons Le Bouddha reconnut que la bhiksuni embrouillait tout, et il entendit les maîtres de maison qui blâmaient Après le repas, pour cette affaire, il réunit l'assemblée des bhiksus, pour toutes sortes de raisons, il blâma les bhiksus de la Sixaine Que signifie, quand les bhiksus mangent, qu'une bhiksuni ordonne de donner à manger? Ayant blâmé pour toutes sortes de raisons, il dit aux bhiksus Pour dix avantages, je donne aux bhiksus une prescription A partir d'aujourd'hui, il faut réciter ainsi cette prescription 'S'il arrive, ô bhiksus, qu'un maître de maison invite à manger chez lui, et qu'alors une bhiksuni, montrant du doigt, ordonne Donne à ce bhiksu du riz, donne à ce bhiksu de la soupe, alors les bhiksus doivent dire à cette bhiksuni Attends un peu que les bhiksus aient fini de manger Si parmi les bhiksus il n'y en a pas un pour dire à cette bhiksuni Attends un peu que les bhiksus aient fini de manger, alors tous ces bhiksus doivent s'adresser au reste des bhiksus et leur dire Vénérables! nous sommes tombés dans une loi répréhensible et déplacée Cette loi est regrettable Maintenant je déclare publiquement que je regrette ma faute C'est ce qu'on appelle une loi *po-lo-ti-t'i-che ni*'

P — *Patid* 2 En ce temps-là le Bouddha Bhagavat est à Rajagaha au Veluvana, dans le Kalandaka nīpapa Or en ce temps-là les moines sont invités dans les familles, et y mangent Les religieuses de la Sixaine sont là qui donnent des ordres pour les moines de la Sixaine: Donnez ici de la soupe, donnez ici de la bouillie Les moines de la Sixaine mangent autant qu'ils veulent, les autres moines ne mangent absolument rien Les moines qui ont peu de désirs s'indignent Comment donc! ces moines de la Sixaine ne remettront pas à leur place les religieuses qui donnent des ordres etc Est-il vrai, moines, que vous ne remettez pas à leur place les religieuses qui donnent des ordres? — C'est vrai, Bhagavat — Le Bouddha Bhagavat les blâma Comment donc, fous, vous ne remettez pas à leur place. Voilà qui n'est pas fait pour donner la foi Et voici comment vous devrez réciter cette prescription 'Les moines sont invités dans les familles et y mangent Alors si une religieuse reste là avec des airs de commander Donnez ici de la soupe, donnez ici de la bouillie, — ces moines doivent écarter cette religieuse en lui disant Reste à l'écart, sœur, tant que les moines mangent. S'il ne vient pas à l'idée d'un seul moine d'écarter cette religieuse en lui disant Reste à l'écart . . les moines mangent, alors ces moines doivent déclarer O vénérables, nous sommes tombés dans une loi répréhensible, deshonnête, nous le confessons.'

Le Dharmagupta-vinaya donne, comme d'ordinaire, un récit presque identique à celui du pali. Mais le lieu de la scène est à Srāvastī, comme dans le koutchéen,

tandis que le Sarvāstivādi-vinaya et le pali placent tous les deux la scène à Rājagṛha. Le koutchéen seul désigne nommément Sthūlananda comme la religieuse coupable.

En somme, le koutchéen présente dans tous les cas une rédaction originale, abrégée et allégée, du Vinaya des Sarvāstivādins. Évidemment le bouddhisme avait atteint une vie propre et une culture propre dans la région du parler koutchéen.

3 PRATIDEŚANĪYA.

Hoernle MS, No 149, Add 33

Un petit fragment, coté 149, Add 33, donne quelques restes d'une rédaction du 1^{er} et du 2^e pratidesanīya très voisine, mais légèrement différente. Elle sert tout au moins à compléter quelques lectures.

Recto

- 1 ṣṣxente sa,sa ma lipitar ne ⁂ e
- 2 lleka ksa karyorttau lyakate ista,k
- 3 maṣane ce,u ostassī naksante ne
- 4 se ṣamāne (a)lasmo enenka

Verso

- 1 x[pa]ñākte Śrāvast[i]xx maskita,r ⁂ tana
- 2 sama arāmiṇe ste cwi,m nau,s pete ⁂
- 3 tanapite krasiyate ot weña te,ś
- 4 xa,r ṣamani ostwaiwenta ne śwatsi

Note additionnelle — Pendant que ce texte était en cours d'impression, le texte sanscrit du Pratimokṣa des Sarvāstivādins a été publié par M. Pinot dans le Journal Asiatique, 1913, II 455-557.

VOCABULARY TO KUCHEAN FRAGMENTS¹

A

abhidharm, transcription du sanscrit
abhidharma Fr 1, a^v

abhidharmike, emprunte au sanscrit
abhidharmika, tenant de labhidharma
Fr 2, 109 b^v

agamadhari, nomm plur de *agamadhare*,
emprunte au sanscrit *agamadhara*, qui
possède les āgamas Fr 2, 109 b^v

aissi, 3^e pers sing frequent de *ai*, *ay*,
donner Fr 1, 109 a^v

aykemane, partic moyen de *ais*, *aik*
savoir Fr 1, a^v

aknatsams, cas oblique plur de *aknatse*,
ignorant, [d'où le dérive *aknatsamū*,
ignorance (= *ayana*)] Fr 1, a^u

[Composé d'*an*, négatif, qui a perdu
son *n* devant *kn*, et de *kna-*, cf v h. a
knan lat (*g*)*nosco* etc, sur A. *knan-*
(*pub. knanmam 'sarravudtan*) v SS
931]

aksallie, recitation, énonciation (= *uddesa*)
Fr 2, 109 a^u ('ne loc)

[Cf peut être lat *ais*, *ad-agum* et les
mots apparentés, notamment arm *asem*,
je dis *ar ac* 'maxime']

aksaskau, 1^{re} pers sing pres. de *als*,
reciter, énoncer (= *des*) Fr 2, 109 b^u
[v *al'alne*]

aksassalle, part futur passif de *als*, *aks*
reciter énoncer (= *desaniya*) Fr 2, 109 aⁱ,
109 b^u

aksasalle, id Fr 2, 109 bⁱ

aksassalle, id. Fr 2, 109 b^u

alasma, malade (= pali *gilana*) Fr 2,
109 a^v, Fr 3, a^v

[Cf *alaskemane* 'étant malade', Journ.
As, 1911, n 121, et MSL. xviii. 18]

aletsai, étranger, aliéne. Forme oblique
féminine de *alecce*. Fr 2, 109 a^v

[v *alyela*]

alyeka ([*a*]*lela*, Fr 3, a^u), autre (*anya*)
Fr 2, 108 a^v

[v Journ. As, 1911, n 149]

amplakante, participe, précède de la
particule négative *an-*, de *plak*, de-
mander, convenir Cf *plaki* (= pali
anapucchā) Fr 1, b^u

[v *plaki*]

andha(ce), emprunte au sanscrit *andha*,
n pr Fr 2, 108 a^u

añm, ame, esprit Fr 1, b^v (*sa instrum*)
[Cf lat. *animus anima* etc, et v
onolm]

annapi, tous les deux (= *ubhaya*) Fr 2,
108 a^v

[v MSL. xvii. 286]

aramñe et aranñe (= *aranyaka*) Fr 2,
109 b^u et Fr 3, b^u

artsa, absolu de *ars* finir (= *anu*) à la
fin de Fr 2, 109 a^u

asāya, religieuse (= *bhikkhuni*) Fr 2, 109 b^v,
109 a^u ('tse)

asāya, forme oblique Fr 2, 109 a^v

asāyana, cas régime plur Fr 2, 109 b^u

ayasse, dos (= *asthāyaya*), adj. dérive au
moyen de l'affixe *ase*, du mot *aya(s)* os.
Fr 1, b^v

ayato, convenable (= pali *sappaya*) ou
agréable (= sanscrit *sampreya*) Fr 2,
109 bⁱ

C

cai, cas sujet plur de *ce*, ceux-ci Fr 2,
109 aⁱ

caim, id de *ce*, démonstratif Fr 2, 109 b^v
[v MSL. xviii. 414]

¹ Les remarques étymologiques enfermées entre crochets, sont dues à M. Meillet. Fr = fragment.

ce, adj démonstr celui ci Fr 2, 108 b^v, 109 b^u

[cf scr *tya-i*]

ceu, ce, cas régime du démonstratif ce (= *tad*) Fr 2, 108 a^v (*ceu waitare*) nomin sing Fr 2, 109 b^l, Fr 3, a^u (*ceu aksasalle*), acc sing masc Fr 2, 109 b^u

cew (= *ceu*) Fr 2, 109 b^u

cwim (= *cwi*), cas régime du démonstratif, + m v MSL xviii 416 sq Fr 2, 109 b^u, Fr 3, b^u

E

ecce, adverbe correspondant au préfixe sanscrit ā Fr 2 109 a^u (*katmaskem*)

[Cf scr *at* ou lat *ad*]

eñatke, *te* Fr 2 108 a^l

eñcitr, 3^e pers sing pres subj de *eñc*, *enk* prendre (= *gratigrh*) Fr 2, 109 b^l

[Cf gr *ἐνεγκέν* etc, v *enenka* et *ensanta*]

enenka, excepte Postposition qui semble bien s'analyser en *en* (= *a* privatif) et *enka* absolutif de *enk*, prendre (littér^t = non compris) Fr 2, 109 a^l, Fr 3, a^v *ensanta* Fr 2, 109 a^v (*ne*) Participe présent de *enkáskau*, rac *enk*, au féminin^l ou 3^e pers. plur médio-passive de ce verbe cf MSL xviii 15

erato, 3^e pers. sing pres de *er s* soulever Fr 2 109 a^v (*ne*)

[Cf gr *ἐρῶμαι*, *ἐρῶω*, arm *yarnem* (imp ari), etc, l'initial peut représenter *o* ou peut-être *a*, l'élément *-s* est suffixal v MSL xviii 28]

esuwacca, affamée, féminin de l'adj *esu* *wacce* formé de *e(na)* privatif, *sur*, manger + suff *ccc* Fr 2 109 a^v

[Sur la chute de *n*, v MSL xviii 24]

I

ikam, vingt (= *vimlati*) Cf *ikampikwalamāne*

[v MSL xvii 290 et suiv]

ikampikwalamāne, adj composé formé, au moyen de l'uffixe *māne* (= *finie*) de *ikari*,

vingt + *pikwala*, années, plur de *piku* (= *vimlati*varsā) Fr 1, a^l.

ike, point, lieu (= *pada*) Fr 2, 109 b^u *ista[k]*, aussitôt, ensuite Fr 2, 109 a^v, Fr 3, a^u

[Cf lat *statim*!]

K

kakakas, participe à redoublement de *kak*, inviter (= *nimantr*) Fr 2, 109 b^v

kakate, 3^e pers sing pres de *kak*, inviter (= *nimantr*) Fr 2 109 b^u

(k)ākauwa Fr 2, 108 a^l

kako, invitation Subst tiré de *kāl*, inviter (= *pravarana*) Fr 1, a^u

Kalodayo, n pr emprunté au sanscrit *Kalodaya* Fr 2, 108 a^l iv.

kālpassi, 3^e pers sing fréquent de *kāl*p obtenir (= *labh*) Fr 2, 109 a^u

kāltri, 3^e pers sing pres de *kāl*, se tenir, s'arrêter (= *stha*) Fr 1, a^v

[Cf *kalatsi*, 'tenir', qu'on hésite à séparer de *kāl*, 'avoir', cf arm *kalay* qui sert d'aoriste à *unim* 'jai']

kālymi, bout (= *anta*) Fr 2, 108 a^l [v MSL xvii 294]

kamato, 3^e pers sing présent de *lam*, prendre (*ada*) Fr 2, 108 a^u in

[Cf hom γατο il a pris cypr ἀπογίμε ἀφελκε et ὕγ-γίμος συλλαβη Hes gr γαγ γαμον, filet (de pêche) ὀγμος javelle γίμων, etc, ombr *gomia*, graudas, v *ai zimpe*, je presse etc]

Kapilavāstu, n pr emprunté au sanscrit (*kapilavastu*) Fr 2 108 b^l (*ne*)

karyorttau, marchand (= *vanj*) Fr 2 109 a^v, Fr 3, a^u

[Cf scr *kṛināti* il acl ète, gr *πρίασθαι*, etc]

kātkoš, partic. passé de lat *k* tomber, passer (= *preke* = *vilale*) Fr 1, b^u

[Cf lat *cado*, etc]

katmaskem, 3^e pers plur pres. de *kat m* arriver (= *gam*) Fr 2, 109 a^u

[v *lekathau*.]

kauc, en haut. Fr 2, 109 a^v

kauriṣai, journée, dérivé de *lawm*, 'jour'. Fr 2 109 a^v

kea (cf ksa), particule d'indéfini (*alyela*
ka=anyatama) Fr. 2, 108 a^v

[v MSL xviii 419]

kekatkau, nomin. sing masc du part
parfait de *lat* k, arriver a, tomber dans
(= apad^o) Fr 2, 109 b^v

[Cf lat *cado*, etc.]

kektse[ñ], corps (= *laya*) Fr 2 108 a^v
(^ontsa).

kem, terre (= *prthiri*) Fr 1, a^u, Fr 2,
108 a^v

[Cf lit *zēme* v sl. *zemlja*, gr *χαμαί*, av
zam, et gr *χθων*, scr *ksam*, lat *humus*]
kemesse, de corne (= *tsanamaya*) Adj

dérivé au moyen de l'aff ^oss, du mot
leme corne Fr 1 b^v

[Cf un groupe de mots qui indiquent
des objets courbes av *kamara*, ceinture,
gr *καμαρα*, route lat *camurus* *camerus*,
lit. *kūmpas* courbe, gr *καμπτος*, etc. ?]

keni, genou (= *janu*) Fr 2, 108 a^v (^osa)
[Cf gr *γονι* etc Var *lenine* sa, même
forme au duel issu de o]

kercye, palat Fr 1, b^u (^on ne, loc)
[Cf got *gards*, maison, v angl *geard*,
enclos, v sl. *gradŭ*, enclos, ville, scr
grhāh maison etc]

kesta, faim famine (= *durbliksa*) Fr 2
109 a^u (^otse)

[Cf la racine scr *ghas*, manger ?]

kikratsi, infinitif employé comme sub
stantif Fr 2, 108 aⁱ [repandre ?]

[Cf gr *κεραυνος*, etc ?]

klausu, ouie, portée d'oreille (^ofruti ^otrava)
dérivé de *klyau(s)*, entendre Fr 1, a^v

[v *klyausam*.]

klautka, absolu de *klaut* k, tourner re-
tourner Fr 2 109 a^v

[v *kaklau*, Journ As, 1911, i 460]

klaya, 3^e pers sing aor de *kl* tourner,
tournoyer, se trouver mal Fr 2 109 a^v

[Cf scr *cārati*, hom *περιελλομενος* et
περιελθω v sl *kolo* etc, v *kaklau*,
Journ. As, 1911, i 460 ou plutôt cf
lit. *gūhu* *gūti*, se coucher, *gūliū* *gūleti*,
être couché, gr *βαλλω*, et surtout scr
glayati]

klz, bouillie de riz (= *odana*) Fr 2,
109 b^v

[Cf lat *glus*?, et ceci appuierait
l'hypothèse que l u de *glus* est un ancien u]

klyausa, absol de *klyau(s)*, entendre
Fr 2, 108 b^v, 109 a^v b^v

klyausam, 3^e pers sing prés de *klyau(s)*,
entendre Fr 1, b^v

[v Journ As, 1912, i 113, et cf
klausa.]

krasiyate, 3^e pers sing prés de *krasiy*,
surriter Fr 2, 109 b^v, Fr 3, b^u

kraupâte, 3^e pers sing prés de *kraup*,
reunir Fr 2, 108 a^v b^v

krūi, si, quand (= *yadi*, *yada*) Fr 2,
108 b^u, 109 b^v

ksa (cf *kea*), un quelconque Indéfini masc
Fr 2, 109 a^v b^u Fr 3, a^u

[v MSL xviii 419]

kwasai, village (= *grama*) Fr 1, b^u (-ne
loc)

[Cf got *gauri* region, osète *γau*
village arm *gavar*, canton, sur ces mots
v Feist, Etym Wort d got Spr (1909)
s v *gauri*]

L

lamalle, verbal de *lam* s'asseoir, qui
doit s'asseoir Fr 2, 108 a^v (^osa) Var
lamalye

[*Lam* est a analyser en *ly* + *m*, v inf
lyama et cf s v *stmausa*]

lamatsi, infinitif de *lam* s'asseoir Fr 2,
108 a^u

lante, roi (= *raja*) Fr 1 b^u

leswi Fr 2, 109 a^v

lpitar, 3^e pers sing prés de *lip*, oindre
Fr 3, aⁱ

[Cf scr *lip*, etc]

lyakate, 3^e pers sing prés de *lyk*, voir
Fr 2, 109 a^v, Fr 3, a^u

[v Journ As, 1911, i 462 et suiv]

lyama, 3^e pers sing aor (?) de *lam*,
s'asseoir Fr 2, 108 a^v v

[v sup *lamalle*]

lyka, plur de *lyak*, voleur (= *caura*)
Fr 1, aⁱ

M

mā, négation (= *na*, an^o) Fr 1, aⁱ b^u b^v,
Fr 2, 108 a^u, 109 b^v, Fr 3, aⁱ

[Généralisation, unique en indo-euro-

peen, de la négation prohibitive, indo-iran
mā, gr *μη* *arim m:*]

maka, beaucoup (= *bahu*) Fr 2, 109 *a*^{uu}
 [Cf gr *μεγας* etc]

maksu, pron et adj indéfini, quiconque
 (*yah lašcu*), nom sing Fr 2 108 *b*^{iv},
 109 *a*^{vi}

[La seule particule à laquelle on puisse
 penser pour rendre compte de la particule
 qui précède l'indéfini dans *ma leu ma kte*
 et qui se retrouve dans *masar*, et sans
 doute dans *mantraka*, est gr *μεν*, *μα*,
 scr *sma* v MSL xviii 419]

makte, comme (= *yatha*) Fr 2 109 *a*ⁱ
mala (i) Fr 1 *b*^u

mamt^o (*man*), adverbe, ainsi (= *eram*)
 Fr 1 *a*^{uu}

mañcak, emprunte au sanscrit *mancala*
 banquette Fr 1, *b*^v

mantraka, ainsi (= *eram*) Fr 2, 109 *b*^{vi}

masa, 3^e pers sing aor., probablement
 même racine que le verbe *mask* (= *vihar*^o)
 Fr 2, 108 *a*^{uu} *iv*

masar, quiconque, quand. Fr 2 109 *b*^v

maskitr, 3^e pers sing pres du verbe
mask être Fr 2, 108 *a*^u (= *viharati*)
 Fr 2, 108 *b*^u 109 *a*^{iv} *b* Fr 3 *b*ⁱ

maskiyentr, 3^e pers plur pres (i) du
 verbe *mask* être Fr 2, 108 *b*^u

massat, manque de respect (= *anadara*,
 Fr 1 *b*

mem, affixe de l'ablatif Fr 1 *a*^u Fr 2,
 108 *b*^u

meñ (cf *meña*) mois (= *masa*) Fr 1, *a*
 (*ituv meñsa*)

[Cf gr *μην* etc]

meña (cf *mñ*) mois (= *masa*) Fr 2,
 109 *a*ⁱ (*yvarca*)

[Cf gr *μην* etc]

menki, adv moins (= *una*^o) Fr 1, *a*ⁱ
 [v Journ As, 1912, i 112]

menkasi, moindre (= *unatra*) dérive
 de *mñ* moindre Fr 2, 108 *b*ⁱ

[Cf Journ As, 1912, i 112]

miyissam, 3^e pers sing pres de *mij*
frāñter, nuire Fr 1, *b*ⁱ

[Cf v h. a. *mein* faux trompeur v *ml*
mñ, dommage scr *mañā* tromperie
 illusion etc]

mlamam (2^e pers imper de *mlamam*
 (*ml + m?* cf s v *lamalle*) embroniller?)

Fr 2, 109 *b*^v

mot, alcool (= *madhu*) Fr 1, *b*^u

[Cf scr *mādhu*, gr *μεθυ* v h. a
metu etc]

mpa, postpos du sociatif (= *sardham*)
 Fr 1 *a*ⁱ

N

ña, thème oblique du pronom de la 1^{re} pers
 sing *nasa* (= *maya*) instr Fr 2, 108 *b*^{vi}

naš (= *ma'yam*) dat Fr 2 109 *a*

naksalye, blamable (= *gar'ya*) Partic
 futur passif de *naks* blâmer Fr 2 109 *b*ⁱ
 (*sa*, instrum) *naksalyi* cas sujet plur
 Fr 1, *a*ⁱ

[Journ As 1911 i 450]

naksate, 3^e pers sing pres de *naks*
 blâmer Fr 2, 108 *a* 109 *a*^v *b*^v, Fr 3 *a*^{uu}

Nande (*nande*) n pr emprunté au sanscrit
 (*nanda*) Fr 2, 108 *b*^u *uu*

naus, avant (= *purah*) Fr 1 *b*^u, Fr 2,
 109 *a*ⁱ (= *purvam*) Fr 3, *b*^u

navsa adj, antérieur, premier Fr 2
 109 *b*^u

[Cf *na*, un]

nautai, rue (= *rat'ya*) Fr 2, 109 *a*^v (*ne*).

ne, postposition indiquant le lieu P ex
 Fr 1, *b*ⁱ *kicasai ne*, dans un village
 Fr 3 *a* *b*^v

[v MSL xviii 403]

ñem, nom (= *ama*). Fr 2, 108 *b*ⁱ

[Cf gr *νομα* etc]

nesau, 1^{re} pers sing pres de *nes* être
 (= *as*^o) Fr 2 109 *b*ⁱ

ñis, nom du pronom de la 1^{re} pers. moi
 (= *aham*) Fr 1 *a*

nisadam, emprunté au sanscrit *niradana*
 atte pour s'asseoir Fr 2 108 *a* *iv* *v*

no, particule d'opposition (= *tu*). Fr 2
 108 *a*^v *b*^v, 109 *a*^{iv} *vi* *b*^{iv} *v*

[Cf v *al no* et surtout *n?* mais scr
nu etc]

ñor, au-dessous (= *ad'as*) Postposition
 (*stam n*^o). Fr 2 108 *a*^{iv}

[Cf *arim ner'loy* dessous en las gr
εὑρεσι, εὑρεσι νεφε νεφεσι etc]

fire, fil, frange (= *daśa*) Fr 2, 108 a^{vi}
(^o*men*), 108 bⁱ (^o*ts*)

[Cf v h a *snuor*, lien, cordon et *naan*,
coudre, gr *vev*, *vīma*, lat *neo*, irl *snium*,
j'entrelace, *snathe*, fil, scr *snāyati*, il
entoure de licou, il habille.]

ñu, neuf (= *nava*) Fr 2, 108 b^{vi}

[v MSL xvii 289]

ñumka, quatre vingt dix (= *narati*) Fr 2,
109 aⁱ

[v MSL xvii 289 et 291]

O

olyn, adverbe (= *uttaram*) Outre Fr 1,
aⁱⁱⁱ

[Cf v. lat. *ollus*, lat *uls*, *ultra*, etc., v sl
lani (de ^o*olni*), lan passé, etc., et tout
le groupe de B, *alyek*, autre lat *alius*
etc.]

om, cela (= *tat*) ^o*ne* = *tatra* Fr 2,
108 a^{vi} b^v v, 109 aⁱ u b^v Cf *ompostam*,
ompaśkoñe, *omsap*

[v Journ As, 1912, i 115]

ompalskoñe, extase (= *dhyaṇa*) Fr 2,
108 aⁱⁱⁱ

ompostam, après Postposition (*pañakte*
^o) Fr 2 108 a^{iv}

omsap, cf *omsap*, en surplus (= *atireka*)
Fr 2, 108 bⁱ

omsap, cf *omsap*, en surplus (= *atireka*)
Fr 2, 108 b^v

onolme, creature (= *puḍgala*) Fr 1, aⁱ

[Sans doute mot comparable pour le
sens à lat *animal*, cf scr *ānilah* vent,
et tout le groupe de lat *animus*, *anima*,
v *ānim* souffle]

oppilamntsa Fr 2, 108 a^{iv}

orotse, grand (= *maḥat*) Fr 2, 108 a^v

os, maison Forme abrégée, devant ^o*ne* du
mot *ost* Fr 2, 109 a^{vi}

[v Journ As, 1911, i 115, trace de
thème en -u dans *ostuwaice*! cf scr.
vāstu, *vāstu*, gr. *fastr*]

oskar, à la maison, dérive de *ost* maison
Fr 2, 109 a^v

ostassi, les gens de la maison. C^{iv} sujet
plur de *ostas*, dérivé de *ost*

ostuwaice, *ostuwaice*, famille (= *kula*)

Dérivé de *ost*, maison Fr 2, 109 b^v
Fr 3, b^{iv} (^o*nta ne*)

ot, alors Fr 3, b^v

[Cf lat *at*, etc.]

P

pañaktañe, adj dérive de *pañakte*, le
Bouddha (= *saugata*), Fr 2, 108 b^v
(^o*casti*), 108 b^{vi} (^o*raso*)

pañakte, le Bouddha Fr 1, bⁱ, Fr 2,
108 aⁱ u u. iv v, bⁱ u. iv v v; 109 a^v,
bⁱⁱ v, Fr 3, bⁱ

parkarñe, longueur (= *dirghatva*) Fr 2,
108 a^{vi} (^o*sa*), 108 b^{vi} (^o*larñe sa*)

[v Journ As, 1912, i 115]

parna, en dehors de (= *aññatra paḥi*) Fr
1, bⁱⁱⁱ

[Cf scr *paras*, allem *fern*, etc.]

parra, en silence (= *tusum*) Fr 1, bⁱ

passoñca, partic près de *pa*, garder
(= *payantika*, du verbe *pa*, garder) Fr
2, 108 bⁱ *passoñcana*, nom plur (^o*pelai*
kñenta) Fr 2, 109 aⁱ

past, adverbe et preverbe, ensuite, de
nouveau Fr 2, 109 a^{iv}, *past aspi*

[v MSL xviii 7, la forme est in-
teressante au point de vue phonétique,
past est la forme très abrégée, traitée
comme un mot accessoire, du mot qui sous
sa forme pleine est *postam* ou *pest*]

patrai, emprunté au sanscrit *patra*, sébile
Fr 2, 108 aⁱⁱ

pāyti, nom d'une catégorie de fautes
(= *payantika*, pali *pacittiya*) Fr 1 aⁱ
et pa^o

pelaikne, loi (= *dharma*) Fr 2, 109 bⁱ,
109 aⁱ (^o*nta*, nom. plur)

[v Journ As, 1912, i 114]

pelaikykesse, adj dérive, au moyen du
suffixe ^o*esse*, du mot *pelaikyke*, *pelaikne*,
loi (= *dharma*) Fr 1, bⁱ

[v Journ As, 1912, i 114]

pete, portion de nourriture, plat Fr 2,
109 bⁱⁱ v, Fr 3, bⁱ *peti*, nom plur
Fr 2, 109 aⁱⁱⁱ

[Cf scr *pituh*, lit *pētūs*, repas]

pi, particule de limitation Fr 1, aⁱ,
Fr 2, 108 a^v (*waikasa pi*), 109 aⁱⁱ

[Cf scr *api*, gr *επι*, arm *et*, ausst,]

v Smith, 'Tocharisch,' p 13 et aussi MSL xvii 285]
 pikul, année, plur *pikuala* Cf *ikam-pikualamñe*
 pikwala, plur de *pikul*, année Cf *ikam-pikualamñe*
 pilsa, ? (à portée de ? = *upa*°) Fr 1, a^{iv}
 pimtwat, emprunté au sanscrit *pindaputa*, tournée d'aumônes Fr 2, 108 aⁱⁱ pmt
wata scd, datif Fr 2, 109 a^{vi}
 pir, emprunté au sanscrit *piṭha*, escabeau Fr 1, b^{iv}
 pitkawe, bavard Fr 2 109 b^{iv} Cf *pitmarwalñe* = *pralapa*, dans Journ As 1911, n 128 et 130
 pkante, largeur (= *tiṛyak*) Fr 2, 108 bⁱ (°sa), 108 b^{vi} (id)
 plaki, subat tiré de *plak* Convention (= *samvadhana*) Fr 1, aⁱ (Cf *ampla kante*)
 [Cf lat *placet*]
 po, tout Fr 1 b^{iv}
 postam, après (= *paçcat*) Fr 1 bⁱⁱ, Fr 2, 108 aⁱ (postposition *setuwer postam* après le repas)
 [Cf lat *post* etc, v MSL xviii 7]
 postaññes, datif de *postañne* (= *pravarana*) Fr 1 aⁱⁱ Le mot *postañne* est tiré au moyen de l'afixe °ññ des abstraits de l'adverbe *postam* après parce que la cérémonie de la *pravarana* vient après les quatre mois du *varsā* (saison des pluies et de la retraite au couvent)
 prarom, cas oblique pluriel de *prari* doigt (= *anṇṇi*) Fr 2 108 bⁱⁱⁱ
 prastrām, étalage Emprunté au sanscrit *prastarāna* 1r 2 108 aⁱⁱ
 prātimokṣa, transcription du sanscrit *prātimokṣa* Fr 1 aⁱⁱⁱ, b^{iv} (*prātimokṣa*)
 prātimokṣasso, adj formé, au moyen du suffixe °sso, du mot *prātimokṣa*, emprunté au sanscrit *prātimokṣa* Fr 2 109 aⁱⁱ
 proke, temps (= *kala*) Fr 1, bⁱⁱ
 prokecai, époque, saison, dérivé de *preke*, temps Fr 2, 109 aⁱⁱⁱ
 preku, 1^o pers sing imper de *prek* d mauler Fr 1, a^{iv}
 procer, frère (= *bhṛatar*) Fr 2, 108 bⁱ [v Journ As, 1912, : 111]

puḍgalyik, emprunté au sanscrit *puḍgalika* individuel Fr 1, aⁱⁱ

R

°ra°, particule d'affirmation, indiquant la suppression d'une formule déjà énoncée (= *ityadi*, *peyyala*) Fr 2, 108 bⁱ, 109 aⁱ [Journ As, 1912, : 114]
 raksane, participe de *rak* s étendre Fr 2, 108 a^{iv} v [Cf gr ῥαγω, got -*rakyan*, etc, pour la formation, v MSL xviii 18]
 rano, aussi 1r 2 108 a^{iv} [v Journ As 1911, : 460]
 rapanam, 3^e pers sing prés de *rap* creuser (= *khan*°) Fr 1, aⁱⁱ
 rapatsi, infinitif de *rap*, creuser (= *khan*°) Fr 1, aⁱⁱ
 raso (cf *raso*) coudée (= *vitasti*) Fr 2, 108 a^{vi}, bⁱ, vⁱ (°sa), plur *rsonta* vide s v *raso*
 reki, parole (= *vac*) Fr 1, aⁱⁱ [A *rake*, v el *rekp*, rect cf SS, 933 et suiv]
 rso, forme réduite de *raso* coudée cf *wirsonca* *Rsonta* plur de *raso* Fr 2 108 b^{vi}

S

sa, postpos de l'instrumental Fr 1, aⁱⁱ
 śakṣe ? Fr 1, bⁱ
 sam (*suma* Fr 3 bⁱ) cas sujet masc du démonstratif *sa*, su avec -m (v MSL xviii 417) Fr 2 109 b^{iv} Cf *samp* infra [Cf scr *sā* gr *ś* et v lat *sum* *sōs*]
 sam, égal (= *sama*) Fr 2 108 b^{iv} [v Journ As, 1912 : 113]
 samane, cas sujet sing Fr 1, aⁱ, b^{iv}, b^{iv}, Fr 2, 108 b^{iv}, 109 a^{vi}, Fr 3 a^{iv}
 samani cas sujet pluriel Fr 1, aⁱⁱ, Fr 2 108 bⁱⁱ, 109 b^{iv}, 1r 3, b^v
 Formes obliques
 samanettā, sing Fr 2, 108 a^v, 109 bⁱ
 samanettāe sing Fr 2, 108 aⁱ
 samaneti, plur Fr 1, a^{iv}, Fr 2, 109 a^{iv} (*samuneti*) 1r 2, 109 bⁱ
 samānani, plur Fr 2, 109 bⁱⁱ
 samp, autre notation de *sam*, *sam* a 'celui-ci' Cf la note 1 de la page 13 Fr 2 109 bⁱⁱⁱ

san, communauté Emprunté au sanscrit
saṅgha Fr 2, 108 aⁱ b^v Cf aussi la
variante *sāṅk* Forme oblique *san ne*
Fr 2, 108 b^u

sañ, pronom possessif de la 3^e pers (= *sva*)
Fr 1, a^u

saña, adj poss Fr 2, 109 a^v
[Cf lat *suus*, etc., pour le suffixe,
v Journ As, 1911, 1 464]

sank, la communauté Emprunté au sanscrit
saṅgha Fr 1, b^u Cas oblique *sankattse*.
Fr 1, bⁱ

śanmya, passe passif de *śanm*, proclamer.
Fr 2 108 b^v

[Journ As, 1912, 1 113]

sap, plus, dans *omsap*, q v
sar, main (= *hasta*) Fr 1, a^u, Fr 2,
109 a^v

sarma, cause (= *pratyaya*) Fr 1, b^u

śarsassi, 3^e pers sing opt de *śara*,
ordonner (= *vyavāśas*) Fr 2, 109 b^u
Cf *Sarśamanenūa*

sarśamanenūa, partic fem sing de
śars ordonner (= *vyavāśas*) Fr 2
109 b^v Cf *Sarsassi*

sau, celle-ci, cas sujet fem sing du
demonstr su Fr 2, 109 a^v
[v sam cf v lat *sa-psa*]

śaulassoñca, voc plur de *śaulassu* (= *ayus*
mantā) Fr 2, 109 a^v
śaulassonca Fr 2, 109 bⁱ

[Sur *śaul*, vie, cf gr ζω etc., v
Smith, 'Tocharisch', p 16]

śaulassu, vivant (= *ayusmat*), cas sujet
sing Fr 2, 108 a^u

se, ce (= *idam*) Fr 2, 108 a^v (*°yarma*)
Fr 2, 109 b^u (*°pelakne*)

se, pron relatif (= *yaḥ*) Fr 1, a^u, v,
Fr 3 a^v

[Cf scr *syā* v pers *hya*!]

sem, 3^e pers sing aor absolu de *km*
venir Fr 2, 109 a^v

[v MSL xviii 3]

śosuwur, avoir mangé (= *bhakta*), infinitif
à redoublement de *śu*, *śuw*, *św*, manger
Fr 2, 108 a^u

[Si *ś* repose sur gutturale, comme
dans *śaula* vie, A *śol*, on est tenté de

rapprocher si *ñhāt*, mâcher (prés. *ñuq*
et *ñuq*), v h a *kuucan*, pers *javād*, il
mache]

śiksapat, prescription Emprunté au san
scrit *śikṣapada* Fr 2, 108 b^v

śilnantam, lire peut être *śilnanta*, qui
serait le pluriel d'un mot *śilna*, dispute,
querelle (= *kalaha*, *vivada*) Fr 1, a^v.
śitmalyñe Fr 1, b^u (*sa*, instrum),
infraction

skas, six (= *sat*) Fr 2, 108 b^v

[v MSL xvii 287]

skente, 3^e pers plur pres de *s-k*, être
Fr 2 109 b^v

[v MSL xviii 28]

sklokacce, confus, dérivé de *sklok*, con
fusion Fr 2, 108 b^u (*cca*, cas sujet
pl)

śle, avec (= *sa*) Fr 2, 108 bⁱ (*°yicareā*)

smāññe, bouillie (= *sūpa*) Fr 2, 109 b^v

sno, femme, épouse (= *patni*) Fr 2,
109 a^v

[v MSL xviii 25, note]

spa, et, copule enclitique Fr 2, 109 b^u

[v Journ As, 1911 1 460]

spak, s=aisonnement Fr 2 109 b^v

sportitr, 3^e pers sing prés de *sport*,
fournir Fr 2, 109 a^u

[On peut songer au groupe très diversifié
de gr σπείρω, lat *spargo*, etc., cf
spartalñe, Journ As, 1911, 11 149]

Śravasti, emprunté au sanscrit (*°ne*)

Fr 2, 108 a^u, 109 a^u b^u, Fr 3 b

s'am, arbre (= *vrkṣa*) Fr 2 108 a^v

[Cf v sax *stamn*, v h a *stam*, et irl
tamon, tronc]

sto, 3^e pers sing prés de *s*, être Fr 2
109 b^u v, Fr 3, b^u

[v *skente*]

Sthulananda, nom propre d'une religieuse
emprunté au sanscrit *sthulananda* Fr 2,
109 b^u

stmausa, participe féminin sing de *st m*
se teur (= *stha*) Fr 2, 109 b^v

[l'm de *stam-* est un élément de forma
tion comme dans *lyama*, v sup s v
lamalle et *katmaskem* ils arrivent à cote
de *kekalkau* vu ci dessus on peut donc
rapprocher le groupe du lat *stare*]

śtvara (cf *śtwer*) quatre (= *catuh*) Fr 2
108 b¹ 109 a

[v MSL xvii 287]

śtwer, quatre (= *catuh*) Fr 1, a

[v MSL xvii 287]

su, pronom démonstratif (= *sah*) Fr 1 a¹

Fr 2 108 a^v (cas sujet masc)

[Cf scr *sā* gr o got *sā*, v le neutre
tu]

sucikar, emprunté au sanscrit *sucgrha*
étui à aiguilles Fr 1 b^v

sutar (cf *sutar*) emprunté au sanscrit
sutra Fr 1 aⁱⁱⁱ iv

sutar (cf *sutar*) emprunté au sanscrit
sutra Fr 2 109 aⁱⁱ (*utse* cas oblique)

śwatsi, nourriture aliment (= *bhakta*)

Fr 2 109 aⁱⁱ (*śwatsanma* plur)

[v *śesurwer*? Smith Tocharisch
p 17 rapproche *saul*]

śwatsi, infinitif de *śwa* *suw* manger

Fr 2 109 a^{iv} v Fr 3 b^v

śwatsis datif de l'infinitif Fr 2 109 bⁱⁱⁱ

śwatsisico datif emphatique de l'infinitif

Fr 2 109 b^v

[v *śesurwer*]

T

takam, 3^e pers sing prés de *tak* être
Fr 1 a^{iv} b

takau, 1^{re} pers sing prés de *tak* être
Fr 2 109 b^v

takoya, 3^e pers sing optat de *tak* être
Fr 2 109 b^v

tanapate, bienfaiteur Emprunté au
sanskrit *danapati* Fr 2 109 b^{iv}

Fr 3 b^v

tanapatem cas régime Fr 2 109 bⁱ

ta no, locatif sing du démonstratif *te* tu
Fr 2 109 bⁱ

tay, cas sujet féminin sing du démonstra
tif celle là Fr 2 109 a^v (*no*)

te, adj et pron démonstratif celui là
Fr 2 108 b^v (*garma*)

teksa, 3^e pers sing aor de *tel* toucher
(= *spst*) Fr 2 108 a^v

[Journ As 1911 n 147]

trā(sa)lye, à croquer (= *kṛadani*) partic
futur passif de *tras* Fr 2 109 a^{vi}

trikolye Fr 1 bⁱⁱ [*sa* ?]

trite, troisième (= *tritiya*) Fr 2 109 a^v

[MSL xvii 286]

tsa, affixe de dépendance Fr 1 aⁱⁱ

tsainalye, à manger (= *bhojanīya*) Partic
futur passif de *tsal* Fr 2 109 b

tsamtsi, infinitif de *tsam* ajouter
Fr 2 108 a^{vi}

tsankafie Fr 1 bⁱ (*sa* Cf peut être
tsankark le matin)

tsenkeŋar, 3^e pers sing moyen de *tsenk* se
lever (= *uttha*) Fr 1 b

[Cf lit. *stengts* s'efforcer v isl *stinga*

piquer v h a *stanga* perche? en tout cas
l'un des mots du grand groupe de (*st*)h-

être debout se tenir]

tsonkaik, le matin (= *pratar*) Fr 2
108 aⁱⁱ

ttse, affixe du génitif Fr 1 a etc

tu, démonstratif neutre (cf *su*) cela
(= *tat*) tu Fr 2 109 aⁱⁱⁱ (accu^v)

Cas obliques

tu mem Fr 1 aⁱⁱ Fr 2 108 a^v b
109 a^v v bⁱⁱⁱ

tu-sa Fr 2 109 b^v

[Cf scr *tāt* gr *to* got *bat* a v le
masculin *sa*]

tuyknesa, de cette façon, locution adverb
formée de *tu* démonstr + *yakne* façon
+ *sa* affixe d'instrum Fr 1 bⁱⁱⁱ

U

Uppalavarnāṣa, nom d'une religieuse
emprunté au sanscrit *Uṭpalavarna* Fr 2
109 aⁱⁱⁱ

* W

wanksate, 3^e pers sing prés de *wank*s
donner apporter préparer? Fr 2 109 a^v
(*ne*)

warpanalle, partic futur passif de *warj*
accepter goûter (= *pālī sadī*) Fr
1 a

warpatar, 3^e pers sing subjunctif moyen
de *warj* accepter goûter (= *pālī sad*
yejja) Le présent fait *warpatar* Fr
1, a

[Cf *I erue celtique* 1913 (vol xxxiv)
142]

yarmamssu, ayant la mesure (= <i>pra</i> <i>manika</i>) Fr 2, 108 a ^{vi}	ynemane, partic moyen de <i>yn yan</i> aller Fr 2 109 a ^{iv} (femin) 109 a ^{vi} (mâsc)
yasi, nuit (= <i>ratri</i>) Fr 1, b ^u (<i>sa</i> instrum)	[MSL xviii 19 et 26]
yatka, ab·olutif de <i>yat</i> , <i>yat</i> s'occuper a (= <i>bhavay</i> ^o) Fr 2 108 a ^u	yokam, 3 ^e pers sing prés de <i>yok</i> bore Fr 1 b ^u
yesañ clair Fr 1, a ^u	yopsa, 3 ^e pers sing aor de <i>yap</i> entrer (= <i>pravis</i> ^o) Fr 2 108 a ^u b ^u
yitmassam, 3 ^e pers sing prés de <i>yit m</i> <i>yat m</i> , entrer (= <i>pravis</i> ^o) Fr 1, b ^u	ywarca (cf <i>ywarca</i>) demi (= <i>ardha</i>) Fr 2 109 a ^u (^o <i>meña</i>)
ynari, subst tiré de <i>yn</i> chemin (= <i>marga</i>) Fr 1, a ⁱ	ywarca (cf <i>ywarca</i>) moitié (= <i>ard/a</i>) Fr 2 108 b ^h h

A BILINGUAL FRAGMENT IN CHINESE-KHOTANESE

Hoernle MSS, Nos 142 and 143 (Plate XXII)

INTRODUCTORY REMARKS

BY A F RUDOLF HOERNLE

THE two parts of this fragment, shown on Plate XXII, belong to two separate consignments, Part I to No 142 and Part II to No 143 which were forwarded to me from Simla, in May 1903 and January 1904 respectively. In the forwarding letter it was stated that they had been purchased from Badruddin, Aksakal of Khotan, and that they were believed to have been discovered in the Takla Makan Desert in some, not further specified, locality. Regarding the probable identity, however, of this locality, see the Introductory Remarks, on pp 2 and 85. That, in any case, they come from the same locality is shown by the circumstance that they make up a nearly continuous whole, as may be seen in Plate XXII. Either of the two parts, when received by me was broken in several pieces, as indicated by the dotted lines. Part I consisted of two pieces (*a* and *b*), Part II, of three pieces (*a*, *b*, *c*). Their material, in its present condition, is thin, hard, brownish, rather brittle paper, which has every appearance of its discoloration and brittleness being due to exposure to the heat of fire. They were first described by me in the *Journal of the Royal Asiatic Society* for 1906 p 696.

The total fragment measures 250×393 mm, or about $10 \times 15\frac{1}{2}$ inches. Its width of 250 mm, or about 10 inches is practically the same as that of the Chinese Roll, shown as No 1 in Plate 191 (p 176) of Sir Aurel Stein's *Ruins of Cathay*, volume II. That roll is inscribed with the complete Chinese version of a Buddhist religious text, and each column numbers seventeen Chinese ideograms. In our fragment, too, each complete column of Chinese writing contains seventeen ideograms. This agreement in both respects, is striking, and considering that the manuscripts come from different, widely separate, localities (the Chinese roll from

Tunhuang our bilingual fragment probably from Khadālik), it seems to suggest that there existed a kind of standard in the width of material and the number of ideograms in a column. On this basis it follows that our fragment must be a very small portion of a roll which originally must have been of very considerable size to accommodate the extensive text of the *Satasahasrika Prajñāparamita*. In its present condition the fragment does not permit of being bent or rolled, but its brittleness and discoloration indicates that this is due to its paper having, at one time being subjected to the action of heat which caused it to be scorched.

The term 'bilingual' is applied to this fragment merely to indicate that it bears on its two sides writing in two different languages and scripts. Chinese on the obverse, and Khotanese on the reverse. Whether the texts inscribed on the two sides are in any way related to each other remains to be discovered. Both obviously are portions of some Buddhist religious text. That on the obverse has been determined by its editors to belong to the *Satasahasrika Prajñāparamita*. Whether the portion inscribed on the reverse belongs to the same work has not yet been discovered. It is certainly not identical with the portion inscribed on the obverse, though, seeing that the *Satasahasrika Prajñāparamitā* is a rather extensive work, it may still turn out to be another portion of its text, which may have been either wholly in Khotanese, or (what is more probable, see below) in Sanskrit interspersed with Khotanese. On the other hand, it may also be a portion of a quite different religious work.

Immediately after receipt of the whole fragment, it was submitted by me to Professor Chavannes for the purpose of examining the Chinese text. His reading of it, and partial translation by Professor S. Levi, were first communicated to me on February 3, 1904, but no identification of the text was at that date attainable. The late Dr. Bushell to whom the Chinese text was next submitted concurred (Feb. 13, 1904) with Professor Chavannes' reading, and at the same time pointed out that in Bunyiu Nanpo's Catalogue of the Buddhist Tripitaka, col. 199, there was enumerated a Sūtra, No. 874 which comprised in its title four of the ideograms of our Chinese text, viz col. i nos. 14-17, col. v, nos. 13, 16, col. ix nos. 11-14. About two years afterwards the laborious researches of Professors Chavannes and Levi were rewarded by the discovery of the source of the Chinese text in the Sanskrit Original of the *Satasahasrika Prajñāparamita* as explained by the former in the remarks introducing his edition of the text. Their joint discovery was announced in the Séance of the Académie des Inscriptions et Belle-Lettres, on May 25, 1906. Their edition, now published, was communicated to me early in June 1906.

The Khotanese text on the reverse of our fragment, on which I had been working myself was communicated by me in September 1908 to Professor Leumann.

who had been already, with much success, turning his attention to the decipherment of the still almost 'unknown' Khotanese language (see *Journal of the German Oriental Society*, vol. LXII, pp 83 ff) He very kindly sent me, in October 1908 a provisional reading of the text with some valuable short notes That reading coincided, in the main, with my own provisional reading The revised reading, now published by me reflects, of course, the present state of our knowledge of the Khotanese language Those of Professor Leumann's annotations which are utilized in my edition are acknowledged by the addition of his initial (L)

The identification of the Khotanese text, owing to its very fragmentary condition, offers peculiar difficulties Nevertheless, the similarity of what is intelligible in it with certain passages of the text published by Professor Leumann in his *Zur nordarischen Sprache und Literatur*, pp 88 ff, suggests a certain probability That text is the original Sanskrit version of the *Adhyardhasatika Prajñāpāramita* interspersed, at certain points, with passages in Khotanese which commend the beneficial effects of reading that work, or hearing it read Our text clearly contains a similar commendation, and the conclusion suggests itself that the Roll, of which our fragment alone survives, contained the Sanskrit text of some religious work interspersed with Khotanese commendations of its religious efficacy That religious work may very well have been the *Satasahasrika Prajñāpāramita*, and in that case we should have here a fragment of a more strictly bilingual roll Some of the Rolls of the Stein Collection, which have been examined by me, are inscribed on their reverse side with Khotanese texts, either *Sutras* or *Dharanis* The latter, however, do not contain commendatory passages of quite the same description It seems more probable, therefore, that the text on the back of our Roll was, not that of a *Dharani*, but of a *Sūtra* However, my suggestion of its having been the *Satasahasrika Prajñāpāramita* is not intended to indicate more than a bare possibility

Obvers UN FRAGMENT EN CHINOIS DE LA SATASĀHASRIKĀ
PRAJÑĀPĀRAMITĀ

PAR ED CHAVANNES ET SYLVAIN LÉVI

Le texte qui nous a été soumis par M Hoernle est tracé sur papier, les deux fragments dont il se compose appartenaient à une série continue de 23 lignes qui contenaient chacune 17 caractères, aucune des lignes n'est complète, mais les colonnes se juxtaposent immédiatement les unes à la suite des autres, sur cette étendue plus large que haute, on ne voit aucun indice de division par page, or, la pratique ordinaire des Chinois donnant à la page plus de hauteur que de largeur, il paraît évident que le passage entier n'a pu former une page unique, d'où il suit que ce texte n'était pas divisé par pages, mais était écrit sur un rouleau continu qui se développait de bout en bout, l'usage de ces rouleaux ayant disparu presque aussitôt après la diffusion de l'imprimerie au dixième siècle de notre ère, notre manuscrit ne saurait descendre à une époque plus basse.

D'autre part nous avons reconnu que le texte reproduit littéralement la version publiée en 659 p C sous la direction de Huan-t'ang¹. La date de ces fragments se trouve donc comprise entre la fin du septième siècle et le commencement du dixième.

Le contenu de ce passage est assez insignifiant il eût été difficile d'en reconnaître l'origine, n'eût été la mention au vocatif de Subhūti 善現 qui figure au premier plan dans les multiples recensions de la Prajñā paramita. Même avec ce précieux indice, il a fallu dépouiller le colossal fatras de la Pāramita en cent mille stances formant quatre cents chapitres pour déterminer la provenance exacte de ces fragments. Nos efforts ont abouti et nous avons retrouvé notre texte dans le chap cexxxv (éd de Tōkyō, 1881 vol viii, fasc 2, p 62 v°).

La recherche du passage correspondant dans l'original sanscrit nous a conduit à une constatation qui n'est pas sans intérêt. La version chinoise, en cet endroit comme en bien d'autres s'écarte de la recension sanscrite provenant du Népal, nous avons comparé dans toute sa longueur le chapitre xxvi du sanscrit à la section correspondante (chap clxxxii-clxxxiv) du chinois et partout nous avons remarqué la même divergence, le sanscrit est le plus court, ou, pour mieux dire, le moins prolix. Nous ne pouvons donc pas mettre en regard de notre passage chinois un texte sanscrit rigoureusement équivalent, cependant de part et d'autre la ressemblance est assez complète pour que presque tous les termes chinois s'expliquent directement en sanscrit.

¹ On relèvera une singularité sans importance dans la colonne 20 de notre planche où le texte de Huan-t'ang ne fournit que 16 caractères au lieu de 17, peut être le scribe avait-il répété par erreur un des mots qui devaient figurer dans la lacune.

	i	ii	iii	iv	v	vi	vii	viii	ix	x	xi	xii	xiii	xiv	xv	xvi	xvii
1	善	現	四	无	所	畏	清	淨	故	預	流	果	清	淨	預	流	果
2	清	淨	故	一	切	智	智	清	淨	何	以	故	若	四	无	所	畏
3	清	淨	若	預	流	果	清	淨	若	一	切	智	智	清	淨	无	二
4	无	二	分	无	別	无	斷	故	四	无	所	畏	清	淨	故	一	來
5	不	還	阿	羅	漢	果	清	淨	一	來	不	還	阿	羅	漢	果	清
6	淨	故	一	切	智	智	清	淨	何	以	故	若	四	无	所	畏	清
7	淨	若	一	來	不	還	阿	羅	漢	果	清	淨	若	一	切	智	智
8	清	淨	无	二	无	二	分	无	別	无	斷	故	善	現	四	无	所
9	畏	清	淨	故	獨	覺	菩	提	清	淨	獨	覺	菩	提	清	淨	故
10	一	切	智	智	清	淨	何	以	故	若	四	无	所	畏	清	淨	若
11	獨	覺	菩	提	清	淨	若	一	切	智	智	清	淨	无	二	无	二
12	分	无	別	无	斷	故	善	現	四	无	所	畏	清	淨	故	一	切
13	菩	薩	摩	訶	薩	行	清	淨	一	切	菩	薩	摩	訶	薩	行	清
14	淨	故	一	切	智	智	清	淨	何	以	故	若	四	无	所	畏	清
15	淨	若	一	切	菩	薩	摩	訶	薩	行	清	淨	若	一	切	智	智
16	清	淨	无	二	无	二	分	无	別	无	斷	故	善	現	四	无	所
17	畏	清	淨	故	諸	佛	无	上	正	等	菩	提	清	淨	諸	佛	无
18	上	正	等	菩	提	清	淨	故	一	切	智	智	清	淨	何	以	故
19	若	四	无	所	畏	清	淨	若	諸	佛	无	上	正	等	菩	提	清
20	淨	若	一	切	智	智	清	淨	无	二	无	二	分	无	別	无	斷
21	故	復	次	善	現	四	无	礙	解	清	淨	故	色	清	淨	色	清
22	故	一	切	智	智	清	淨	何	以	故	若	四	无	礙	解	清	淨
23	若	色	清	淨	若	一	切	智	智	清	淨	无	二	无	二	分	无
	別	无	斷	故	四	无	礙	解	清	淨	故	受	想	行	識	清	淨

The unenclosed area shows the surviving portion of the text

Nous donnerons d'abord la traduction du texte chinois (cf. p. 391), sous chaque ligne nous ajouterons en italiques les équivalents sanscrits garantis soit par le passage original de la Śatasāhasrikā, soit par l'usage constant. Nous publierons ensuite la partie correspondante, quoique non identique, de la Śatasāhasrikā sanscrite qui est encore inédite

Ô Subhūti! Les quatre vaiśāradyas¹ étant purifiés, le fruit de srotaāpanna
Subhūte vaiśāradya viśuddhyā [srotaāpannaphalaviśuddhiḥ]
 est purifié, le fruit de srotaāpanna étant purifié, la qualité de science d'omniscient
srotaāpannaphala viśuddhya] sarvākaraṇātaviśuddhir
 est purifiée Pourquoi cela? Si les quatre vaiśāradyas sont purifiés, si le fruit de
iti hi vaiśāradyaviśuddhiḥ ca srotaāpan-
 srotaāpanna est purifié, si la qualité de science d'omniscient est purifiée, c'est
naphalaviśuddhiḥ ca sarvākaraṇātaviśuddhiḥ
 qu'il n'y a là ni dualité, ni division en deux, ni séparation, ni coupure
c'advayam etad advaidhikaram abhinnam acchinnaṃ ||

Les quatre vaiśāradyas étant purifiés, les fruits de sakrdagāmin, d'anāgāmin
vaiśāradyaviśuddhya [sakrdagamy anagamy]
 et d'arhat sont purifiés, les fruits de sakrdagāmin, d'anāgāmin et d'arhat étant
arhatphalaviśuddhiḥ sakrdagamy anagamy-arhatphalaviśuddhya
 purifiés, la qualité de science d'omniscient est purifiée Pourquoi cela? Si
sarvākaraṇāta viśuddhir iti hi
 les quatre vaiśāradyas sont purifiés, si les fruits de sakrdagāmin, d'anāgāmin et
vaiśāradya viśuddhiḥ ca sakrdagamy anagamy

¹ Les quatre vaiśāradyas sont énumérées dans la Mahāvīyutpatti § 8 et dans les Dictionnaires numériques *Kiao tch'eng fa chou* (éd de Tokyo, vol xxxvii, fasc 3^a, p 74 v^o) et *Ta ming san ts'ang fa chou*, ib xxxvii, fasc 1 p 73 r^o. Ce sont 1^o l'intelligence directe de tous les dharmas sarvadharmabhisambodhivaiśāradya 一切智, 2^o la connaissance de l'épuisement de tous les écoulements sarvasaravakṣayaḥ 漏盡, 3^o l'analyse décisive de la condition de ne pas être autrement pour les dharmas d'obstacle antarāyikadharmānyathatvamāścitavyakaraṇa 說障道, 4^o l'exactitude de l'introduction au moyen de sortir pour arriver à la perfection complète (en chinois pour mettre fin aux souffrances) sarvasampadadhigamāya nauryanikapratipattatvatva 說苦盡道. — On remarquera que les Chinois ne traduisent pas littéralement le terme vaiśāradya, lequel signifie en sanscrit 'habileté, spécialement acquise par l'expérience', ils lui donnent pour correspondant l'expression 無所畏, qui traduit mot à mot, signifie 'il n'y a pas lieu de craindre'. Le Dictionnaire numérique *Ta ming san ts'ang fa chou* justifie cette équivalence par un passage du *Ta tche tou louen* où le Bouddha énumère les quatre vaiśāradyas et ajoute à propos de chacun d'eux 'C'est pourquoi j'ai obtenu la tranquillité j'ai obtenu de n'avoir pas lieu de craindre'.

d'arhat sont purifiés, c'est qu'il n'y a là ni dualité, ni division en deux, ni séparation,
arhatphala visuddhiś cādrayam etad adrauidhikaram abhinnam

ni coupure
acchinnam ||

Ô Subhūti! les quatre vaisāradhyas étant purifiés, la Bodhi des Pratyekabuddhas est purifiée, la Bodhi des Pratyekabuddhas étant purifiée, la qualité de science d'omniscient est purifiée Pourquoi cela? Si les quatre vaisāradhyas sont purifiés, si la Bodhi des Pratyekabuddhas est purifiée, si la qualité de science d'omniscient est purifiée, c'est qu'il n'y a là ni dualité, ni division en deux, ni

separation, ni coupure
abhinnam acchinnam ||

Ô Subhūti! les quatre vaisāradhyas étant purifiés, la conduite de tous les Bodhisattvas Mahasattvas est purifiée, la conduite de tous les Bodhisattvas Mahasattvas étant purifiée, la qualité de science d'omniscient est purifiée Pourquoi cela? Si les quatre vaisāradhyas sont purifiés, si la conduite de tous les Bodhisattvas Mahasattvas est purifiée, si la qualité de science d'omniscient est purifiée, c'est qu'il n'y a là ni dualité, ni division en deux, ni séparation,

ni coupure
acchinnam ||

Ô Subhūti! les quatre vaisāradhyas étant purifiés, l'anuttara samyak sambodhi de tous les Buddhas est purifiée, l'anuttara samyak sambodhi de tous les Buddhas étant purifiée, la qualité de science d'omniscient est purifiée Pourquoi cela? Si les quatre vaisāradhyas sont purifiés, l'anuttara samyak sambodhi de tous les

Buddhas est purifiée, si la qualité de science d'omniscient est purifiée, c'est qu'il n'y
sarvākārajñataviśuddhiś *esādayam*

a là ni dualité, ni division en deux, ni séparation, ni coupure.

etad *advaidhikāram* *abhinnam* *acchinnam* ||

Derechef, ô Subhūti¹ les quatre pratisamvids¹ étant purifiées, la forme est
Punar aparam Subhūte *pratisamvidviśuddhya* *rūpaviśuddhiś* |

purifiée; la forme étant purifiée, la qualité de science d'omniscient est purifiée
rūpaviśuddhya *sarvākārajñataviśuddhir*

Pourquoi cela? Si les quatre pratisamvids sont purifiées, si la forme est purifiée,
iti *hi* *pratisamvidviśuddhiś* *ca* *rūpaviśuddhiś* *ca*

si la qualité de science d'omniscient est purifiée, c'est qu'il n'y a là ni dualité,
sarvākārajñataviśuddhiś *esādayam* *etad*

ni division en deux, ni séparation, ni coupure

advaidhikāram *abhinnam* *acchinnam* ||

Les quatre pratisamvids étant purifiées, la sensation, la désignation, les
pratisamvidviśuddhya *vedana* *saṃjñā*

composants, la connaissance sont purifiés

samskāra *vyñāna viśuddhiś* |

Satasāhasrikā Prajñāpāramitā, MS de la Bibliothèque Nationale, Dev 74³,
 3^e partie, B (volume X de la collection), p 228*

vaśīradya viśuddhyā rūpaviśuddhir rūpaviśuddhyā sarvākārajñataviśuddhir iti
 hi vaśīradya viśuddhiś ca rūpaviśuddhiś ca sarvākārajñataviśuddhiś c ādayam
 etad advaidhikāram abhinnam acchinnam | vaśīradya viśuddhyā vedanaviśuddhir
 vedanaviśuddhyā sarvākārajñataviśuddhir iti hi vaśīradya viśuddhiś ca vedanaviśuddhiś
 ca sarvākārajñataviśuddhiś c ādayam etad advaidhikāram abhinnam
 acchinnam | vaśīradya viśuddhyā saṃjñaviśuddhir saṃjñaviśuddhyā sarvākārajñataviśuddhir
 iti hi vaśīradya viśuddhiś ca saṃjñaviśuddhiś ca sarvākārajñataviśuddhiś c ādayam
 etad advaidhikāram abhinnam acchinnam | vaśīradya viśuddhyā samskāra viśuddhyā
 samskāra viśuddhyā sarvākārajñataviśuddhir iti hi vaśīradya viśuddhiś ca samskāra viśuddhiś
 ca sarvākārajñataviśuddhiś c ādayam etad advaidhikāram abhinnam acchinnam |
 vaśīradya viśuddhyā vyñānaviśuddhir vyñānaviśuddhyā sarvākārajñataviśuddhir
 iti hi vaśīradya viśuddhiś ca vyñānaviśuddhiś ca sarvākārajñataviśuddhiś c ādayam
 etad advaidhikāram abhinnam acchinnam |

Nous n'avons pas les mêmes raisons que les pieux scribes de la Prajñāpāramitā
 pour répéter indéfiniment la même formule. Elle est reproduite encore, *mutatis*
mutandis, avec les termes *cakṣuḥ*, *śrotra*, *ghṛāṇa*, *jihva*, *manah*; avec *rūpa* *śab* *la*

¹ Pour les pratisamvids et leurs équivalents chinois nous pouvons nous contenter de renvoyer à l'article d'Eitel *Han Book of Chinese Buddhism*

*gandha rasa sparśa dharma avec cakṣurvyūṣa srotas j ana ghrāṇa vyūṣa jīhva
 vyūṣa kāyavyūṣa manoviyūṣa avec cakṣuḥśa sparśa srotasā nsparsa ghrāṇa
 samsparsa jīhvasamsparsa kāyasamsparsa manāḥśa vsparsa avec cakṣḥśamsparsa
 pratīyavedana srotasamsparsapratīyavedana ghrāṇaśa sparsapratīyaveḥśana jīhva
 samsparsapratīyavedana kāyaśa sparsapratīyavedana manāḥśam sparsapratīyave
 dana*

La même série est reprise ensuite avec le terme *pratīsamr* l substitue au terme *raṣaradya* à commencer par

*pratīsamvidvyuddhya rūpavyuddhi rūpavyuddhya sarvakarajñatavyuddhi itī
 hī pratīsamvidvyuddhis ca rūpavyuddhis ca sarvakarajñatavyuddhis ca advayam
 etad avaidhikāram abhinnaṃ aecinnaṃ ॥*

Tout ce développement fait partie du xxvi^e parivarta de la *Satasahasrika* qui occupe 258 pages du manuscrit de la Bibliothèque Nationale et que l'*Astasahasrika* résume en deux pages (186-187 de l'ed de la Bibl Indica jusqu'à *atha khalv* *ayusman Śāriputro bhagavantam etad avocat* l *gambhīra bhagavan Prajñāparamitā*) *Les éléments de nos formules sont condensés en une page de l'Astasahasrika* (viii^e parivarta pp 186-87)

*ya Subhute rūpavyuddhiḥ sa phalavyuddhiḥ ya phalavyuddhiḥ sa rūpa
 vyuddhiḥ itī hī Subhute rūpavyuddhis ca phalavyuddhis ca advayam etad avaidhi
 karam abhinnaṃ aecinnaṃ itī hī Subhute phalavyuddhito rūpavyuddhi rūpa
 vyuddhitah phalavyuddhiḥ i evam vedana amjnasamskārah i ya Subhute vyūṣa
 vyuddhiḥ a phalavyuddhiḥ i etc ut s p*

*punar aparam Subhute yā rūpavyuddhiḥ sa sarvajñatavyuddhiḥ yā sarva
 jñatavyuddhiḥ sa rūpavyuddhiḥ itī hī Subhute etc it sup*

Reverse A FRAGMENT IN KHOTANESE OF A BUDDHIST SACRED TEXT

By A F RUDOLF HOERNLE.

The Khotanese text of the fragment is written in the cursive type (p xiv) of the Gupta script. There are however some peculiarities in the present case which deserve notice. (1) Ornate forms of vowels or other marks occasionally alternate with the ordinary forms. Thus we have three times an ornate form of *a* in *hva* l 4 *śam* l 5 *ata* i l 13 by the side of the ordinary form of that type of *a* in *ana* l 4 *hva* l 8 *ka* and *ya* l 10 *ma* and *yam* l 15 *pra* l 16 *ka ya n* *pra* l 17 *ysam* l 18 19 *yam* l 21. Again we have an ornate form of *e* in *de* l 3 *e* l 6 *śe* l 8 *pve* and *ke* l 9 *llye* l 17 21 by the side of the ordinary form *e* in *jste* l 6 *me* l 9 *stem* l 16 *pe* l 18 and the ordinary forms of *a* in *drai* l 7 *na* l 14

jsai and *mai* (corr *mi*) l 17, as well as of *au* in *au* l 2, *ysau* ll 3, 5, 13, *pa* l 4, *syau* l 6, *hau* l 7, *ñau* and *tyau* l 10, *nau* l 16. With *ai* and *au* the ornate form never occurs. With the vocalic double dot, the ornate form of *a*, with a tailed second dot, is far more common than the simple form. Good examples of the tailed variety are *na* ll 3, 21, *ysa* l 4, of the simple variety, *da* l 5, *ma* l 7, of both, side by side, *dada* l 8. Sometimes the distinction is not so clearly marked. The ordinary form of the subscript 'apostrophe' (to use Professor Leumann's term in *Zur nordarischen Sprache und Literatur*, pp. 1, 58) appears here, not in the form of an inverted arc, which is used, e g in the calligraphic script of the Khotanese Vajracchedika (Plate V in *ka* 2 a¹, *ka* 2 a⁴, &c), but in a form which closely resembles the ordinary Nagari sign of avagraha, e g in *ba* ll 2, 4, 14, 18, 19, *ka* l 16, *pa* ll 16, 17. But once, in *se* l 8, it occurs in an ornate form which practically duplicates the ordinary form.¹ It may be added that the long *u* is made in two ways: the ordinary form is seen, e g in *ysū* and *mu* ll 4, 11, but a second form occurs in *pyu* l 12, and this form is seen exaggeratedly in *tiu* ll 4, 9.

(2) The well known difficulty about distinguishing between the similar signs for *t* and *n*² is obviated in the present case by the attachment of a rightward slanting stroke to the left limb of the sign for *t*. This appendage is very prominent in *tari* l 13, *stari* l 18, and *tta* l 21, and somewhat less so in *sta* ll 2, 19, *ttau* l 4, *rrta* l 7, *tta* l 8. But it is sufficiently noticeable even in *tta* l 14, *tr* l 15, and *tte* ll 17, 21.

(3) Interpunction is marked in two ways: either by the usual two parallel vertical bars, as in ll 1, 3, 7, 8, 10, 14, or by two dots disposed in the form of the *virāga*, as in ll 1, 12, 16, 18. Once the two signs are combined, in l 14, where the double dot is followed by the double bar in a much larger and ornate form, apparently in order to mark the end of a paragraph.

With regard to the language of our fragment, the alternations in the manner of spelling two words also deserve notice. We have the alternatives, *balysa** ll 2 (twice) and 9, and *laysa** ll 2, 4, 18 (thrice), 19. Similarly there are the alternatives *aysmu* ll 16, 18, and *aysamu* ll 4, 11. Professor Leumann, in his Note, points out that these alternative spellings point to two stages in the development of the literary language of Khotan, an older represented by *balysa* and *aysmu*, and a younger characterized by *laysa* and *aysāmū*. The elision of *l* from the older

¹ The question of the interpretation of this subscript mark is fully discussed by M. Pelliot in *Un fragment du Suvānaphrabhāsa Sūtra en Iranien Oriental* (Paris, 1913), pp. 22 ff.

² See Professor Sten Konow's 'Zwei Handschriftenblätter in der alten arischen Literatursprache aus Chinesisch-Turkistan' in *Sitzungsberichte der kgl. Preussischen Akademie der Wissenschaften*, vol. xlix (1912) pp. 1129-30.

form of the word *balysa* is marked by the subscription of the 'apostrophe', or arc, below the syllable *ba*. For a fuller treatment of this subject by Professor Leumann, his dissertation *Zur nordarischen Sprache und Literatur* (Strassburg, 1912), pp 57-8, may be consulted. Our manuscript would seem to be referable to a period when the spelling usages of the Khotanese script were still in a more or less unsettled condition. There is, however, with regard to the use of that 'apostrophe' mark, some laxity, or blunder, in the usage of the scribe of our Khotanese text. In l 2 it is wrongly added under the syllable *ga*, and in l 17 it is wrongly omitted under the syllable *prā* of *praña*, which should be written *praña*, as compared with *prara* in the same line. In this connexion, also, the merely graphic variation of *bisa* l 3, and *baśa* ll 5, 13, 16 may be noticed. Also the rare occurrence of *rr* in the superscript position may be noticed in *varrtamma* l. 7. For another instance of the superscript *rr*, in the Saddharma-pundarika, see pp 142, 147.

With regard to the execution of the writing in our fragment, it may be noticed that it is occasionally imperfect, when the ink did not take sufficient grip of the rough surface of the paper, or when it became blotted before it had fully dried. Thus in l 1 the downstroke of *r* in the akśara *rū* of the first *aruva* is interrupted, as compared with the same *ru* in the second *arūra*. Similarly the upper portion of the initial vowel *a* at the end of l 3 has not formed. In l 7, *varrtamma*, the distinctive slanting stroke of the left limb of *t* has not fully formed. On the other hand in l 1, the visarga mark of interpunction after *mana* has become wiped into two parallel level strokes. Similarly, in l 11, the first of the double dot over *ya* has been wiped into a stroke. In this connexion it may also be noted that the cancellation of a letter is indicated by surrounding it with a circle of dots. Thus at the end of l 15, a badly shaped akśara *da* has been cancelled, and thereupon re written in better shape. For a similar practice, in the Sanskrit Vajracchedika, see footnote 5 on p 179, and footnote 7 on p 182.

TRANSCRIPT

1 *aruva jsa mana : da aruva-ja (manā) u xx*

[25]¹

2 *au hastammyam balysañā balysaustam² varastī haysum(ñā)³ aysmu
upeṭarā³* [20]

¹ The bracketed number indicates the number of dots, or lost akśaras

² Read *balysaustam*.

³ Supplied from l 18

- 3 (d)amda ide ॥ biśamṇā sarva satvamnā uysnauramna ax
[23]
- 4 (hīā)ñia rāsa upauttana baysuñana⁴ aysāmuna khuburā amna tñū
[21]
- 5 svum manī ttam buda baśamṇa sarva satvamna uysnauramna has[t]am
x [21]
- 6 (tam) jsvena mañiam xxe x[n]ilam mī ॥ biśyau⁵ māxau
[25]
- 7 [na] varrtammā ॥ drai padya ttaradarāna tcahau padya (ba)ṣana drai
padya aysmuna⁶ [12]
- 8 (na) ttam śena tta dādāna ruvā⁷ ॥ tta hvañia rasā khu⁸x
[23] ba
- 9 lysamnā dam pveme kena ttu parahi nax
[28]
- 10 sam ॥ manā mahayamñiau tyau⁹ sa b(ud)[y]au na lam
[28]
- 11 aysāmu pana [29] x x
taha xx
- 12 [32] xna pyuṣṭi yanamā¹⁰
bāx
- 13 [17] na : Buddha dharma ha badna ātam
mna b iśa sarva satva uysnaura
- 14 [17] (h)v(ān)a rāsa tta mähā baysa hīma manā :¹¹
biya padā hvañia ॥ cubura
- 15 [15] hīa ṣiya¹⁰ cu vañia vasta u sa naman
gambhīra paramarth : tryamni da¹ da

⁴ The aksara na is a minute interscript having originally been omitted So also the double dot interpunction in l 14

⁵ Perhaps false for biśyau The original might also be read viśyau

⁶ This supplement is based on a MS of the Avalokiteśvara Dhāraṇī (5 = 16) of the Petrovski Collection. The sense of the whole context could be surmised with the help of Mahavyutpatti No 91 [L]. See also Prof. or Leumann's Zur nordasiatischen Sprache und Literatur p 128 ll 2-ff

⁷ The original might also be read urā

⁸ Placed below the line

⁹ Probably read tyau The original might also be read nyau

¹⁰ Araniya restored on the basis of the verses quoted by Professor Leumann l c.

1 134 1 12 So also lau naxā on the basis of ib p 90 l 2

¹¹ Cancelled

- 16 [16] (sa)m pvarā : vasvemna sam²tanāna s²au¹⁰
 nauha na aysmuna baśā ustamñā saka
 17 [15] baysam²(na)mahayam da pvañ² t²ye padamja
 jsaimi¹² ana mara maha i hada pvarā pra
 18 [21] ba²ysumstam stā baysuñ² aysmu
 upevarā : u baysamñā baysustamx
 19 [20] ba²ysamñā baysuśta varasta xax uvara
 pram [7]
 20 [20] rx¹³ i hada samba i
 [15]
 21 [21] ni vamna t²ye tta drx
 [15]

The text is too fragmentary to admit of any consecutive translation. But see the Vocabulary for detached translatable phrases s v ana b²ya b²isa drat kastamma namau pana pyust² tta vase

¹² Or *mai*. The original has both vowel marks *ai* as well as *i* the latter apparently correcting the former

¹³ Only the superscript *r* of a ligature survives

A BILINGUAL FRAGMENT IN TIBETAN-KHOTANESE

Hoernle MS, No 143 a (Plate XVII, No 2.)

INTRODUCTORY REMARKS

BY A. F. RUDOLF HOERNLE

THIS fragment belongs to the consignment, marked 143 a, forwarded to me from Simla in January 1904. In the forwarding letter it was stated to have been 'obtained from Badruddin, Alsakal of Khotan', and to have been found in a locality not specified, but 'certainly somewhere in the Takla Makan, not very far from Khotan'.

It is the surviving portion of an inscribed sheet of soft, coarse native paper. On the obverse the lower edge cuts through a line of Khotanese writing, showing that the lower portion of the sheet, of unknown size, is lost. The surviving portion is practically complete, and measures 263 x 170 mm, or $10\frac{3}{4} \times 6\frac{7}{8}$ inches. The only damage which it has suffered is a small hole in the middle, and two small pieces torn out along the left half of the upper edge. Neither damage affects the Tibetan writing, but the Khotanese inscription is injured. The fact that the hole comes right in the middle of the fifth line of the Tibetan writing without causing any loss, but only separating the two syllables of the word *ban-de*, shows clearly that the memorandum was written on the surviving scrap of the Khotanese document.

The obverse bears a document written in the Khotanese language, and in Cursive Gupta characters. On the reverse there is inscribed a Tibetan memorandum of seven lines, in what is known as the *U-can* type.

The term 'bilingual' is applied to this fragment with a like reservation to that explained on p 388 with reference to the Chinese-Khotanese bilingual fragment. Perhaps eventually the Tibetan Memorandum may turn out to be an official record of the execution of the order in the Khotanese document.

Obverse A KHOTANESE DOCUMENT

EDITED BY A. F. RUDOLF HOERNLE

This document is written in the Cursive Gupta script of the ordinary kind. The only point which deserves to be particularly noted is the shape which the

well known double dot (see p 221) takes in our document. It is never made in the form of a distinct pair of dots, but, cursively running into one, it occasionally (seven times) takes the shape of a simple arc (as in *busana*, l. 4), but more commonly (about twenty-six times) of an arc indented in the middle and sweeping downwards to the right of its consonant (as in *jsara*, l. 5). In both shapes it may be seen side by side in *stammañā*, l. 3. Written in this way, it is not uncommonly found in cursively written Khotanese documents such as those published by me in the Journal of the Asiatic Society of Bengal, vols. lxxi and lxx (Extra Number), of 1897 and 1901.¹

It may be added that the shapes of the sub-script 'apostrophe' (as in *aśiri*, l. 2), the consonant *t* (as in *batī*, l. 3), and the interpunctional vertical double dot (at the end of the address in l. 1), are the same as those in the Chinese-Khotanese bilingual fragment (p. 395). There is also a curious horizontal double dot which marks the commencement of the letter, before *aśiri* in l. 2.

The black ink of the writing is on the whole very well preserved. In a few places it is much faded, though in most such cases the intended writing is unmistakable. These faded letters are marked by underlines in the transcript. Crabbed, and hence doubtfully read letters are printed in italics.

The contents of the fragment is a Khotanese *pidaka*, i. e. writing, or scrip (from *pidā*, written) apparently an official communication.² Its address would seem to have stood in the mutilated first line, and it seems to have had some reference to an *aśiri* (Sanskrit *acarya*) or Buddhist monk, called Surendra. But its general purport is not yet intelligible, the meaning of many words being still unknown, and in fact, in some cases even the delimitation of a word being uncertain. Hence for the present no more than a provisional transcript can be offered. As far as possible however, the words with their ascertained or suggested meanings³ have been included in the Vocabulary p. 405.

TRANSCRIPT

- 1 • *tā dastau hia[sty]au* *duyanī* :
2 *ksī a* *hvastyau purī pa* . . *āśiri Surendra*

¹ In these early publications it was confounded with the mark of the vowel *o* to which it is not unlike. Its identity was first recognized by Prof. Sten Konow and pointed out in JRAS., 1914 p. 341. The medial vowel *o* in fact is of comparatively very rare occurrence in Khotanese. A similar cursive variety is the tailed double dot see p. 396.

² A cursively written document published in my Report on Central Asian Antiquities (in JASB. vol. lxx Ex. No. p. 37) ends with the statement *gi pidaka pramam hma kha ha Briyas u Budaśam hamgusta rītiara*, i. e., this scrip is the guarantee with respect to which Briyas and Budaśam are the contracting parties, or joint signatories.

³ For some of these I am indebted to the kindly help of Prof. Sten Konow.

- 3 dai velakā āmna audā ṣi-buri uvaysi batī-jsām ṣṭārimāfū gīstai u pajsū
 āvāysai himye kva drai jūmna ma ttu hastā hvai
 4 yiki⁴ drāma drāmā ahā busāna salā hve cu pūrā na-ni hā busidā
 sam estyai si kṣīra vaṣū bādā ṣṭi hvāṣṭyām
 5 ttām gvavārūna ni vistātai vaña ttāmi salī binum̄dara tsuāi si kīrā-va
 yanīm khu pyamtsā-ṣṭa jve himi cu-va jsārā byaudai
 6 ime tvī tvī tī vāṣṭa hajsaudai uṣam-pūrā mara kṣīrārūna jā sux[ā]ṣīri
 hiya mijle hiyau sti khu-vā binum̄dara ām-
 7 na ātū vara bīsa āmnaī byaudai cīram⁵ pā hvarām dasta rrā nīṣāfā-ye
 ī pā cī nīṣātāi tṭye mijle vavā ttāgu tṭyau-ja
 8 jampha pravā⁶ panata u paṁtsai bista serya thauna hājistāda u ṣraṣṭe⁷
 āṣṭīi-yī viniya-bhatā gvārā nate pīdakā
 9 paderndā si cu-vā pracā⁸ panamāmdē aysī hvā gvaṣcī ime ranām ttamdi
 drai kūsa gavam hauryaḍā u drai kūsa mau u ḍau
 10 bista chām u ṣi nihā āṣṭīi viniya-bhatā ttāgu chām hīrī nau haudā uṣam-
 pūrā Sudatta āṣīri⁹ pūrā natūra⁹ sīrye
 11 ṣātcau yasga thauna ttāgu nai drai thauna haṭsa stāmdā vaña
 hvāṣṭyāmpūrā vinau mau ksasta cyā mau haudā sturā jsārā
 kaī¹⁰ kūsa

Reverse A TIBETAN MEMORANDUM.

EDITED BY LIONEL D. BARNETT.

The text of the Memorandum, written in fairly good script of a somewhat cursive style of *ḍbu-can* type, runs as follows

- 1 Om 1. ched po blon rgyal bzau gyi fiam non sa mṛzad·palji-
 bag tsas gñis gyi gla¹¹

⁴ Perhaps *yidi*, made⁵ Perhaps *cram*⁶ Both readings seem quite clear in the original, still probably in both lines either *pravā* or *pracā* must be read⁷ With the exception of *stā*, all the letters are too indistinct to be read with any confidence, perhaps *da* and *pra* should be *chut* and *bra*⁸ Here spelt without the subscript apostrophe⁹ The second akṣara has a quite peculiar shape, *tā* is a mere conjecture.¹⁰ Perhaps *lā* or *lāi*¹¹ *gla* seems to be cancelled, but what probably happened is that the first line originally ended with the interpunkcional lar after *gyi*. Afterwards *gla* was added across the lar, and a fresh lar inserted after *gla*, which means 'wage', and is an integral part of the sentence

- 2 pan de · ched · po · stagi¹ · rgyal · mtsan · gi tshan · la phab · pañi ·
myin smrañ² · nas · phul ·
- 3 lan lnañ · par mog no · gehdra · sigñ · pan · de · no · gehdra · śilñ ·
ban de · nog su · bol ·
- 4 ban de · galo · na · śe · chiñ · ban · de · nog · rgyu · badñ mar śi ·
koñ bahñ · ban no ga chiñ · ban · de ·
- 5 nog śur dyaññ · ban · de · no gehdradrañ · ban · [hole] de · yñ · śa ·
badñ tshe · ya pahñ · li · suhe
- 6 sa · tsadzūgoñ · li gutsagñ · li sur³ dadñ bog · ma · rgyanñ · li man bodñ ·
śdud · sna · pan de
- 7 nog · su ber ža⁴ bśdu · ste · bulñ

TRANSLATION⁵

As a fee [due] from fear of acting culpably against the mind of the excellent High *Blon rgyal*, the [following] names, having been clearly set forth, were entered at the office of the Bande the High *śTag gi rgyal mtsan*, and gifts made — five line were bestowed upon Bandes severally, viz *Par mog no gehdra sig*, *Bande no gehdra śil*, coats and caps, having been collected, were presented in various collections to Bandes severally, viz *Bande galo na śe chi*, *Bande nog rgyu bad*, *Mar śi koñ bah*, *Ban no ga chi*, *Bande nog śur dyañ*, *Bande no gehdradra*, *Bande yñ śa bad*, *Təh ya pah*, *Lī suhe*, *Sa tsadzūgo*, *Li gutsag*, *Li sur dad*, *Bog ma rgyan*, *Lī man bod*

NOTES

The circumstances of this distribution of gifts are not clear. The recipients may be either officials of state or ecclesiastical functionaries. The names *Blon rgyal* (Sanskrit *Mantri-roya*) and *śTag gi rgyal mtsan* (Sanskrit *Fyaghradhraya*) seem to point to state officers. Possibly the circumstances are similar to those mentioned in the Khotan tablet published by Professor Rapson, where an interpreter of dreams reports that further offerings of cows are necessary to propitiate a god⁶, or they may be proceedings in the administration of a garrison.

¹ The interpunctional bar is inadvertently drawn through the following *n*

² Read *li sur*

³ Read *ber ža*

⁴ I have to acknowledge with gratitude the help that I have received in the study of this document from the Rev A. H. Francke. Special observations by Mr Francke are marked by his initials.

⁵ See 'Specimens of the Kharosthi Inscriptions discovered by Dr Stein at Niya', N. IV 136, Large Wedge, l. 5, in the Report of the Fourteenth International Congress of Orientalists in Algiers, 1905

Line 1 *C'ed po* is apparently the classical *chen po*, contaminated with the adjective *che ba* and the substantive *c'ed*, possibly it is a mere error as in line 2 the *d* of *ched* is written in such a way that it seems half altered to *n*

Aon sa m'zad pah is for the literary *nons par m'zad pah* (A H F)

On *bag tsas* see Jaschke Dictionary, p 364 *gNis* apparently refers to the two components of the compound word *bag tsas* (A H F)

L 2 *smral* is either for *smras* or for *spral* the causative of *lphral ba*, *spral chas* is used in the sense of 'distinct enunciation' (A H F) Possibly *smral* is a contamination of the two words *smra* and *spral* A like difficulty arises in line 3 *bol*, which (unless it forms part of a name) must have the same sense as *bul* in line 7 the vowel *o*, unless it is a mere vulgarity suggests contamination of *bbul ba* with *bbogs pa* Perhaps both *smral* and *bol* are instances of purely graphic abbreviation of compounds such as *smra spral* and *l bogs bbul* *Mym* the modern *min* shows the same archaic *y* that appears consistently before *i* and *e* in the fragments and inscriptions of Endere found by Sir Aurel Stein

L 3 *Noy* evidently has the meaning of *rnams* but etymologically it is obscure Is it possible that it is an abbreviation—either dialectal or merely graphic—of *na tsogs*? Compare the Western *os* for *chos*

L 5 The vowel in the syllable *ti* in all the four cases where it occurs here is denoted by the ordinary supralinear vowel sign reversed in the same form as is commonly used to denote the vowel sound in the Sanskrit ञ thus ञ This appears to indicate a peculiar foreign pronunciation here and I have accordingly marked it by double dots

Minor dialectal errors similar to those found in the fragments and sgraffiti of Endere appear in *gyi* for *gi* and *kyi* (lines 1 2) *mtsai* for *i tsai* (line 2) *lan* for *glan* (line 3) *za* for *ia* and *bi l* for *lbul* (line 7) besides the varying spellings *jande* and *ban le*

KHOTANESE VOCABULARY

By A. F. RUDOLF HOFERLE.

(A and B refer to the Chinese Khotanese and Tibetan Khotanese fragments respectively, and the numerals to lines k = Prof Konow's 'Zwei Handschriften' latter aus Chinesisch Turkistan' in *Sit-ungsber, Preuss Akad d Wiss*, 1912, p 1127, K = Prof Konow's 'Fragments of a Buddhist work, in *Memoirs*, ASB, vol v, p 13, K Voc = Prof Konow's Vocabulary, ante, p. 330, L = Prof Leumann's 'Zur nordarischen Sprache und Literatur', P = M Pelliot's 'Un fragment du Suranaprabhāsa-sūtra en Iranien Oriental' in *Études Linguistiques* Fasc iv, R = Prof Peichelt's 'Das Nordarische' in *Indogermanisches Jahrbuch*, vol 1, 1913, Rep = My Report on the British Collection of Antiquities from Central Asia in *JASE*, vol lxx, 1901, Ex No, S = Baron von Stael Holstein's 'Tocharisch und die Sprache I' The references are to pages and lines in these publications)

A

aha, B 4, uncertain

ana, sitting, abiding, A 17, in the phrase
ana mara maha i hada ppara, staying
here from me on this day they hear also
spelled amna, A 4, B 3, 6, amnat, B 7,
K. Voc, L 105³⁵, but ana, K¹, P 116
translates 'ainsi'

aruva, loanword from Skr arupya, Pāli
aruppa (Childers 58 a), formless, in
corporeal, A 1 (twice) See P 100

aśiri, titular designation of a Buddhist monk
(syn Skr acarya) B 2, 6, 10, with yi, B 8
atamma, A 13 uncertain.

atu, B 7 uncertain

suda, till B 3, K Voc.

avaysai, B 3, uncertain

aysi, 1 pers pron, I, B 9 (i e aysa with
encl i), cf aysi K 1133, K MASB

aysmu, mind, thought (syn Skr citta)
nom. sing aysmu, A 18, instr sing
aismuna A 16, also spelled aysamu,
A 11, aysamuna, A 4 See drai,
kastamma, ttana, caste.

B

bada, time B 4, K Voc.

badna, A 13, perhaps mutilated for ham
badna, fully (Skr sambhṛtena L 48¹⁷)

balya, later baysa rendering the Skr
bhagavat, the blessed one grand one, lofty
one (cf Skr brhat) an epithet of Buddha,
nom. plur baysa A 14, gen plur baly
samna, A 9, in the phrases baysamna
dam preme lena, for the sake of hearing
the law of the Blessed Ones, and [bay
sam]na mahayam da ppa to be heard
is the law of the Great Vehicle of the
Blessed Ones. For a full discussion of
this word see P 109 ff

balyaśāṇa, A 2, or later baysaśāṇa A 18, 19,
der of balya or baysa, always preceding
balyaśāṇa A 2, or baysaśāṇa, A 18, 19,
unless it be a clerical error for balyasamna
or balyaśāṇa See kastamma.

balyasusta (erroneously balyasusta) A 2, or
later baysusta A 18 19, or baysusta
A 18 der of balya or baysa grandness,
loftiness (cf Skr brhattra) See kastamma.

baśa, speech (cf Skr vacas) instr sing
baśana A 7 See drai

bati, B 3, uncertain

baysuśāṇa, der of baysa (balya, q v)
belonging to a grand one, acc sing
baysuśāṇa A 18, instr sing baysuśāṇa,
A 2 or baysuśāṇa [na] A 2 See kastamma

bija, second (cf Skr dvitīya, Prak. biya),
second, A 14 In the phrase bija pada

hvañai, to be said a second time, or in another way

binumdara, B 5, 6, uncertain

biśa, all, B 7, gen plur *biśamnā*, A 3; instr plur *viśyau*, A 6, where the original text apparently has *biśyau* or *viśyau*, also spelled *baśa*, nom or obl *baśā*, A 13, 16, gen plur. *bāśamnā*, A 5, in the phrase *bāśamnā* (A 3, or *bāśamnā*, A 5) *sarīa satvanna uysmauramnā*, of all beings, (i e) of all human beings

bista, twenty, B 8, *bista*, B 10

buda, much, many, apparently the same as *bura*, q v, comparative *budara*, K Voc, *budara*, K¹ 1134, K² (Skr *bahutara*), in *tām-buda* (= *tāmbura*, Skr *tarat*) so much, so long, A 5, plur instr *budyau* (?) A 19

Buddha, *Buddha*, A 13, with *dharma* q v *bura*, much, many, implying quantity, affixed to pronouns *khu*, *cu* q v

busana, B 4, *busida* B 4, apparently a 3 plur pres with *sam*, as in *ida sam* p 274, 42 a^u, uncertain

byaudai, found obtained, B 5, 7, K Voc K²

C

chām, B 10, uncertain

ci, conj if, B 7 K Voc

crām, rel pron, cf *erra* K Voc *errama* K² 27

cu, relative-interrogative pronoun, who, which, *cu*, A 15, *cu-bura*, quantitative (Skr *yavat*) as much, as many, nom sing *culura*, A 14 *cu-ra*, B 5 *cu-ra*, B 9

D

dā, law, religion (Skr *dharma*), nom sing *dā* A 1, 15, 17, perhaps *dari*, A 9 see *balysa*

dadana, A 8, perhaps connected with *di*, or *da*, to see, with *rūdā* figure, cf K Voc, L 105^u, 119^u

dāmda, A 3, uncertain, perhaps incomplete *×dāmda*

dasta, hand, B 7

dau, B 9, uncertain

dharma, loanword from Skr *dharma*, law, religion, A 13, with *buddha*, the Law of Buddha See *da*

drai, three, with *junna*, threefold, B 3, with *kusa*, three drums, B 9, 10, with *thauna*, three garments, B 11, with *padya*, three ways, A 7, in the phrase *drai padya ttaradarana tcahau padya būšana drai padya aysmuna*, in three ways by the body, in four ways by speech, in three ways by the mind See *Mahavyutpatti*, No 91 Cf *drrai*, K Voc, P 35 L 119, K² 28

drama, *drachme* (?), B 4, reduplicated distributively

E

estya (with *si*) B 4, uncertain

G

gambhira, loanword from Skr *gambhira*, profound, nom sing *garibhira* A 15 See *namau*

gavam, B 9 uncertain

gistai, B 3, uncertain, perhaps a past part, cf K Voc *giti*

gvāra, B 8, uncertain, also in Rep 37, doc 1 H 4, 11

gvāscī, B 9 uncertain, also in Rep 38, doc 5 I 3

gvavamna, apparently gen plur of *gvāra* B 5, uncertain

H

ha B 4, *ha*, B 10 emph or expl particle

hada, day A 17 20 See *ana*

haysaudai, B 6 uncertain

hasta, elephant, B 3, K¹ 1135

hastamma (usually *hastama*, Skr *sattama*), best, excellent acc sing fem *hastammyam*, A 2 5, qualifying *balysūta*, in the phrase *hastammyam balysūta balysūta tarasta lāyasmūda aysmū upetara* 'they give rise to the grand thought of attaining the excellent grandness of the Grand Ones (Buddhas) repeated in A 18 with *stā* for *tarasta* See L 94^u 95^u 96^u, K¹ 1135, K² 30, cf instr sing fem *hastammīna* (*kūna*) P 9

hatca, together with, B 11, apparently the same as *hamtsa*

hauda, past part, given, B 10, 11, *hauriyada*, B 9, cf K Voc *haur*.

humi, 3 sing pres of subst verb *hima* or *hama*, is, B 5, *himiye*, 3 sing past, was, B 3, perhaps also *himā*, A 14, also Rep 37, doc 1, l 10

huri, thing (f) B 10, cf L 54⁶, P 13, 14

huya, belonging to, B 6, *hiyau*, B 6, cf K Voc *hivi*

hvan, to say, declare, 2 sing imp. *hvañā*, say', A 4, 8 14, always with *rasa*, 3 sing opt. *hvanīya*, he may declare, A 15, see L 134¹², fut pass part *hvañai*, to be said, A 14, see *biya* Perhaps connected with it, *hta*, B 9, *hrai*, B 3, *hre*, B 4

hvaram, dexter, B 7

hvastyam, B 4, 11, *hvastyau*, B 2, with *para* perhaps pr n cf *hrasta*, K¹ 1135, K Voc, K² 31

I

i, obl form of 3 pers or dem pron *sa* cf L 63¹⁰, as loc sg, in this, A 17, 20, B 7 See *ana*.

ime, perhaps 1 sing pres of verb subst *ah* I am, B 6, *ime* B 9, cf L 116⁴, *ide*, 3 plur pres, they are, A 3 See K Voc, P 98, 101

J

ja, encl, B 6, *ji*, B 7, *ju* (in *jre*) B 5, cf L 114¹³, Rep 37, doc 1, l 10

jampha, B 8, uncertain, also in Rep 37, doc 1, l 10

jsa, obl post posit on A 1 B 7, *jsam*, B 3, K Voc

jsamī, A 17, uncertain

jsāra, 3 pl pres of *jsa*, they go (f) B 5, 11, also in Rep 37, doc 1, l 5, cf K Voc *jsa*, L 133¹⁴

jsvena, A 6, uncertain, cf *jsvaka*, K Voc

jumna, time, fold (with *drai*) B 3, cf L 52¹¹

K

kens, for the sake of, A 9, cf *kina*, *kidna*,

kadena (Skr *krtena*), K Voc, L 134^{11a}

On the vocalic changes, cf L 117²⁰ ²¹, K Voc, *ttatana*, *ttatina*, *ttatena*

khu, as, how, B 5, *khu-ra*, B 6, *khu bura* (Skr *kīyat*, *yarat*) how many, as many, nom sg *khuburā*, A 4, (81)

kira, work, B 5, cf L 71¹¹, R 23, K² 32

kra (or *lra*), six, with *kusa*, six drums, B 11, perhaps *lra*, with encl *z*, B 2, 11, cf K¹ 1136 *kra*

ksasta, sixty, B 11, cf S 484

ksira, land, B 5, gen plur *ksirāmma*, B 6, cf L 113⁴, K² 33

kusa, drum, B 9 (*bis*) 11, cf S 483, P 105

M

maha, obl form of 1 pers pron, from me, A 14, 17, cf *muhu* or *muhum* (*jsa*), K Voc See *ana*

mahayāmma, loanword from Skr *mahayāna* the Great Vehicle (of Buddhist doctrine) instr abl plur *mahayamñau*, A 10 (for *mahayamnyau*), also apocopated *mahayam* A 17, see *balysa*

mana, emphatic particle, A 1 (*bis*) 5, 10, 14 Cf *mani* K Voc

mañam, A 6 uncertain, K Voc

mara, adv, here, A 17, B 6, cf Rep 38, doc 5, l 2, K² 33 See *ana*

mau, B 9 11 (*bis*), uncertain

mi, obl form of 1 pers. pron (f) A 6, spelled *mā*, L 65¹¹, K Voc

myle, B 6 7, uncertain

N

na, emph particle even, A 14, perhaps B 4 See *rasre*

namau, loanword from Sansk. *namo* hail!, A 15, in the phrase *namau gambhīru paramartha tryamni da*, hail to the profound highest truth, to the law of the three Vehicles.

nāte, 3 sing perf of *na*, he has obtained, B 8, cf L 116²⁰, 120¹¹

nauha, moment (syn Skr *muhūrta*), obl *nauhu* A 16 or perhaps instr *nauhāna*,

in the phrase *śau nauha*, in one moment, as in L 95², cf ib 89², 93¹⁵, 94¹⁸ See *rasve*
ni, neg particle, not, B 5, (with *hai*) B 4, (with *ha*) B 10, *nai* B 11, or perhaps emph. or interrog., cf K Voc
nīśaṇṇa, B 7, *nīśatai*, B 7, apparently fut and past part. of *nīśa* uncertain, cf L 71³⁵ #

P

pā, foot, B 7, K Voc, R 24
pada, way, manner, or time, obl sing *pada*, A 14, see *bya*, obl plur *ṛadya*, A 7 see *drai*
padai, B 2, uncertain
padamja, perhaps relating to, connected with A 17 in the phrase *tiye padamja* connected therewith Cf *padamgya* K¹ 1136 (L 52³⁹) K² 34
pademdi, B 9 uncertain, cf L 102²¹ *padinde*
pajsu, B 3, uncertain
pamtsai, in front, B 8, with 2 encl cf K Voc
pana, fragment of a word meaning 'giving rise to' in the phrase *ayyamu pana* giving rise to the thought A 11
panata, he arose B 8 *panamandē*, they arise (?) B 9 cf L 122¹ K² 35
parāha, virtue piety (syn Skr *śīla*) obl sing *parahi*, A 9 See L 6³⁴ 122¹⁰ K V ASB
paramartha, loanword from Skr *para mārthaka*, greatly significant, containing the highest truth obl sing *paramartha*, A 15 See *namau*
pidaka, scrip document B 8 also in l ep 36 doc 1 l 1, from *pidā*, written, L 134¹¹
praca, B 9, or *praia* B 8 with *pana*^o, uncertain
pura, son, B 4 6 10 (*bis*), *puri* B 2
pvaṇa (corr *pvaṇa*) part fut pass of the verb *pyuṣ* to be heard A 17 see *balysa*, 3 plur pres *pyura*, they hear A 16 17, see *ana*, part past pass *pyuṣti* heard A 12, in the phrase *pyuṣti yamama*, we make (it) heard See l 118, K² 36
pvāra, see *pvaṇa*

pveme (corr *pveme* ?), abstr noun hearing A 9, see *balysa* Cf *pvena*, P 98, and *pvaṇa*, K Voc
pyamtsa-sta, in future, B 5, also in Rep 36, doc 1, l 3, cf K Voc
pyusti, see *pvaṇa*

R

rana, jewel gen pl, *ranam*, B 9, cf L 50³⁰, K Voc *ramna*, P 114
rasa, A 4 8, 14, uncertain, always after *haṇṇa* q v apparently a vocative, for *rasa*, cf K Introd ante p 233
rra, king (?) B 7
ruva, loanword from Skr *rupa*, form figure acc sing *rūvā*, A 8, K Voc, P 117

S

sa, emph particle (?) A 10
saka, A 16, uncertain
sala, year B 4 *salu* B 5
sam, with *busda* B 4 cf K Voc
samba, A 20 uncertain
sampura, B 6 10, pr n (?) See *usampura*
samtana, loanword from Skr *samtana* continuous train of thought, instr sing *samtanana* A 15 The reading is uncertain though the tail of *t* is just visible See *rasve*
sarva, loanword from Skr *sarva* all always with *satra* q v
śatacau, B 11 uncertain
satva, loanword from Skr *sattva*, a being nom plur *satva* A 13 gen plur *satvaṇna* A 3 5 always with *sarva* and tautologically with *bīśa uysmaura* See *bīśa*
śau, numeral one A 16, with *nauha* q v
śgna, A 8 uncertain, perhaps connected with *śi*, second, other, K Voc, L 135¹⁹ #
serya, B 8 uncertain in *serya-thauna*, perhaps under garment cf Pers *zer*
śi, dem pron, this, that B 10, in *ṣi tūri* that much B 3
si, after a verbal form (?) B 4 5, 9, cf P 117
śirye, good (?) B 10, cf K Voc *śiru* l 101 *śirye*

sta, B 7, *sti*, B 6, *stada*, B 8, *stamda*, B 11, forms of auxil verb
 sta, standing (upon), consisting (in), B 5, 11, *sti* B 4, *sta*, A 18, with *laysuma*
stam, q v See *hasamma*
stammaña, B 3, loc sing of *stama*, standing, condition (1 Skr *sthiti*)
stura, B 11, uncertain
Sudatta, B 10 proper name
Surendra, B 2 proper name

T

tcאהu, numeral four, A 7, short for *tea-haura*. Cf R 25 See *drai*
thauna, garment, B 8, 11 (*bis*), cf L 134^m, R 23, 30, see Rep 38, doc 5, I 2, *peṃmina thauna*, woollen cloth (Pers *pašmina*)
ti, emph, B 6, cf L 107^m v
tryamni, loanword from Skr *tri yānika* consisting of three Vehicles, A 15, K Voc See *namau*
tsuai, he went (with emph a), B 5, cf P 122, R 25
tta, this, that, oblique form of the dem. pron *ta*, with i encl *trī*, B 5, cf L 64^r, acc sing masc *ttu*, B 3 *ttu*, A 4, 9, nom-acc. sing neut. *ttā*, A 8 (*bis*), 14, also adverbially, thus (Skr *etam*), instr sing masc-neut. *ttāna*, A 4, in the phrase *ttāna laystūñāna aysamuna khuburā amna ttu*, with that grand thought as many as being that, loc sing *ttami*, B 5 (I), gen. loc sing *ttye*, A 17, 21, B 7, acc. plur *ttā*, A 21, instr plur *ttiyau*, A 10, B 7, gen. plur *ttam*, A 5, B 5
ttagu, B 7, 10, 11, uncertain
ttaradara, body, instr sing *ttaradarāna*, A 7. See *drai*.

U

u, and B 3, 7, 8, 9, 10
upau, A 4, uncertain, perhaps separately *u pau*.
upevara, 3-plur pres of verb *uper*, they give rise to, A 18, L 108^m. See *hasamma*
uṣampūra (I), see *ṣampurā*

ustamña, der from *usta*, birth (syn Skr *jati*), A 16, K. Voc See *rasce*
uvara, loanword from Skr *udara*, exalted, A 19 See P 97, 98
uvaysi, B 3, uncertain.
uysnaura, a human being nom plur *uysnaura*, A 13 (constructed with sing *bāsa*, hence read either *bāsa uysnaura*, or *bāsa uysnaura*), gen plur *uysnauramna*, A 3, 5 See *bisa*. Cf K Voc, P 121.

V

vaña, here, A 15, B 5, 11, K. Voc
vara, there, B 7, cf Rep 37, doc. 1, I 9, doc 5, II 1, 2
varasta, what is attained, attainment, obl. *varasta*, A 2, 19 From the verb *varaś*, to attain, K. Voc See *hasamma*
varrtamma, apparently 1 sing pres of an uncertain verb, A 7
vasta, loanword from Skr *vastu*, thing, A 19, but reading uncertain, perhaps *vasra*
vasta, 3 sing pres. of verb *ras*, he reads, A 15
vasta, B 6, uncertain
vaśu, bad, B 4, K. Voc
vasve, pure, instr sing *vasvemna*, A 16 in the phrase *vasvemna sam[itañāna f]au nauha na aysmūna basā ustamñā* with pure sustained contemplation even for one moment with (his) mind in all birth-
vava, B 7, uncertain
velaka, B 3, perhaps pr n of locality
vinau, *Vinaya* or without (I), B 11, cf L 66^m, 43^m, K¹ 1139 *vinai*
vinaya-bhata, loanword from Skr *vinaya-bhṛta*, maintenance of one who may become a convert, of an 'enquirer', B 8, 10, cf Dry 36^m *vinaya-prabhṛta*
viśyan, see v *bisa*

Y

yanīm, 1 sing pres of verb *yan*, I do, B 5, *yanama*, 1 plur pres, we do, A 12, see s v *praiñā*
yāmna, loanword from Skr *yana*, vehicle, A 21
yasga, B 11, uncertain
ye, encl particle, B 7, *yī*, B 8, cf K Voc *y**

LIST OF ADDENDA

P 23, l 8, Add 'see also *Dīgha Nikāya*, Text vol 1, p 37, Translation (*Dialogues of the Buddha*), pp 50 ff'

P 34, l 27, in stanza 5, read 'Blameless One' for '(white) elephant' Also cancel footnote 9, and substitute as follows —

.⁹ *Naga*, blameless Its etymology, as a compound of *na* and *aga*, is explained in the *Sutta Nipāta* (PTS ed, p 96) where verse 518 asks *nāgo ti katham paruccati*, 'why is he [Buddha] called *nāga*', and verse 522 replies *agum na karoti kiñci loke, nāgo tadd paruccate tathatta*, 'he commits nothing blameable, for that reason such a one is called *nāga*'. The form *nāga*, for *nāgas*, is analogous to, e g, *Mrgasira*, a by form of *Mrgasiras*, &c., and the form *agum*, in verse 522, is analogous to, e g, Pāli *ayyu* for Sanskrit *adyas*, &c (see Professor Muller's Pāli Grammar, p 6) In early Buddhist writings the word is not infrequently used as an epithet of Buddha and his bhiksus Thus it occurs five times in the *Sutta Nipāta*, in verses 421, 518, 522, 573 1058, and in the *Paṭimokkha* xiii (as quoted in P Dy, p 255), &c In the latter place, Childers translates 'chief', so also Fausboll in verse 421 (see SBE x 68), but there the correct translation is 'I [the King who speaks] adorning the army, house will [there] give [thee, i e Buddha] at the head of the congregation of [thy] Blameless Ones (i e the bhiksus) wealth (*nāga-saṅgha purakkhato*)' The other word *naga*, 'elephant', is used as an epithet in the sense of 'eminent', but in that case always at the end of a compound, see *Amarakośa*, lh iii, śl 59, *uttara jade śreṣṭhārtha-gocarah*, so also the *Sabdakalpadruma*, quoting the *Medinikośa* In the Buddhist acceptation, the word *nāga* does not appear to be noticed in any Sanskrit *kośa* or dictionary

P 35, footnote 12, add the reference *Sutta Nipāta* (PTS new ed), verses 518 and 521

P 203, between the entries *naga* and *nadda* insert 'Nāga Blameless One, an epithet of Buddha, H 6^{4th}'

CONTRIBUTED BY DR THOMAS

Pp 88-92 I have succeeded in tracing this passage in the Tibetan *Ḥkaḥ hgyur* (*Ido* vol 2 (X), foll 1-115, of the India Office copy), where the work is entitled *Pratyutpanna-buddha-sammukha avasthita-samādhi-nama mahāyāna-sūtra*, though the colophons, all except the last, present the title *Bhadravajra-pariprecha samādhi* The passage occurs on fols 65th-68th, in chapter (*Ḥkaḥ*) 14, entitled *Dharma-lhānaka* there is also a division into *lam* parts of which No 4 contains the passage The first part of the text is much fuller in the Tibetan, so that it is not practicable to cite all the divergences The following points of reading may be noted —

Ol v ll 6-7, *kaḥ pratyuto* (sic) *amos kyan ci dgos*

l 8, probably read *eka* for *anu* and translate 'like taking one from the san 14 of the Ganges' — *Corih* for *ghorah* 'him thieves injure not'.

l 9, *naru na heskenti pralusa-citta* in place of *na sukaro*

l 10, *pravarṭita bhate* is rendered *ḥjug bye!* 'set on foot'

Rev l 1, *śīmanas te taya aranye galasya sahayati* i *seccati ca kurtanti* 5 *lakti* *śīmanas te johaninah bhayinakah*

l 2, *śīmanas taya yan ḥjoh* 'jealous' — *bhate* *vipannam* — *Na karmarog* *ca kiyarog* *ca*

ll 3, 4 *ganyāna*, &c, as in l 2, om *ares* (*kam* and *śantim*).

Rev 1 4, Translate (verse 9) 'Devas, Nagas Kṛśṇandas, Asuras, Mahoragas protect him, even the wicked have faith in him'

11 4-5, 5-6 6-7, 'who knowing by heart teaches to others'

1 7, *tatha* for *atka* — 'In his mind is not disturbance or hunger, (*bhres*)'

1 8, *acintika tasya guna bhavanti*

1 9, 'except for the ripening of former karma (*vina vipakena puranakena*)

1 10 *astarasutra*, and *carime ksayani* (te?)

Pp 93-97 The Mahāparinirvāṇa-sūtra is to be found in the *Blah hgyur* vol 3 (VIII) fols 1-231 of the India Office copy, and the passage occurs on fols 209^b - 211^a The following points of reading arise —

Obv 1 2 *yavat adya aham* 11 4-5, *trpyate* (sic)

1 6, *antardhanasya anyany api nimittan*

1 7, *upācṛtaya*] *apakṛa jākārthari* [*megha*

Rev 1 1, om *usmam* 1 2, *megha vasaṃti tatah* 1 3, *caipulya*

11 3-4 *tail udanum ayaṃ sūtralabhas tathāgatajnējam agatah* 'the obtaining of this Sūtra has passed into the knowledge of (only) the Tathagata',

cf *ayaya* in 1 2 1 5 *tathagata pratyekabuddha*

1 6 *prabhutasya*, 'large' 1 7, *devata*] *pūja* [*nim ttari*

Pp 100-103 The Ratnadhvaja appears in the Tibetan *Blah hgyur* Vdo, vol 11 (X) fols. 304-455 under the doubtless more correct title *Mahāsamnipata ratnaketu dharaṇi*. The passage is found on fols 326^b - 327^b, in chapter (*lam po*) II, entitled *Paravṛtta*, where we may note the following points of reading —

Obv 1 3, add 'in the great kalpa *Suan ba /chan ba* (*Prabhu dhara Pralasa dhara*?) when the life of creatures was 68 000 years

1 4 add *vid'acarana-sampannah s'gatah lokarid sattra damya sarathih anuttarah deva nara-devalah* [*buddho bhagavati* which is implied by the *yava* of the fragment — *Paucakeṣu kale (mug-ma lna ni dus na)*

1 5, *sarajena*] *caturdipēn trah cakravarti* [*raja*

Rev 1 1, add *nana dhupēbhyaḥ*

1 2, om *aparimita punar api*, and read *trih pra lakṣmīkrīya*

1 3 *suralbhujagādī-guṇubh'ipujita om kali saptaadhanair jagat hita kara*

1 4 *śintamatik* (by error ' for 'i'), *sarvajagats tamohara prasama pradipa kara*, *marana jara jati soka-jetr* 1 5 om *sarva, tr*

1 7, *satpurnsa*] *odhisattikah*, [*harati*] *kanitriṃ*] *adhyasayena*, *asatṛia* [*dukkha*?

Pp 108-116 Of the *Suvarṇaprabhāsa* the Tibetan *Blah hgyur* presents in the Berlin copy (— Dr Beck's catalogue) three versions of which the first is from the Chinese. The two first recur in the India Office copy namely in *Rgyud* vol. 4 (XII), fols 1-208 and 208-385 respectively. The rendering from the Chinese is naturally of less value than the other for textual comparison, but it is by no means useless.

(1) This passage is to be found on fol 288^a vii-298^a vi (= 91^a vi-92^a vi) at the end of chapter VIII (*Hiranyavati parivarta*) and beginning of chapter IX (*Sūnyata parivarta*). The following points of reading may be noted —

Obv 1 2, Both renderings begin 'Then the Bhagavat, having uttered that Dharani again for the benefit of those Bodhisattvas, Mahāsativas, Devas, men, &c., assembled round him, in order to show the nature of the excellent, true Sūnyatā at that time uttered these verses'

1 6 *sangrama* (not so the Chinese)

Rev 1 2 *aparasa* (i) (*reg pi-log-la*), *anatikruntah* = *prasaḥ*

1 3 *sa sgrama* (not so the Chinese)

- Rev 1 4 'as a bird, attached to the six indriya's, knows the visaya's of the indriya's, so the mind, &c But the Chinese does not here bring in the bird
- 1 5, Both versions give *yatra ca yatra*, (*dbay po gan gan du*)
- 1 6 'makes its own the knowledge of that indriya' (no negative), Chinese, *niśrīta* (*ses med*) for *niśceṣṭa*, *a'khula* = *asambhata*, *parikalpa-samu* [*dbhara*]
- (2) This passage occurs in fol^s 354^a - 354^b (= 167^b - 168^b), being the end of chapter XXI (Su.ambhava, Chinese Rāja Su.ambhava), and the beginning of chapter XXII (Deva yākṣa-parīkṣana kṣetra dharanī) The following readings may be noted —
- Obv 1 1, *saddharma*
- 1 2-3, om *atha*—*amantrayamasa* (which, however, occurs in the Chinese)
- 1 5, *parijantu* 1 5-6, the Chinese adds *nigame* and *partale*
- Rev 1 2, *ya recchet* 1 3, the Chinese omits *tiḥaraṇi lenam era ca*
- 1 4, *guna sagaram* (not so the Chinese)
- 1 6, *prateṣṭarya* (Chinese, *śrotarya*)

LIST OF ERRATA

- P 19 left col, 1 3 from bottom, read *pratīlari-* for *pratīlari*
- P 62 footnote 10 read *parivuritaḥ*, p 39
- P 90 ll 1 2 probably read [*eka grhṇato na tapam a*] *gnih kurute na sastrāṇi*
- P 90 l 4 in place of the crosses, read *te tasya te[jena]* as confirmed by the Tibetan
- P 90, l 7 in place of the crosses read *naga atha yakṣa rakṣasa te tasya tejo na*, from the Tibetan
- P 95 footnote 14 read *der* for '*des*'
- P 99 footnote 17 add *Utrasta* &c, with a single *t*, however, are regular Pali
- P 103 ll 16 and 20 insert '*I* before '*ev*' [*spellings*]
- P 106 l 3, read *athama 'alatun*,
- P 113 l 14, read *sa* for *sa*
- P 120 l 10 from bottom, read '*banner* for '*flag*
- P 120, l 17, from bottom insert comma after '*renunciation*
- P 124, l 4 read *asa la* for *asa la*
- P 125, l 4 read '*Rishis* for '*Rishis*
- P 127, l 2, read '*Dr* for '*dr-*'
- P 128 right col l 7 read *Drīha* for *Dhridha*
- P 129, footnote 27, add '*also allowed by the Tibetan*'
- P 130, right col ll 2, 3, read *a]yam*, and [*sa laṣṭi* for *sa laṣṭi*
- P 131, right col, l 3, read *sarcarac-cakraṇi*
- P 132, l 5, for '*the world with its*' read '*and the whole circle consisting of the*' [*world of*]
- P 134, right col l 9 from bottom, read *mahāsattva*
- P 196, read **a gacchati* with asterisk
- P 207, read *Mahāyāna* for *Mahāyāna*
- P 214 l 3 read '*Stein MSS Ch 00275 and Ch xlv 0012 A*'
- P 289 l 4 read '*Stein MS, Ch xlv 0015*'
- P 351, right col, l 5 dele comma before *Su'khāṭi*
- P 365 l. 11, read $\frac{1}{2}$ and $\frac{1}{2}$

॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
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၁၅၁၂ ခု ဝါဆိုလ ၁၁ ရက်နေ့ ဝါဆိုလ ၁၁ ရက်နေ့
 - ၁၅၁၂ ခု ဝါဆိုလ ၁၁ ရက်နေ့ ဝါဆိုလ ၁၁ ရက်နေ့
 ၁၅၁၂ ခု ဝါဆိုလ ၁၁ ရက်နေ့ ဝါဆိုလ ၁၁ ရက်နေ့
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一、此係由本局於民國九年九月間，在
 本市各處，及附近各鄉鎮，調查所得之
 人口統計表。其內容包括：姓名、年齡、
 性別、職業、婚姻狀況等項。此表為本
 局辦理各項行政事務之重要參考資料。
 二、此係由本局於民國九年九月間，在
 本市各處，及附近各鄉鎮，調查所得之
 戶口統計表。其內容包括：戶主姓名、
 家庭成員、戶籍地址等項。此表為本
 局辦理各項行政事務之重要參考資料。

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fol 33

[illegible][illegible]36
191[illegible]

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीकृष्णाय नमः ॥ २ ॥
 श्रीगुरुभ्यो नमः ॥ ३ ॥
 श्रीगणेशाय नमः ॥ ४ ॥
 श्रीविष्णवे नमः ॥ ५ ॥
 श्रीशिवाय नमः ॥ ६ ॥
 श्रीब्रह्माय नमः ॥ ७ ॥
 श्रीमहादेवाय नमः ॥ ८ ॥
 श्रीनारायणाय नमः ॥ ९ ॥
 श्रीरामाय नमः ॥ १० ॥
 श्रीलक्ष्मणाय नमः ॥ ११ ॥
 श्रीसिते नमः ॥ १२ ॥
 श्रीहनुमताय नमः ॥ १३ ॥
 श्रीगौरी नमः ॥ १४ ॥
 श्रीकल्याणाय नमः ॥ १५ ॥
 श्रीसुखाय नमः ॥ १६ ॥
 श्रीसौख्ये नमः ॥ १७ ॥
 श्रीसन्तोषाय नमः ॥ १८ ॥
 श्रीसमृद्धिाय नमः ॥ १९ ॥
 श्रीसिद्धिाय नमः ॥ २० ॥
 श्रीसर्वकार्यसिद्धिाय नमः ॥ २१ ॥
 श्रीसर्वसुखसिद्धिाय नमः ॥ २२ ॥
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 श्रीसर्वसन्तोषसिद्धिाय नमः ॥ २४ ॥
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 श्रीसर्वसिद्धिाय नमः ॥ २७ ॥
 श्रीसर्वसिद्धिाय नमः ॥ २८ ॥
 श्रीसर्वसिद्धिाय नमः ॥ २९ ॥
 श्रीसर्वसिद्धिाय नमः ॥ ३० ॥

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[Faint handwritten Tamil script]

67

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

[illegible]

॥ सुविदितं विज्ञेयं ॥ इति श्रीमद्भगवत्पुस्तके अष्टादशोऽध्याये ॥

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ॐ. नमो भगवते वासुदेवाय ॥ ॐ. नमो भगवते वासुदेवाय ॥
 कर्मण्येवाङ्मया ॥ ॐ. नमो भगवते वासुदेवाय ॥ ॐ. नमो भगवते वासुदेवाय ॥
 ॐ. नमो भगवते वासुदेवाय ॥ ॐ. नमो भगवते वासुदेवाय ॥ ॐ. नमो भगवते वासुदेवाय ॥
 ॐ. नमो भगवते वासुदेवाय ॥ ॐ. नमो भगवते वासुदेवाय ॥ ॐ. नमो भगवते वासुदेवाय ॥

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ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीकृष्णाय नमः ॥ २ ॥
 श्रीगुरुभ्यो नमः ॥ ३ ॥
 श्रीगणेशाय नमः ॥ ४ ॥
 श्रीविष्णवे नमः ॥ ५ ॥
 श्रीशिवाय नमः ॥ ६ ॥
 श्रीब्रह्माय नमः ॥ ७ ॥
 श्रीमहेश्वराय नमः ॥ ८ ॥
 श्रीनारायणाय नमः ॥ ९ ॥
 श्रीरामाय नमः ॥ १० ॥
 श्रीलक्ष्मणाय नमः ॥ ११ ॥
 श्रीसिते नमः ॥ १२ ॥
 श्रीहनुमताय नमः ॥ १३ ॥
 श्रीगौरी नमः ॥ १४ ॥
 श्रीकल्याणाय नमः ॥ १५ ॥
 श्रीसुखाय नमः ॥ १६ ॥
 श्रीमहाशिवाय नमः ॥ १७ ॥
 श्रीमहामायाय नमः ॥ १८ ॥
 श्रीमहामायाय नमः ॥ १९ ॥
 श्रीमहामायाय नमः ॥ २० ॥

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18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852

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ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीकृष्णाय नमः ॥ २ ॥
 श्रीगुरुभ्यो नमः ॥ ३ ॥
 श्रीगणेशाय नमः ॥ ४ ॥
 श्रीविष्णवे नमः ॥ ५ ॥
 श्रीशिवाय नमः ॥ ६ ॥
 श्रीब्रह्माय नमः ॥ ७ ॥
 श्रीमहेश्वराय नमः ॥ ८ ॥
 श्रीनारायणाय नमः ॥ ९ ॥
 श्रीरामाय नमः ॥ १० ॥
 श्रीकृष्णाय नमः ॥ ११ ॥
 श्रीगुरुभ्यो नमः ॥ १२ ॥
 श्रीगणेशाय नमः ॥ १३ ॥
 श्रीविष्णवे नमः ॥ १४ ॥
 श्रीशिवाय नमः ॥ १५ ॥
 श्रीब्रह्माय नमः ॥ १६ ॥
 श्रीमहेश्वराय नमः ॥ १७ ॥
 श्रीनारायणाय नमः ॥ १८ ॥
 श्रीरामाय नमः ॥ १९ ॥
 श्रीकृष्णाय नमः ॥ २० ॥

1. இவ்வாயத்தினை 10 வகையாகப் பிரிக்க
 செய்யப்படுகின்றது. இவ்வாயத்தினை
 10 வகையாகப் பிரிக்க
 செய்யப்படுகின்றது. இவ்வாயத்தினை
 10 வகையாகப் பிரிக்க
 செய்யப்படுகின்றது.

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीकृष्णाय नमः ॥ २ ॥
 श्रीगुरुभ्यो नमः ॥ ३ ॥
 श्रीगणेशाय नमः ॥ ४ ॥
 श्रीविष्णवे नमः ॥ ५ ॥
 श्रीशिवाय नमः ॥ ६ ॥
 श्रीब्रह्माय नमः ॥ ७ ॥
 श्रीमहेश्वराय नमः ॥ ८ ॥
 श्रीनारायणाय नमः ॥ ९ ॥
 श्रीरामाय नमः ॥ १० ॥
 श्रीकृष्णाय नमः ॥ ११ ॥
 श्रीगुरुभ्यो नमः ॥ १२ ॥
 श्रीगणेशाय नमः ॥ १३ ॥
 श्रीविष्णवे नमः ॥ १४ ॥
 श्रीशिवाय नमः ॥ १५ ॥
 श्रीब्रह्माय नमः ॥ १६ ॥
 श्रीमहेश्वराय नमः ॥ १७ ॥
 श्रीनारायणाय नमः ॥ १८ ॥
 श्रीरामाय नमः ॥ १९ ॥
 श्रीकृष्णाय नमः ॥ २० ॥

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17

Fol 39

Fol 18

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Fol 19

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SHIN MS C I NIVI 0015

VARINHAU I SUTHA

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REVERSE

HOHINLE MS No 143 a

KHOTANESI THULIAN OFFICIAL DOCUMENT

QUSERI

S ale aho 14

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Handwritten text in Devanagari script, likely a manuscript page. The text is dense and appears to be a continuous passage.

Handwritten text in Devanagari script, likely a manuscript page. The text is dense and appears to be a continuous passage.

Handwritten text in Devanagari script, likely a manuscript page. The text is dense and appears to be a continuous passage.